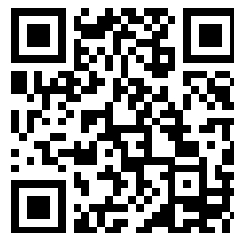

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The
Prayer Book Dictionary

The Prayer Book Dictionary

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THE MOST REVEREND
RANDALL THOMAS DAVIDSON
ARCHBISHOP OF CANTERBURY

PREFACE

THIS Prayer Book Dictionary is an attempt to provide for the Book of Common Prayer a volume as full of information and of illumination as are the excellent Dictionaries of the Bible now at the disposal of students of Holy Scripture.

Recent historical research and the revival of liturgical study have produced a wealth of fresh knowledge on almost all subjects connected with the Prayer Book, which it is in every way most expedient should be made current coin, and brought within the reach of the clergy and laity, who have little leisure for the independent examination of original authorities. The proposed revision of the Prayer Book has awakened a widening and deepening interest in its history and contents, and has increased the necessity for some accurate and trustworthy Book to which reference can be made on all matters which are under discussion. If this volume helps Church-people to set a higher value on their great Book of Devotion (one of the most precious results of the English Reformation), to understand it better, and at the same time to realise where it needs enrichment and adaptation to modern needs, it will fulfil in part at least its mission.

The Editors and Writers claim for the contents neither infallibility nor finality, but they have steadily kept in view a threefold aim and have laboured unremittingly to attain to it.

1. *Comprehensiveness of range.* They have striven to cover the whole ground of the history and contents of the Prayer Book, so that those who consult this Dictionary may find some measure of light thrown on any subject upon which they may need guidance or help.

2. *Fairness in controversial questions.* Complete freedom of expression has been accorded to each writer. While none have concealed their own opinions on controverted points, they have endeavoured to state clearly and fairly the facts and arguments on both sides of the question.

3. *Fulness and accuracy of data.* No pains have been spared to collect all the information that was available on the subjects treated up to the moment of publication, and to present it in a clear and readable and trustworthy form.

The Editors have been singularly fortunate in securing the assistance of a

large and representative list of Contributors, many of whom are recognised authorities in their own line of learning, while not a few of our younger scholars have here given to the world for the first time the results of their reading and research.

My sole excuse for accepting the invitation of the Editors to write this brief Preface is to be found in the fact that no fewer than twenty-three of the contributors are clergymen or laymen in the Diocese of Liverpool. It is a matter for great thankfulness that, in the midst of their incessant and exacting work, so many Churchmen in South-west Lancashire should have found time not only for honest and persevering study, but also for giving to the public in such an excellent form the fruits of years of careful reading and of long thought. At a time when the English Church is not always credited with a superabundance of learning, and when the clergy especially are supposed to prefer the absorbing claims of parish work to the no less important but less exciting and prominent duties of the study, it is reassuring to find that there are still so many real students (of whom the writers in this Dictionary are but representatives) who are as ready to serve the Church with their pen, as they are to devote themselves to the work of the pulpit and to pastoral visitation.

That the blessing of God may rest upon this book, and that it may tend to confirm the faith and the loyalty of many, to remove ignorance and prejudice, and to commend the truth, is the prayer with which it is sent out into the world by the Editors and their helpers.

F. J. LIVERPOOL.

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INTRODUCTION

1. SCOPE

THE Prayer Book Dictionary deals with the origins, history, use and teaching of the several authorised editions of the Book of Common Prayer within the Anglican Communion, including the Thirty-nine Articles and the Table of Kindred and Affinity. Its scope embraces all accompanying ceremonies and supplementary rites, the ornaments of the Church and of all ministers, Church structures and fittings in their relation to worship, ecclesiastical persons and bodies, and the legislative judicial or administrative authorities now or heretofore empowered or exercising powers in regard to the above.

2. GENESIS

The idea of such a Dictionary was brought before the Liverpool Diocesan Council of Sacred Study in June, 1908, by Canon Harford as Diocesan Warden of C.S.S.S., at the suggestion of Canon Stevenson, who is Chairman of the Council and Diocesan Representative of the C.S.S.S. At the instance of this body the proposal was next introduced at the appropriate session of the Pan-Anglican Congress with the cordial consent of the late Bishop Collins as Chairman of the section. The encouragement then and later received induced the Editors to lay the scheme in full outline before the Publishers. From them, and in particular from Mr. Arthur Reynolds, Literary Director of the firm, they have received every facility and consideration. They were also fortunate enough to secure as Assistant Editor one who is an unusually well-read patristic scholar, and an original member of the Henry Bradshaw Society, the Rev. J. W. Tyrer. The general scheme was, moreover, reviewed in some detail by an advisory committee in Liverpool, consisting of the following :—the late Canon Keating, D.D., formerly Sub-Dean of St. Mary's Cathedral, Edinburgh, author of *The Agapè and the Eucharist* ; the Rev. F. S. Guy Warman, D.D., Principal of St. Aidan's College ; Canon Grensted, M.A., Diocesan Inspector of Schools ; the Rev. J. T.

Mitchell, B.D., Hon. Secretary of the Board of Biblical Studies ; and Canon Howson, Examining Chaplain to the Bishop of Liverpool. Other friends in the south have assisted in a more or less formal way, by advising upon the details of the scheme, or by suggesting names of contributors. Among many others special mention may be made of the Rev. T. A. Lacey, the Rev. Wm. C. Piercy, Dean Beeching, Prebendary Reynolds, and Canon Pearce. Further, the Bishop of Liverpool readily consented to write the Preface, and the Archbishop of Canterbury, who at an early stage had expressed his sympathy with the enterprise, in accepting the dedication of the book wrote thus :—

“That a work of this kind can ever be so constructed as to satisfy everybody is not to be expected, but I have not any doubt that it will serve a high and useful purpose, and I am very glad that my name should be connected with it.”

3. PROCEDURE

The suggestion of the idea came, as is stated above, from Canon Stevenson. The detailed plan of the Dictionary, as set forth in this Introduction, with the classification of its contents, was drawn up by the present writer ; and the first lists of some twelve hundred titles of articles, and of about a hundred names of possible contributors, came from the same hand. Advice has been freely sought at every stage, and most generously given ; but the Joint Editors, in consultation with the Assistant Editor, are alone responsible for plan, policy, and particular details of execution. In the case of articles on controversial topics the contributors have been left complete freedom of treatment. The aim, however, has been to present an objective and historical view of all the data involved. The writers have not concealed their own convictions, but they have sought fairly to exhibit the grounds upon which others have been led to different conclusions ; and the Editors have, wherever it appeared desirable, inserted notes on facts or arguments which seemed to need inclusion in order to secure a well-balanced treatment of the case.

4. SCALE

In the general interests of readers the scope of the Dictionary has been deliberately made very wide. In order therefore that this should not defeat the main object of the Editors, that of treating with adequate fulness all matters directly arising out of the Prayer Book, severe compression has been necessary in the case of those topics which are less strictly relevant. In regard to these it may be said that a select ecclesiastical glossary has been incorporated with the longer articles on the specific Prayer Book subjects.

5. TEXTS AND SOURCES

In a few important instances, as in the case of the Collects and the XXXIX Articles, the Latin text has been given, as well as the English text with variorum notes. In other cases, as in the Canon of the Liturgy, it has been thought sufficient to supply the original text. Frequently, however, it has only been possible to present an analysis of older sources. By the kindness of the Publishers in permitting an increase in the size of the work, it has been possible to include (under RITUAL, §§ 14–53) a Variorum Synopsis of the successive Prayer Books, together with the full text of the Rubrics and other directive contents, which will, it is hoped, be found serviceable for comparison, though necessarily compressed.

6. CEREMONIES AND ORNAMENTS

The articles grouped under this head in the Appendix, R, fall into two classes, according as they relate to ceremonial, or to craftsmanship and design. In regard to the former, the aim has been to compile a concise Directorium Anglicanum, not laying down any law of impracticable uniformity, but describing alternative reverent ways of doing necessary things, elaborations which cannot claim authority or obvious relevance being omitted. Partly, such guidance is offered in separate articles, partly in the supplementary notes under RITUAL, iv.

7. DOCTRINE AND ETHICS

Certain of the articles under these heads demanded somewhat full treatment, from their special connection with the Prayer Book. Instances will be found under Baptism, Church, Lord's Supper, Orders, Repentance. A few subjects, fundamentally underlying the Prayer Book, but more general in character than those last named, have also been handled at some length, such as Authority, Man, Order, Religion. Other topics are more succinctly handled, and with stricter limitation to the Prayer Book treatment of them. Under Ethics the pastoral work of the Church has been included. This group of articles describes and discusses the best methods actually in effective use for carrying out the Prayer Book system in parishes of various kinds. In regard to specifically ethical subjects, a double aim has been kept in view, (1) to bring out the essentially *practical* nature of religion, as the peculiar genius of the Church of England conceives it, and (2) to reflect the tendency of our Church to throw responsibility on the mind and conscience of the individual or the community, and its guarded resort to the mere dictation of authority.

8. ARRANGEMENT

Every endeavour has been made to give information under the titles most likely to be referred to, Prayer Book terms being, however, uniformly preferred. Where it has been necessary to collect material in longer articles, cross-references direct the reader to the subsidiary topics included. A comprehensive Table of Contents in Prayer Book order serves, moreover, as a Subject Index, and at the end of each article reference is made to the section of this Appendix where kindred topics are mentioned. Thus the full resources of the Dictionary under any head can be readily unlocked.

LIST OF CONTRIBUTORS

- Addis, Rev. W. E., M.A., Vicar of All Saints', Knightsbridge.
Rome (Church of), Trent (Council of).
- Aitken, Rev. W. H. M. H., M.A., Canon of Norwich.
Mission (A Parochial).
- Allen, H. P., Mus. Doc., Organist of New College, Oxford.
Organ.
- Arden, T. H., Deputy-Registrar for the Diocese of Liverpool.
Banns, Licence, Patron.
- Armour, Rev. S. C., D.D., Hon. Canon of Liverpool.
Social Life.
- Ball, Very Rev. Thomas I., LL.D., Provost of Cumbrae.
Altar, Colours, Elements, Fraction, Manual Acts.
- Barber, Ven. E., M.A., Archdeacon of Chester.
Induction, Institution.
- Bardsley, Rev. H. J., M.A., Vicar of Barton, Preston.
Courts, Established Church, Parliament (Authority of).
- Batterbury, Rev. H. C., B.A., Assistant Diocesan Inspector for London.
Harvest Festival.
- Battersby Harford, Rev. J., M.A., Canon of Ripon, Principal of Ripon Clergy College.
Articles of Religion, Baptism, Covenant, Deacon, Sacraments.
- Baylay, Rev. A. M. Y., M.A., Vicar of Thurgarton, Notts.
Breviary, Chancel, House of Prayer.
- Bell, Rev. M. F., M.A., Vicar of St. Mark's, Regent's Park.
Antiphonal Singing, Hymn, Hymn Tune.
- Bernard, Rt. Rev. J. H., D.D., Bishop of Ossory.
Fasting Communion, Resurrection, Virgin Birth.
- Berry, Rev. T. S., D.D., Prebendary of St. Patrick's Cathedral, Dublin.
Ireland (Church of), Ireland (PB History in).
- Bishop, Rev. W. C., M.A., Rector of Orsett.
Ante Communion Service, Epistle, Gospel, Lectionary, Lights, Proper Lessons, Proper Psalms, Psalter (Liturgical Use of).
- Bridger, Rev. (the late) J., Hon. Canon of Liverpool.
Commemoratory Letters.
- Bridges, Robert, M.A., M.B., Chilswell, Oxford.
Chant (Anglican), Chanting.
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- Burgess, Francis.
Music (Liturgical), Plainsong.
- Burn, Rev. A. E., D.D., Prebendary of Lichfield, Vicar of Halifax.
Creed, Quicunque Vult.
- Carlyle, Rev. A. J., M.A., D.Litt., Rector of St. Martin and All Saints, Oxford.
Orders (Holy).
- Carter, Rev. C. Sydney, M.A.
Calvinist, Dissenters, Nonconformist, Puritans.
- Carter, Rev. G. Foster, M.A., Rector of St. Aldate's, Oxford.
Augsburg Confession, Foreign Influences on Prayer Book, Prophecysings.
- Catlin, Rev. G. E.
Independents.
- Cecil, Lord Hugh, LL.D., M.P.
Franchise.
- Chapman, Rev. E. W., M.A., Hon. Canon of Carlisle.
Visitation of the Sick, Visitation (Pastoral).
- Coop, Rev. J. O., M.A., Vicar of St. Catharine's, Liverpool.
Bowing, Chasuble, Cope, Hood.
- Creighton, Deaconess Beatrice.
Deaconess.
- Darby, F. M., Mus. Bac.
Motet.
- Darbyshire, Rev. J. R., M.A., Vice-Principal of Leeds Clergy School.
Asceticism.
- Day, Rev. E. Hermitage, D.D.
Chalice, Emblem, Fresco, Paten.
- Dennis, Rev. H. Wesley, M.A., Hon. Canon of Southwark, Principal of St. John's College, Battersea.
Saints' Days (Rationale of Services for).
- Ditchfield, Rev. P. H., M.A., Rector of Barkham, Berks.
Monuments, Painting, Sculpture.
- Dowdall, H. Chaloner, M.A., B.C.L., Barrister-at-Law.
Acts of Uniformity.
- Dowden, Right Rev. J., Lord Bishop of Edinburgh (the late).
Foreign Influences affecting Prayer Book, Quignon's Breviary, Te Deum.
- Driver, Rev. S. R., D.D., Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford.
Penitential Psalms, Psalter.
- Drury, Rt. Rev. T. W., D.D., Lord Bishop of Ripon.
Dead (Prayers for the), Elevation, Lord's Prayer.
- Du Bose, Rev. W. P., M.A., S.T.D., Professor of Exegesis in the University of the South, U.S.A.
Christ, Incarnation, Jesus.

- Eeles, F. C.
Candlesticks, Communion (Manner of), Lord's Table.
- Eves, Rev. R. S., B.A., St. Anselm's House,
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Canon Law.
- Fausset, Rev. W. Y., M.A., Prebendary of
Wells, Vicar of Cheddar.
God, Grace, Trinity.
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Kent.
Collects.
- Firth, Rev. E. H., M.A., Rector of Houghton,
Hants.
Diocese.
- Fisher, Rev. J., B.D., Rector of Cefn, St.
Asaph.
Welsh Version of the PB.
- Fowell, R. W., Office of the Ecclesiastical
Commission.
Ecclesiastical Commission, Orders in Council.
- Freshfield, Edwin H., F.S.A.
Flagon, Plate.
- Fuller-Maitland, J. A., M.A., F.S.A.
Canon (music), Carols.
- Galpin, Rev. F. W., M.A., Vicar of Hatfield
Regis, Essex.
Bands (Church).
- Gamon, Hugh R. P., Barrister-at-Law.
Burial, Cemetery, Property (Church).
- Gayford, Rev. S. C., M.A., Vice-Principal of
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History of the Prayer Book.
- Gore, Rev. A., D.D., Canon of Chester.
Pension.
- Grensted, Rev. F. F., M.A., Hon. Canon of
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Calendar, North Side of Table, Punctuation of PB.
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Mysticism.
- Harford, Rev. G., M.A., Vicar of Mossley Hill,
Hon. Canon of Liverpool.
Authority, Body, Canons (Sources of), Catechism (Revision of), Christian Religion, Doctrine, History, Knowledge, Man, Order, Ornaments Rubric, Religion, Revision of Prayer Book, Ritual, Ritual Law, Scripture, Truth, Unction.
- Harford, Rev. J. Battersby. *See* Battersby
Harford.
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Church, Heresy, Reunion, Schism, World.
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Ablution, Preparation (for Baptism, etc.).
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Southport, Hon. Canon of Liverpool.
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Common Prayer, Daily Prayer (Obligation of), Shortened
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Apostles' Creed, Nicene Creed.
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Preface.
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Conscience, Conversion, Curate, Duty, Parish, Repentance.
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Archbishop, Hierarchy, Patriarch.
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Lalty, Old Catholics.
- Lias, Ven. J. J., M.A., Chancellor of Llandaff.
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- Maclean, Rt. Rev. A. J., D.D., Bishop of Moray
and Ross.
Fast (Turning to), Eastern Churches, Fast, Festival, Week
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Epiphany (Rationale of Services), Suicide.
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- Owen, Rev. G. Vale, Vicar of Orford.
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- Rawnsley, Rev. H. D., M.A., Vicar of Crowthwaite, Canon of Carlisle.
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Children (Training of), Marriage.
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Trinity Season (Rationale of Services for).
- Scott, Rev. H. E., M.A., B.D., Vicar of St. Mary's, Carlisle.
Burial Service, Marriage Service, Meditation, Praise, Prayer, Sick (Order for the Visitation of).
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Benedicite, Benedictus, Evening Communion, Magnificat.
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Holy Week (Rationale of Services for), Eastertide (do.), Ascensiontide (do.), Whitsuntide (do.), Preaching.

Walters, H. Barron, M.R.I.B.A.
Church (Building of).

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St. Aidan's College, Birkenhead.
Sign of the Cross, Temperance.

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Watkins, Rev. O. D., M.A., Vicar of Holywell,
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Welch, Rev. E. A., D.C.L., LL.D., Hon. Canon
and Vicar of Wakefield.
Diocesan Bishop.

Wesley, Rev. E.A., M.A., Rural Dean of South
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Discipline, England (Church of), Free-Will, Morality, School-
men, Vulgate.

Whitham, Rev. A. R., M.A., Principal of Culham
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Fasting, Original Sin, Sin.

Whitley, Rev. W. T., LL.D., Preston.
Baptist.

Whitwell, R. Jowitt, M.A.
Canons of 1604, Clergy Discipline Act, Consistory Court,
Excommunication.

Wickham, Rev. W. A., Vicar of St. Andrew's,
Wigan.
Archives, Books (Care of), Parsonage, Pew, Pulpit, Reredos.

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Towcester, Hon. Canon of Newcastle.
Dilapidations, Insurance.

Winstanley, Rev. E. W., M.A., B.D., Diocesan
Inspector of Schools, Lichfield.
Confirmation, Eternal Life, Holy Ghost, Judgment.

Wood, Rev. E. G., M.A., B.D., Vicar of St.
Clement's, Cambridge.
Archdeacon, Benefice, Incumbent, Ordinary, Priest.

Wordsworth, Rev. Christopher, M.A., Prebendary
and Sub-dean of Salisbury Cathedral.
Books (Liturgical), Pie, Pontifical, Reservation, Use.

Worley, G.
Council, Notices in Church.

List of Abbreviations and Typographical Devices

THE list is not exhaustive. The more usual abbreviations are assumed to be familiar.

Books of the Bible are often cited as commonly contracted in reference Bibles.

Two sizes of Arabic numerals are used, without separating point, for chapter and verse, or for volume and page: e.g., Rom. 12 6-10 (in a few cases, e.g., Basil *On the Holy Ghost*, and the *Canons of Hippolytus*, the two sizes of numerals refer to the sections into which the work is divided according to two different systems).

The Psalms are usually cited from the Prayer Book version.

Cross-references are indicated by printing the title of the article referred to in small capitals.

The title words are represented by initial capitals in the body of each article.

Reference marks (e.g., H3*) point to the Appendix, *Contents in PB order* (or, in refs. to rubrics, etc., to the corresponding sections under RITUAL, iv. Variorum Synopsis).

A. = Answer
 Absol. = Absolution
 Access. = Accession Service
 Adv. = Advent
 aft. = after
 Amer. = American
 Ang. = Anglican
 Ap. = Apostle
 art. = article (in Dictionary)
 Art. = Article (one of the 39 Articles)
 Asc. = Ascension
 AV, AVm = Authorised Version,—margin
 bapt. = baptism,—al
 Bapt.^{1,2,3} = Baptismal Offices, (1) Public, (2) Private, (3) Adult.
 BCP = Book of Common Prayer
 bef. = before
 Bp. = Bishop
 Brev. = Breviary
 Bur. = Burial Service
 c. = chapter
 c. = circa
 cant. = canticle
 Cat. = Catechism
 CAT = Church Association
 CCR = Church Congress Report
 cent. = century
 Ch. = Church (the society)
 ch. = church (the building)
 Coll. = Collect
 Comm. = Commandment
 Comm. = Communion Service
 Conf. = Confession
 Confirm. = Confirmation
 Consecr. = Consecration
 Conv. Ca., Yk. = Convocation of Canterbury or York
 cp. = compare
 CQR = Church Quarterly Review
 ct. = contrast
 DA = Documentary Annals
 DAC = Dictionnaire d'Archéologie Chrétienne
 DB = Hastings' Dictionary of the Bible—5 vols.

DB ('09) = Hastings' Dictionary of the Bible—1 vol. edition
 DCA = Dictionary of Christian Antiquities
 DCB = — Biography
 DCG = Dictionary of Christ and the Gospels
 eccles. = ecclesiastical
 ed. = edited by, editor, edition
 Eng. = England, English
 EP = Evening Prayer
 EP = Ecclesiastical Polity
 Ep. = Epistle
 Epiph. = Epiphany
 esp. = especially
 Euch. = Eucharist,—ic
 exh. = exhortation
 f. (or ff.) = following verse(s) or paragraph(s)
 G. = Guardian
 Gel. = Gelasian Sacramentary
 gen. = general,—ly
 Greg. = Gregorian Sacramentary
 HBS = Henry Bradshaw Society
 HC = Holy Communion
 HE = Ecclesiastical History
 Hom. = Homily
 ib. = the same
 Injn. = Injunction
 JTS = Journal of Theological Studies
 Lit. = Litany
 lit. = literal,—ly
 Lit. Ref. = Some Principles of Liturgical Reform
 LXX = Septuagint
 Mar., Matr. = Marriage Service
 MEP = Morning and Evening Prayer
 min. = minister
 MP = Morning Prayer
 n. (or n.) = note
 NED = New English Dictionary
 NT = New Testament
 OCM = Ornaments of the Ch. and the Mins., 1908
 OHC = Order of HC, 1548
 OR = Ornaments Rubric

Ord.^{1,2,3} = Ordination (or Consecration), (1) of Deacons, (2) of Priests, (3) of Bishops
 OT = Old Testament
 PB = Prayer Book
 PBAH = Prayer Book, Articles and Homilies
 PH = Parson's Handbook, 1909
 pr. = prayer
 Pref. = Preface (1 "The Preface," 2 Concerning the Service of the Church, 3 Of Ceremonies, 4 Order how the Psalter is to be read, 5 rest of Holy Scripture)
 PS. = Parker Society edition
 Ps. = Psalm
 Q. = Question
 QV. = Athanasian Creed
 R. = Royal
 R. = Response
 Rel. Cer. = Principles of Religious Ceremonial
 RV, RVm = Revised Version,—margin
 sacr. = sacrament,—al
 Sar. = Sarum
 SCO. = Scottish Communion Office
 sent. = sentence
 Te D. = Te Deum.
 th. = thanksgiving
 Trin. = Trinity
 V. = Versicle
 v. (vv.) = verse (verses)
 VAI = Visitation Articles and Injunctions, ed. Frere and Kennedy
 Vis. = Visitation
 VS = Visitation of the Sick
 Whit. = Whitsunday—tide
 Z.L. = Zurich Letters, in the Parker Society Series
 * = For general readers
 † = For advanced students
 (2) = 2nd edition
 1, 2, 3 = 1st, 2nd, 3rd; or foot-note 1, 2, or 3
 [] = editorial additions

ADDENDA

AMERICAN CHURCH, THE.—"That portion of the Catholic Ch. known in law as *The Protestant Episcopal Ch. in the U.S.A.*" (*Am. Ch. Almanack*) is the lineal successor of the Ch. of Eng. in America before the Revolution. After vain attempts to secure the consecration of a bp. in Eng., Bp. Seabury was consecrated in 1784 by three bps. of the Scottish Ch., and Bps. White, Provoost, and Madison were, three yrs. later, consecrated in Eng., these four bps. transmitting the succession thenceforward. The general lines of the constitutional settlement which ensued naturally followed the course adopted in the political sphere, and, although a general convention for U.S.A. was given important central functions to discharge, the federal principle prevailed in the main, and the autonomy and equality of the constituent dioceses were carefully safeguarded. Practically, however, a large measure of uniformity both of constitution and procedure has resulted from the binding rule of loyalty to the PB, and proposals are in active discussion for the introduction of the provincial system. The AC. is numerically a small minority, but its importance is out of all proportion to its numbers. Its loyal adherence to Catholic Doctrine and Church Order, and its resolute maintenance of reverent liturgical Worship, give it a central position which may make it a pivot of reunion in the future.

For interesting particulars as to its position in regard to ritual, see the Bishop of Albany's evidence bef. the R. Com. on Eccles. Dis. (3 316-326). From this it appears that ornaments and ceremonies are regulated mainly by custom, subject to episcopal control, the resulting burden, however, upon the bishop being recognised as unfair and excessive. See further **AMERICAN PB; Diocesan Bp., § 10.—A1.**

ANNEXED BOOK.—Some notes on the MS. PB annexed to the Act of 1662, and subscribed by Convocation in 1661, may be of interest. They may be taken as supplementary to the Variorum Synopsis in **RITUAL iv**, to which the reference marks correspond. A facsimile edition of the AB was published in 1891.

|| B2⁷⁻⁹] Written on a new leaf, without heading, a blank space preceding.

|| D1¹⁻³] On separate page, facing opening of MP, after a blank page.

|| D1⁷, E1⁷] After the *Amen* following the *Absolution* two black lines are ruled across the page, as, though marking the close of the Preparation.

|| D2¹] *Thy will be done in earth as it is . . .* without comma, initial capital, or space.

|| D2⁹] The 1st clause of the Creed is punctuated, *I believe in God, the Father Almighty*, and the Min. may conveniently precent to the word *God*, the choir and people beginning again, and continuing without break.

|| D3¹ E3¹] After *Then the Priest standing up* the following words have been erased: *and so continuing to the end of the service.* This favours the inclusion of the Min. in *All* (observe initial capital) kneeling (cp. D3⁸ n. ||).

|| D3⁶] The heading is only *A Prayer for*, and there is a break of two blank lines between *bless* and *Endue*; similarly in the Litany.

|| F¹] After *Ordinarie*: has been erased *The Min. and People all kneeling.*

|| F6¹] A blank line precedes *Then shall the Priest. . .* Cp. F¹ n. ||, and F6⁸ n. ||.

|| F7¹] A blank line separates the Pr. from *O Lord arise. . .*

|| F8¹] ¶ *Priest* is written by itself in the centre of the line.

|| H³ end] Addition *And the Ordinary . . . the Canon.*

|| H⁴] The wording bef. alteration was: *shall stand in the most convenient place in the upper end of the Chancel (or of the body of the Church where there is no Chancel). And the Priest standing at the north part of the Table. . .*

|| H1⁷] Bef. alt. *Let us pray for the good estate of the catholic Church of Christ.* (And so under H5¹.)

|| H1⁸] The sentence after *increase your damnation* was added in the margin, being transferred from H2¹.

|| H2²] First written *Draw near in full assurance of faith.*

|| H2⁸] Semicolon in rubric after *take the cup into his hands*;

|| H2⁹] *Consecrated* is erased bef. *bread* at the end of the first rubric.

|| H6¹] An addition, written very closely, and across the red ruling of the page.

|| I2³] Erased *And here all the congregation shall kneel.*

|| I8¹] *Covenanted* and erased bef. *promised.*

|| I9¹] *persons* alt. to *children.*

|| K6¹] *or some other at his appointment* erased after *The Curate of every Parish.*

|| L5² (Coll. aft. LP.)] *for these thy children (or servants)* was first written.

|| L6¹] *or unto Matrimony* erased aft. *Communion.*

|| M14¹] Doxology added to Lord's Pr. in closer handwriting.

|| O5¹] *out of the miseries of this life* erased after *departed.*

|| P1¹] *according to the accustomed manner* added aft. *the Litany ended.*

|| T² end] Added: *or hath had formerly episcopal Consecration or Ordination.*—BI. G. HARFORD.

The Prayer Book Dictionary

Ablution]

ABLUTION.—A. is the name applied to the ceremonial washing of persons or things, such as was practised by the Jews (Ex. 30 18-21, Mark 7 3, 4, John 2 6; cp. John 13 10), this A. implying a symbolical cleansing from contracted pollution. It was also used to indicate exemption from guilt, as when Pilate washed his hands as a disclaimer of responsibility for the death of our Lord (Matt. 27 24).

The PB contains no express directions for such ceremonial ablutions, but there are two occasions in the Service of HC, 2. At HC. where, following ancient custom, such A. is frequently practised.

(1) The *Lavabo* at the Offertory. (See *LAVABO* and *HANDS*, § 1.)

(2) At the conclusion of the Service, when the sacred vessels are ceremonially cleansed. The direction of the rubric, *If any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same*, is held to imply some A. of the vessels to remove any particles of the consecrated elements which may have adhered to them, and the consumption of these As. by the priest or other communicants.

The Lambeth Judgment (1890) affirmed that "the cleansing of the vessels appears to be not an improper completion of this act (of consumption) which is ordered to follow the close of the service without any break or interval," and adds, "The Rubric gives a general direction as to what is to be done in the way of consuming what remains after the service, and is not so minute as to go beyond this, our Book having abandoned many over-niceties of regulation. If a conscientious scruple is felt as to not 'carrying out of the church' slight remnants even into the vestry, it is not the duty of this Court to override it." The Judgment suggests that the Credence is the most fitting place at which the As. should be performed (following the use of the Eastern Liturgies); but the more usual practice is for the As. to be taken at the altar.—R2.

E. HOBSON.

[Absolution

ABSOLUTION.—[This art. refers to Liturgical forms only. For doctrine, etc., see *REPENTANCE*.] In the Pre-Reformation services the A. first pronounced by the congregation when the officiant had made his *CONFESSION* of sin, and then in his turn by the officiant over the congregation, was: "Almighty God, have mercy upon thee (or you), and forgive thee (you) all thy (your) sins; deliver thee (you) from all evil, preserve and stablish thee (you) in all good, and bring thee (you) to everlasting life. Amen."

"Misereatur tui (vestri) Omnipotens Deus, et dimittat tibi (vobis) omnia peccata tua (vestra); liberet te (vos) ab omni malo, conservet et confirmet in bono, et ad vitam perducat aeternam. Amen."

The officiant aft. saying this added: "The Almighty and merciful Lord grant unto you A. and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Ghost. Amen."

"Absolutionem et remissionem omnium peccatorum vestrorum, spatium verae poenitentiae, et emendationem vitae, gratiam et consolationem Sancti Spiritus, tribuat vobis Omnipotens et Misericors Dominus. Amen" (*Sarum Missal*, etc.).

There was considerable variation in the form for giving A. to individuals aft. private Conf. The first of the above two short precatory forms was often said, and sometimes both: then followed the more definitive A. in some such form as this: "Our Lord Jesus Christ of His great pity absolve thee: and I, by the authority of the same our God and Lord Jesus Christ, and of the blessed Apostles Peter and Paul, and by the authority committed to me, absolve thee from all these thy sins which with contrite heart and mouth thou hast confessed to me, and from all other thy sins which thou gladly wouldst confess if thou hadst them in memory: and I restore thee to the Sacraments of the Church. In the Name of the Father," etc.

"Dominus noster Jesus Christus pro sua magna pietate te absolvat: et ego, auctoritate ejusdem Dei et Domini Jesu Christi, et beatorum Apostolorum Petri et Pauli, et auctoritate mihi tradita, absolvo te ab omnibus peccatis his, de quibus corde contrito et ore mihi confessus es, et ab omnibus aliis peccatis tuis

de quibus si tuae occurrerent memoriae libenter confiteri velles: et ad sacramenta Ecclesiae te restituo. In Nomine Patris, etc." (*Sarum Manual*). The forms given in the *Sarum Brev.* (1531) and in Myrk's *Instructions to Parish Priests* (c. 1450) differ considerably from the above. The following form of benediction was also often added, either bef. or aft. the pronouncing of the definitive A.: "The merit of the Passion of our Lord Jesus Christ, the prayers of our holy Mother the Church, the good that thou hast done and that by the grace of God thou shalt do hereafter, be to thee for the remission of thy sins": "Meritum Passionis Domini nostri Jesu Christi, suffragia sanctae Matris Ecclesiae, bona quae fecisti et quae per Dei gratiam facies, sint tibi in remissionem peccatorum tuorum." This is from the *Sarum Brev.* (1531). The form given by Myrk is somewhat different.

In the First PB of Edw. VI (1549) a form of A. was given, based on the first-mentioned Latin formula, and has been retained ever since in the Communion Service of the PB. The direction that this A. is to be pronounced by the bishop, if present, first appears in 1552. In 1552, to the new form of Conf. bef. MP was attached the long A. still to be found there. In the rubric bef. this A. the words "or remission of sins" were inserted in 1604, and "Priest" was substituted for "Minister" in 1662. In the VS the first PB (1549) provided a form of A. which followed the ancient forms pretty closely. This has remained unchanged ever since: but the direction—"the same form of A. shall be used in all private confessions"—was struck out in 1552. In the "Forms of Pr. to be used at Sea" (1662), the A. from HC is given; to be pronounced by "the Priest if there be any in the ship."—PB.

A. M. Y. BAYLAY.

ABSTINENCE.—See **FAST**, § 2.

ACCESS, PRAYER OF HUMBLE.—See **HUMBLE ACCESS**.

ACCESSION SERVICE.—The present three-fold form of A. service was first authorised by royal warrant on Nov. 9, 1901 (the birthday of Edward VII), having previously received the approval of Convocation. The earlier form

dated from the A. of James II. It was intermitted in the next *de facto* reign, but revived by proclamation of Anne, Feb. 7, 1704. A royal warrant prescribed its use at the beginning of each subsequent reign. It lacked the synodical and quasi-parliamentary authorisation given in 1661-2 to the services for Nov. 5, Jan. 30 and May 29, owing to the circumstance that the legal A. day of Charles II was the day of his father's martyrdom, viz., Jan. 30. But the anniversary of the A. of each sovereign since the Reformation had been observed with special supplications. The forms put out in 1576 and 1578 are printed in *Elizabethan Liturgical Services* (Parker Soc.), pp. 548 ff. Canon 2 of 1640 enjoined the observance of Charles I's A., and recognised a particular form of pr. (Cardwell, *Synodalia* 1 392).

The form appointed in 1685 was a new one, and was considerably modified in 1704. The

Pr. for Unity was added at the A. of the House of Hanover, and
2. The Earlier Form. Josh. 1 1-9 substituted for Prov. 8 13-36 as 1st Lesson. This form followed the general outline of such occasional services, viz.: Special opening Sentences; a Cento of verses from the Pss. in place of *Venite*; Proper Pss. and Lessons; special Suffrages after the Creed; an appropriate Coll.; and special prs. in the end of the Lit. In the Communion Service a special Coll. took the place of the Colls. for the King and for the day; the Ep. was 1 Pet. 2 11-17, the Gospel Matt. 22 16-22; the Pr. for Unity followed that for the Church Militant.

At the A. of Edward VII a number of liturgical scholars petitioned Convocation for a new form. The form now authorised

2. The Present Form. is threefold—(1) a Service of Mattins, Lit. and Evensong, including Proper Pss. and Lessons, Suffrages and Colls.; (2) a special Coll., Epistle and Gospel; (3) *Te Deum* (printed in three divisions); Lesser Lit.; Suffrages; three special Colls.; Pr. for Unity, etc. In these forms two of the earlier prs. have no place, but a modified form of the ancient Coronation Coll. *Deus qui populus* is introduced into all three.

The new A. services, avoiding the strained phraseology of the closing 17th cent. and endeavouring to assimilate the ideas expressed to those of modern times, have been criticised as emasculated and weak. An example of modernisation is the omission of the words, "Blessed Lord, Who hast called Christian princes to the defence of Thy Faith and hast made it their duty to promote the spiritual welfare together with the temporal interest of their people." Again, the "spirit of wisdom . . . to govern this kingdom wisely" is not asked for the King, but only that "under him this nation may be wisely governed."—sz. DOUGLAS MACLEANE.

ACOLYTE.—(Gr. ἀκόλυθος, Lat. *acolythus*, a follower, attendant.) The highest of the minor orders in the Latin Ch. (Conc. Carthag. iv, can. 6). His work was to light the candles on the altar, to carry them in procession, especially at the Gospel, to prepare wine and water for the chalice, and otherwise assist the higher clergy in the services of the Church. *Card. Bona* (c. A.D. 1660), *R.L.* i. 2518, notes that, while this order was still conferred on candidates for the priesthood, its duties had been for 500 years performed by boys or untunsured men. (See **SERVER** and **COLLET.**)—r2. J. E. SWALLOW.

ACTS OF UNIFORMITY.—The Acts of Uniformity beginning with that of 1549 were directed to two ends: first, to

1. Introductory. secure uniformity of doctrine and worship within the Ch. of Eng., and, secondly, to secure conformity to that doctrine and worship by all persons inhabiting the realm of England and Wales. The first of these objects has been more or less attained, the second has not; for, although every person inhabiting the realm is still obliged under penalty of eccles. censure to attend the Ch. of Eng. services on Sundays and Holy days, that obligation is

inapplicable to Roman Catholics and to Dissenters usually attending their own chapels, and may not in any case be enforced by pecuniary fine.

The following is an epitome of the principal Acts of Parliament bearing on the subject. Provisions which have been repealed are printed in italics; all references are to the official edition of these statutes.

ACT OF UNIFORMITY, 1549 (2 & 3 Ed. 6, c. 1), recites—Ancient diversity in forms of common

2. First Act of Ed. VI

prayer, viz., the uses of Sarum, York, Bangor and Lincoln; Recent increase in diversity in the forms of Mattins, Evensong, Holy Communion and other Sacraments; That some are pleased and some offended; That the King and Council having failed to secure uniformity had appointed a Commission who having regard both to Scripture and to primitive usage had prepared the Book of Common Prayer.

And enacts—(s. 1) Indemnity for past offences, but from and after Pentecost, 1549, the PB forms are to be used regularly and exclusively in every cathedral, parish ch. and other place.—(s. 2) Imposes penalties on any parson, vicar, or minister failing to use the PB services, or using any other, or preaching against or depraving the PB.—(s. 3) Imposes penalties on any person who by plays, songs or words depraves the PB or procures any person to say prayer openly or minister a sacrament otherwise than in PB form or to interrupt a parson complying therewith.—(s. 4) Offences triable at Assizes.—(s. 5) Bishops may associate themselves with the justices of Assize.—(s. 6) Prayers may be said privately and at the Universities in Greek, Latin or Hebrew.—(s. 7) Public use of psalms and prayers from the Bible allowed.—(s. 8) Prayer books to be provided in churches.—(s. 9) Offences to be prosecuted at the Assizes immediately following the offence.—(s. 10) Peers to be tried by peers.—(s. 11) Mayors of London and of places where there are no Assizes may act instead of Justices of Assize.—(s. 12) Eccles. jurisdiction preserved.—(s. 13) But no offence to be punished twice.

ACT OF UNIFORMITY, 1552 (5 & 6 Ed. 6, c. 1), recites that people do not come to ch.; and enacts—

3. Second Act of Ed. VI

(s. 1) All persons inhabiting the realm, in default of lawful or reasonable excuse, must endeavour to resort to their parish ch. or chapel accustomed on Sundays and Holy Days to attend the Ch. services upon pain of punishment by Ch. censure.¹

(ss. 2 and 3) Require Bishops, etc., to put in force the Act.—(s. 4) Substitutes the PB of 1552 for that of 1549.—*The remaining sections imposing penalties on any inhabitant of the realm attending any other form of public prayer or sacrament and requiring the Act to be read publicly every year were repealed by 9 & 10 Vict., c. 59.*

ACT OF UNIFORMITY, 1559 (1 Eliz., c. 2).—(s. 1) Repeals 1 Mary, st. 2, c. 2, which had repealed

4. Act of Elizabeth

5 & 6 Ed. 6, c. 1, and reimposes the PB of 1552 with four specified alterations.—(s. 2) Imposes penalties on any minister in any cathedral or parish ch. or other place who fails to use the PB services or who uses any other form of public prayer or who privately or publicly uses any other form of celebrating the Lord's Supper.—

¹ Note that 7 & 8 Vict., c. 102, exempts Roman Catholics, and 9 & 10 Vict., c. 59, exempts Dissenters attending their own chapels and provides that in no case is any fine to be inflicted for not attending church.

(s. 3) Imposes penalties on any person depraving or despising the PB by plays, songs or rhymes, and on persons causing any minister to use any service made illegal by s. 2, and on persons interrupting service conducted according to the PB. *The remainder of this section (which requires every inhabitant of the realm and of any other of the Queen's dominions to attend his parish ch. or chapel accustomed every Sunday and Holy day under pain of eccles. censure and of a fine of 12 pence) was repealed by 9 & 10 Vict., c. 59.*—(s. 4) Bishops, etc., to enforce the Act by censures.—Ss. 5, 6, 8, 9, 10 and 11 practically repeat ss. 4, 5, 9, 10, 11, 12 and 13 respectively of 5 and 6 Ed. 6, c. 1 (*supra*).—(s. 13) Provides for retention of ornaments of First PB until other order is taken by the Queen with the advice of her commissioners for eccles. causes or of the metropolitan of the realm; and if there is contempt or irreverence by misuse of the orders appointed in the PB the Queen may with the like advice publish further ceremonies or rites (see further ORNAMENTS RUBRIC).—(s. 14) Repeals laws establishing or authorising any other service or administration of sacraments or common prayer.

ACT TO REFORM CERTAIN DISORDERS TOUCHING MINISTERS OF THE CHURCH, 1571 (13 Eliz., c. 12).

5. Subscription Act of 1571

(s. 1) *All priests and Ministers instituted, consecrated or ordained otherwise than in form authorised temp. Ed. 6 or Eliz. are to subscribe the 39 Arts. before Christmas, 1571. Repealed 26 & 27 Vict., c. 125.*—(s. 2) Any person ecclesiastical or having ecclesiastical living, who advisedly maintains or affirms any doctrine directly contrary or repugnant to any of the 39 Arts., may be deprived by the Bp. or Ordinary or commissioners for eccles. causes if he refuses to revoke his error, or after revocation reaffirms the same.

(s. 3) No person is to be admitted to any benefice with cure unless 23 years old and a deacon.—*The rest of the section and the corresponding part of s. 4 requiring subscription to the 39 Articles, etc., before admission are repealed by 28 & 29 Vict., c. 122, s. 15.*—(s. 4) None to be made minister or admitted to preach or minister the sacraments under 24 years of age, nor unless he bring to the Bp. from men known to the Bp. to be of sound religion a testimonial of honest life and of profession of the 39 Arts., nor unless he can answer and render to the Ordinary an account of his faith in Latin according to the said Arts., or have special gift and ability to be a preacher.—(s. 5) None shall have benefice with cure of £30 value unless he is Bachelor of Divinity, or licensed by a Bp. within the realm or by Oxford or Cambridge University.—(s. 6) Avoids appointments and dispensations contrary to the Act.—(s. 7) Requires six months' notice to be given by the Ordinary to the patron before presentation to a vacancy occurring by deprivation.

ACT TO RETAIN SUBJECTS IN DUE OBEDIENCE, 1581 (23 Eliz., c. 1). *This Act made it treason to be reconciled with Rome, and also*

6. Act to Enforce Attendance, 1581.

imposed penalties on anyone over sixteen failing to attend Ch. of Eng. services, and on anyone keeping a schoolmaster not so attending or not licensed by the Bp. There was exemption for

persons having the established form of service in their own houses and occasionally coming to Ch. (*The Act was repealed by 7 & 8 Vict., c. 102.*)

ACT OF UNIFORMITY, 1662 (14 Car. 2, c. 4), recites—Excellence of the PB of 1559; wilful and schismatical abstention from public worship of a great many people in all parts of the realm; great and scandalous neglect of ministers to use the PB services; Royal Commission of 25 Oct., 1660, to revise the PB; revision of the PB by Convocations and publication thereof; King's approval of the same.

And enacts—(s. 1) All ministers in cathedrals and chapels and places of public worship throughout the realm are to say and use the prayers and sacraments as prescribed by the PB of 1662.—(ss. 2 & 3) All parsons, vicars, and ministers to assent to the PB before St. Bartholomew's Day, 1662.

(s. 4) *All persons put into ecclesiastical livings to declare their assent to the PB.* (*Repealed by 28 & 29 Vict., c. 122.*)—(s. 5) The resident incumbent of any living who keeps a curate must himself (unless prevented by some impediment allowed by the Ordinary) at least once a month read MP and EP and, if there be occasion, administer each of the Sacraments and other rites in the ch. or chapel of the living. Penalty, £5 fine, recoverable before justices of the peace.—(ss. 6, 7 and 8) *Required all Clergymen, University Fellows, etc., schoolmasters and private tutors to subscribe the declaration (a) against taking arms against the King, (b) of conformity to the established liturgy, and (c) until 25 Mar., 1682, against the Solemn League and Covenant.* (*The form of the declaration was altered by 1 W. & M., sess. 1, c. 8, s. 11, and the whole provision repealed by 28 & 29 Vict., c. 122, and 34 & 35 Vict., c. 26.*)—(s. 9) *Deprived all beneficed clergy not then episcopally ordained priest or deacon.* (*Repealed by 26 & 27 Vict., c. 125.*)—(s. 10) No person may be admitted to any parsonage, vicarage, benefice or other eccles. promotion or dignity nor shall administer the Sacrament of the Lord's Supper unless ordained priest in manner prescribed by the PB or unless formerly episcopally ordained. Penalty £100 and disability for priest's orders for one year.—(s. 11) Penalties of the Act do not apply to aliens of foreign reformed Churches allowed by the King.—(s. 12) Offices avoided *ipso facto* under the Act not to be filled until six months' notice given by the Ordinary to the patron or sentence of Deprivation publicly read in the church.—(s. 13) PB forms to be alone used in the Colleges of Universities and at Westminster, Winchester and Eton. The heads of the said Colleges to publicly subscribe the 39 Arts. and assent to the PB and if in Orders to read the services in chapel at least once a quarter. (*This section except as to Westminster, Winchester and Eton was repealed by 34 & 35 Vict., c. 26.*)—(s. 14) Services in the said Universities and Colleges and in Convocation may be read in Latin.—(s. 15) No person to lecture or preach in any church, chapel or other place of public worship unless licensed by the archbishop or bishop. (*The rest of the section as to lecturers signing the 39 Arts., etc., was repealed by 28 & 29 Vict., c. 122.*)—(s. 16) Contains a proviso as to lectures preached in cathedrals, etc.—(s. 17) Provides penalties against persons preaching if disabled or prohibited from doing so (see 15 Car. 2, c. 6, s. 6).—(s. 18) Lecturer to be present while service is conducted.—(s. 19) Exemption of University sermons and lectures.—(s. 20) Former

Acts of Uniformity confirmed and applied to the PB of 1662.—(s. 21) Names of King, Queen and royal personages may be altered in the PB as occasion requires.—(s. 22) True printed copies of the PB to be provided in all parishes and churches.—(s. 23) PB to be translated into Welsh for use in parishes where Welsh is commonly used.—(s. 24) Copies of this Act and of the PB exemplified under the great seal to be got by deans and chapters of Cathedrals and Collegiate Churches and copies to be deposited at the Law Courts and at the Tower.—(s. 25) Personal—(s. 26) Art. 36 of the Arts. of Religion to be read with reference to the revised form of ordination.

NOTE.—The time for subscribing to this Act of Uniformity was extended from St. Bartholomew's Day, 1662, to Christmas Day, 1663, by 15 Car. 2, c. 6. The same Act makes further provision as to the person before whom the oaths might be taken and modifies s. 17 *supra*.

Act for exempting Protestant dissenters from certain penalties, 1688 (1 W. & M., c. 18).

The effect of this Act was to relieve Protestant dissenters from the obligation of conformity to the Ch. of Eng.

The Act having achieved its object, and other legislation having been passed, it was finally repealed by the Promissory Oaths Act of 1871, with the exception of s. 5, which allows dissenters objecting to the oaths of certain parochial and ward offices to act by deputy, s. 8, which relieves dissenting ministers from jury service and parochial and ward offices, and s. 15, which imposes penalties for disturbing services of the Ch. of Eng. or services legalised by the Act.

Act for securing the Church of England as by law established, 1706 (5 Anne, c. 5). Provides that "All Acts now in force for the establishment and preservation of the Ch. of Eng. and the doctrine, worship, discipline and government thereof shall remain and be in full force for ever." This Act is incorporated with the Act of Union, 5 Anne, c. 8.

Roman Catholic Penal Acts Repeal Act, 1844 (7 & 8 Vict., c. 102), formally repeals those sections of the above Acts in so far as they impose the obligation of conformity on Roman Catholics.

Act to relieve subjects from certain penalties and disabilities in regard to religious opinions, 1846 (9 & 10 Vict., c. 59). This Act, besides repealing the provisions of the above Acts as noted above, also repeals a number of other penalties and disabilities on the ground of religious opinion. It also places Jews in respect of schools, worship, education and charities in the same position as Protestant dissenters and provides penalties for the disturbance of any lawful assembly for religious worship.

Statute Law Revision Act, 1863 (26 & 27 Vict., c. 125), repeals certain obsolete provisions, including those noted above.

Clerical Subscription Act, 1865 (28 & 29 Vict., c. 122), repeals provisions as to oaths and declarations by clergy as noted above, and enacts—(s. 1) A statutory form of "Declaration of Assent" to the 39 Arts. and the PB.—(s. 2) A form of "Declaration against Simony."—(s. 3) A form of "Stipendiary Curates Declaration."—(s. 4) Every person about to be ordained priest or deacon must before ordination make in the manner prescribed the "Declaration of Assent" and take the "Oath of Allegiance" (the form of which is now prescribed by the

10. Subscription Act of 1865.

Promissory Oaths Act, 1868, 31 & 32 Vict., c. 72, ss. 2 and 8).

(s. 5) Every person about to be instituted or collated to any benefice or licensed to any perpetual curacy, lectureship or preachship must make the "Declaration of Assent" and the "Declaration against Simony" and take the "Oath of Allegiance."—(s. 6) Every person about to be licensed to a stipendiary curacy must make the "Stipendiary Curates Declaration."

(s. 7) Every person instituted or collated to any benefice or licensed to a perpetual curacy must on his first Sunday of officiating, or such other Sunday as the Ordinary allows, publicly read the 39 Arts., followed by the "Declaration of Assent," the words "which I have now read before you" being inserted after the words "Articles of religion." The penalty is forfeiture, but the vacancy is not to be filled without six months' notice.—(s. 8) Every person licensed to a stipendiary curacy must subscribe the "Declaration of Assent," and read the same in church on first officiating, under pain of his licence being avoided.

(s. 9) No other oath or declaration than those provided by the Act is necessary for ordination or licence to a stipendiary curacy or on or as a consequence of presentation to any benefice, perpetual curacy, lectureship or preachship.—(s. 10) On any other occasion on which any person in Holy Orders appointed to any eccles. dignity, benefice or office is required to make any declaration or subscription to the 39 Arts. or to the PB or Liturgy, the "Declaration of Assent" is to be used instead of any other form, and if an oath against simony is to be taken the "Declaration against Simony" is to be substituted.—(s. 11) No oath is to be taken during the services for the ordering of priests and deacons and the consecration of bps. and abps.—(s. 12) Nothing in the Act is to affect the oath of canonical obedience to the bp. or of due obedience to the abp.

Promissory Oaths Acts of 1868 and 1871 (31 & 32 Vict., c. 72, and 34 & 35 Vict., c. 48) provide a form of oath of allegiance and repeal oaths and declarations not in force.

University Test Act, 1871 (34 & 35 Vict., c. 26), effects among other repeals those above noted.

Act of Uniformity Amendment Act, 1872 (35 & 36 Vict., c. 35). For this see SHORTENED SERVICES ACT.—A4.

H. C. DOWDALL.

ADDITIONAL SERVICES.—See SERVICES, ADDITIONAL.

ADMINISTRATION, WORDS OF.—See WORDS OF ADMINISTRATION.

ADMONITION.—(1) In general sense applied (*Ord. Pr. and Deac.*, last G.) to any direction given by an Ordinary or other ecclesiastical superior.

(2) *Spec.*—MONITION, now the more usual technical term.—A5.

R. J. WHITWELL.

ADOPTION.—The word A. occurs in the PB in the Christmas Coll., in Bapt. 1, 2, and in the Epistles for the Sunday after Christmas Day (Gal. 4 5) and for the 8th Sun. after Trinity (Rom. 8 15; cp. 8 23, 9 4, and Eph. 1 5). It is only found in the NT in the above passages in St. Paul's Epistles.

The word *adoberia* is not used in classical Greek, but "no word is more common in Greek inscriptions of the Hellenistic

1. Early History.

time" (E. L. Hicks, *Studia Biblica* 4 8). The practice of A. is rare amongst us and has no place in our laws. Among the Jews it was still more rare; the Law makes no provision for it; family records were carefully kept. But among Greeks and Romans A. was common and was carefully regulated by their laws. It is significant that the word is used by a Greek-speaking Jew, who was a Roman citizen, and who was addressing Churches in Rome, Ephesus and Galatia. According to Roman law the ceremony took the form of a public sale with scales, ingot of brass, and seven witnesses. The adoptor publicly paid a price and claimed the lad as his son. The lad publicly called his adoptor "father." Result—the former family connection absolutely ceased; his own previous personality lost, he became a new man with a new name; debts previously contracted became legally extinct; he was member now of the new family as if born into it, and entitled to inheritance.

In Bapt. God called us sons; by our proxies we called Him Father. Confirmation teaches

2. Christian Use.

us, when we are old enough to understand, to look in faith to our Heavenly Father, who sent His Son to redeem us. And therefore, because we are sons, God sends forth the Spirit of His Son into our hearts, crying, Abba, Father (Gal. 4 4-6). Do men doubt our adoption? We have a Divine Witness (Rom. 8 14-17) to the fact: "we are children of God . . . heirs of God and joint-heirs with Christ."—Id.

J. BATTERSBY HARFORD.

ADORATION.—See PRAYER, § 5.

ADORATION OF THE HOST, CROSS, etc.—

The practice of worshipping or adoring the Host, or the consecrated elements of bread and wine, was unknown until the 12th cent., and was the direct result of the general acceptance of the doctrine of TRANSUBSTANTIATION, which had been first propounded by Paschasius Radbert in 831, and had become the authorised teaching of the mediæval Ch. in 1216. The belief that, when the priest pronounced the words, "This is my body," "This is my blood," the elements were transubstantiated into the Body and Blood of Christ soon led to the custom of elevating the Host for worship as soon as these words proclaimed that Christ was truly and substantially present on the altar. Thus the Synod of Exeter (1287) forbade the priest to elevate the Host until he had said the words "This is my body," "lest the creature be worshipped by the people for the Creator." In 1264 Pope Urban IV instituted the Feast of Corpus Christi, to be celebrated on the Thursday aft. Trin. Sunday, when the Host, after being worshipped in church, was to be carried in procession and adored by the faithful as Christ Himself.

1. Adoration of the Host.

A. of the Host is distinctly forbidden by the Ch. of Eng., which declares that Transubstantiation "overthroweth the nature of a Sacrament," and that the Lord's Supper "was not by Christ's ordinance carried about, lifted up, or worshipped" (Art. 28). The BLACK RUBRIC at the end of the Communion service also states that, by the reverent custom of kneeling at the reception of the Sacr., "no adoration is intended or ought to be done unto the Sacramental Bread and Wine" . . . which "remain still in their very natural substances and therefore may not be adored."

The "A. of the Cross" is a service performed in the Roman Ch. on Good Friday, during which a cross, unveiled by the priest, receives the adoration of priests and people by prostration, kissing, and the offering of prayers and hymns. The sanction given by the Second Council of Nicaea to a subordinate form of veneration and worship of images and pictures was gradually extended until Thomas Aquinas (1224-74) declared "that the Cross and image of the Cross and of Christ must be worshipped with the self-same supreme worship, *latría*, with which Christ Himself is worshipped" (*Summa Theolog.* 325). Abp. Arundel also ordered in 1408 that "all henceforth preach up the veneration of the Cross and of the image of the Crucifix and other images of saints." The Council of Trent directs images to remain in churches, because "by means of the images which we kiss and bow down to we adore Christ and reverence the saints whose likeness they bear" (*Sess.* 25).

The A. of the Cross or of any image is directly contrary to the teaching of the Ch. of Eng., as expressed in the *Homily against Peril of Idolatry*, and in Art. 22, which declares "the worshipping and adoration of Images . . . a fond thing vainly invented" and "repugnant to the Word of God."—
R2. C. SYDNEY CARTER.

ADULT BAPTISM.—See BAPTISM, § 6; BAPTISMAL OFFICES, § 32, 33.

ADVENT.—A season of preparation did not at once follow the establishment of the festival of the Nativity (whether

1. History. Dec. 25 or Jan. 6: see FESTIVAL, § 4-7; it seems not to have been commonly observed before the 5th or 6th cent. But the Council of Cæsar Augusta (Saragossa) in Spain, A.D. 380, appointed the period from xvi kal. Jan. (Dec. 17) to viii id. Jan. (Jan. 6, the Epiphany) as a solemn season of prayer and church-going, though not as a fast. At this Council there seems to have been no festival of Dec. 25 (see FESTIVAL, § 5, 6). By the end of the 5th cent. we find a fast before Christmas, as in the Calendar of Perpetuus, Bishop of Tours, A.D. 491, and at the Councils of Mâcon, A.D. 581 (can. 9), and of Tours, A.D. 567 (can. 17). The latter orders monks to fast daily from Dec. 1 to 25. The Council of Mâcon orders the laity to fast three days a week (Mon., Wed., Fr.) from Nov. 11 to Dec. 25 ("St. Martin's Quadragesima"). But at Rome A. seems never to have lasted more than five Sundays and to have been reduced to four; and this is our present usage, though the services of the last Sunday after Trinity give it a certain A. colour. In the

Gelasian Sacramentary (7th cent.) there are five Sundays. Fasting in A. did not last long in the West, but it has survived in the East. The Greek Church has a forty-days' fast, from Nov. 15 (Shann, *Euchology*, p. 498); but this was not a well-established custom till the 11th cent. The E. Syrians fast from Dec. 1 to 25; the season is called *Sûbârâ*, i.e., "Annunciation" or "Proclamation," often vernacularly "the little fast." There are four Sundays of Subara.

Advent Sunday is always the Sunday nearest to St. Andrew's Day (PB). In the West and among

2. Advent Sunday.

the E. Syrians it is the beginning of the liturgical, though not of the civil, or even always of the ecclesiastical, year (see NEW YEAR'S DAY). As the beginning of the liturgical year it has superseded other dates, notably the Vigil of Christmas. The Greeks begin their cycle of Eucharistic lessons at Easter (Shann, p. 480). In the Sarum Breviary the *Te Deum* is forbidden during A. (ed. Procter and Wordsworth, 129)—CI. A. J. MACLEAN.

ADVENT (RATIONALE OF SERVICES FOR).—As A. is not a season of primitive

1. 1st Sunday in Advent.

origin, there is no special Preface in the Communion Service. The special *Lessons* for the first Sunday are from Isaiah 1 and 2 (or 42); these passages deal with judgment to come, its cause, its certainty, and the way of escape. The key-note of the Sunday, as seen in the services as a whole and especially in the *Collect*, *Epistle* and *Gospel*, is *Humility*, the necessary forerunner of *Repentance*. This we must have because of: (1) the coming of Christ to judge the world; (2) the end of the world which is approaching; (3) our need of Conf., leading to forgiveness. So in the Coll. we pray that we may cast away the works of darkness, and put on the armour of light. The *Epistle* (Rom. 138) tells us how this which we pray for may be effected. The *Gospel* (Matt. 211) provides us with the picture of our great Example coming in meekness and humility and casting out the works of darkness.

That Repentance which is the outcome of the A. message prepares the soul to use rightly

2. 2nd Sunday.

the Word of God. Consequently, the 2nd Sunday in A. is Bible Sunday. The *Collect* reminds us that it is by patient reading of that Word, and by the comforting assurance which that reading brings, that "we embrace and hold fast the hope of Everlasting Life" therein set forth, and so reap the fruits of repentance. The *Epistle* (Rom. 154) shows how the Scriptures give hope to Jew and Gentile alike, while the *Gospel* (Luke 2125) emphasises the assurance of that hope in the midst of the great final cataclysm.

The teaching of Holy Scripture is entrusted to human instruments—the ministers of the

3. 3rd Sunday.

Word. We need to pray for the Ministers of the Word, and to test them also to see that they are true and faithful. The 3rd Sunday in A., therefore, gives us in the *Collect* the beautiful

pr. for the "Ministers and Stewards of Thy mysteries." The *Epistle* (1 Cor. 4 1) deals with the same subject, and the *Gospel* (Matt. 11 2) relates the incident when Our Lord's own Ministry was questioned, and the proofs of its truth were furnished by Him. On this Sunday notice has to be given of the Ember Days, the following Wednesday, Friday and Saturday, when we pray for those about to be admitted to the ordained Ministry of the Word.

The 4th Sunday in A. is the last before the coming of the King. Hence the *Collect* looks forward to His immediate arrival and the removal of anything in us which may hinder our participation in its full benefit. The *Epistle* (Phil. 4 4) takes us into the hour that precedes His A., and the *Gospel* (John 1 19) recognises it in the confession and declaration of the Baptist. The glories of that A. and the removal of all that hinders it form the subjects of the First Lessons.—G.

F. L. H. MILLARD.

ADVOWSON.—The right of nominating, or as it is technically called presenting, a clergyman to the Bp. to be instituted or inducted into a Parochial Benefice, and so to become the Priest of the Parish, is called an A. It is a perpetual right, and can, according to English law, under certain reservations, be sold; and can be bequeathed by will. Sometimes this right is attached to a manor, so that whoever is the Lord of the Manor is also owner of the A.; in such case the A. is called an "A. appendant." It may be, however, severed from it; in such case it is called an "A. in gross." The word is, says Godolphin (*Rep. Can.*, c. 19), "a kind of bastard French word, sometimes called 'advocatio Ecclesiae,'" because the owner of the A., that is the Patron, is, as it were, the protector of the ch. and parish, inasmuch as on him lies the obligation of finding and presenting to the Bishop a fit and proper person to be the parish priest. In the Canon Law this right is called *Jus Patronatus*. The Canon Law regards the A. as a temporal thing annexed to a spiritual, viz., the cure of Souls, and therefore condemns the sale of an A. as simony. The English law regarding it as a temporal right, triable in the King's Court and not in the Eccles. Courts, permits the sale provided that the benefice is not vacant, and that more than a year has elapsed since the last institution to the benefice (*The Benefices Act*, 1898). (See PATRON, INSTITUTION, INDUCTION.)—Ta. E. G. WOOD.

AFFINITY is relationship through marriage. Such relationship in the nearer degrees has commonly barred marriage in widely different human communities. In the code of Lev. 18, out of 14 (15) marriages forbidden to the man, 8 (9) are relationships of affinity. (See the table in PROHIBITED DEGREES.)

The ancient Roman law barred the marriage of a man with his mother-in-law or his stepmother, and with his daughter-in-law or his stepdaughter. It did not bar marriage with a deceased wife's sister till this was done by a law of Constantius II and Constans in A.D. 355, almost certainly as the result of Christian influences. The law of the Suni Musalmāns again bars the marriage of a man—(1) with his wives' female ascendants and descendants, (2) with his sons' wives or the wives of his male issue how low

soever, (3) with his father's wives, or with the wives of his male ascendants how high soever. Also by the same law in polygamous marriage a man may not have as his wives at the same time either two sisters, or two women so nearly related that they might not marry one another if one of them were a man. While, however, prohibitions of marriage in cases of near A. may thus be found in the legal systems of widely different peoples, the grounds assigned for the prohibitions vary. Thus, the familiar principle of the Roman law was the principle of household modesty. The interesting theory of *sapinda* relationship is accepted among the Hindus.

The principle of Holy Scripture is that a man and his wife are one *bāsār*, flesh or kin. This principle is unreservedly stated in the account of the creation in Genesis (Gen 2 24), in the provisions of Leviticus (Lev. 18 8, 16), in the teaching of our Lord (Mt. 19 5, Mk. 10 8), and in that of St. Paul (1 Cor. 6 16). Marriage with a stepmother is forbidden in these terms: "the nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness." The father and the father's wife are one *bāsār*.

The degrees within which marriage is prohibited in the Church of England are enumerated in the table usually printed at the end of the PB. This table was first put forth by Abp. Parker in 1563, and was adopted by the 99th canon of 1603. Of sixty relationships enumerated forty are relationships of affinity. The 99th canon declares them "prohibited by the laws of God." The English table does not include many more distant relationships of affinity which came under ecclesiastical prohibition before the Reformation, nor does it, like the Eastern Church, recognise any bar in "affinities of two marriages," such as the relationship of a man to his brother-in-law's wife.

The case of the deceased wife's sister has recently been the subject of much attention. If the principle of one *bāsār* is maintained, marriage is in this case clearly barred; though it cannot be affirmed that it is certainly prohibited by Lev. 18 18, or that the Israelites in practice abstained from such unions. The Christian Church has pronounced against such marriages for Christians from the earliest formulation of the question. Nor is there any case of dispensation for such an union prior to the case of the Count de Foix dispensed by Martin V in 1427. No such dispensations have been admitted in England since the Reformation, and till 1907 the law of England was in the matter of prohibited degrees identical with the law of the Church. In that year the Deceased Wife's Sister Act, which gave civil recognition to such marriages, created a situation of contrast. Nothing has been done ecclesiastically to alter the position of Churchmen, who must be understood to have the same obligations *quod* Churchmen as they had before.—Ma.

O. D. WATKINS.

AFFIRMATION.—The solemn declaration, with prescribed formalities, of the truth of facts

alleged by the declarant, substituted for the declaration of those facts on OATH (as formerly requisite in all courts of law and legal proceedings generally), for the relief of those who conscientiously object to the use of oaths.

Article 39 of 1571, "Of a Christian mans othe," superseded Art. 38 of 1553 (titled "Christien menne male take an Othe"), aimed in practically the same words at the Anabaptists' literal construction of such passages as Matt. 5 34, etc. The protest against oaths was continued by some of the Puritans, strongly revived by the Quakers during the Interregnum, and continued under the Restoration. Primarily in their interest, statutory forms of asseveration were provided and modified from time to time: "I A.B. doe sincerely promise and solemnly declare before God and the World" (Toleration Act, 1689); "I A.B. declare in the Presence of Almighty God the Witnessse of the Truth of what I say" (7-8 Will. III, c. 34); "I A.B. do solemnly, sincerely, and truly declare and affirm" (8 Geo. I, c. 6). This formula was, however, not available for witnesses in criminal cases, for jurors, or for place in the government. In 1833 this restriction was removed (3-4 Will. IV, cc. 49, 82), and Quakers, Moravians and Separatists (and later, 1-2 Vict., c. 77, former members of those bodies) allowed to make such a declaration in all cases whatever. In 1854, a witness, satisfying the court of "sincere conscientious motives" against swearing, had the same relaxation; and by the Oaths Act, 1888 (51-2 Vict., c. 46), "every person objecting to be sworn and stating as the ground of such objection that he has no religious belief, or that the taking of an oath is contrary to his religious belief," is entitled to affirm in lieu of taking an oath.—A4.

R. J. WHITWELL.

AFFUSION.—The method of administering the Sacrament of Baptism by pouring water on the head. (See BAPTISMAL OFFICES, §§ 19, 20, 21.)—1C.

J. W. TYRER.

AGE, CANONICAL.—1. *As regards Holy Orders.* We find no trace of any regulation as to the minimum age required in the recipient of Holy Order during the first three centuries. The earliest legislation on the subject was by the Council of Neocaesarea (314-325); canon 11 enacts that no one shall be ordained presbyter under 30 years of age, and gives as a reason that it was at that age that our Lord began His three years' ministry. Pope Siricius (385-398) in his *decretal epistle* to Himerius (Migne, PL 13 1142), lays down that the minimum age for the diaconate was 30, for the priesthood 35, and for the episcopate 45. Canon 4 of the third Council of Carthage (397) enacted that the age for the diaconate was to be not less than 25; this canon is reproduced in the *Excerpts* of Egbert, Abp. of York (740). The Council of Agde (506) fixed 25 as the age for deacons. The second Council of Toledo enacts that a subdeacon must be 20 years of age. The Quini-Sext, or Council in Trullo (691), ordained that the age for ordination to the diaconate should be 25, and to the priesthood 30; that is still the law of the Eastern Church.

The rule prevailing in mediæval England is given in the *Pupilla Oculi*, a treatise written by John de Burgo, who was Chancellor of the University of Cambridge in 1384. He says, 7 4a, "according to the *jus novum* (i.e., the law subsequent to the era of the *False Decretals*, cent. 9; the law previous to that being called by the Canonists *jus antiquum*) a man can be ordained

subdeacon who is over 17, deacon if over 19, and priest if over 24, but according to the *jus antiquum* the age for a priest was 28, and for a Bishop 30." Gratian, *dist.* 77, recognises 25 for a deacon and 30 for Priest or Bp. The latter rule was laid down by Clement V in the Council of Vienne (1311) and is incorporated in the *Corpus Juris Canonici*, I Clem. vi. 3. The age for a deacon was raised to 21 by the Preface of the Ordinal of 1550, and the age for a Priest was altered to 24. By canon 34 of 1604 the age for the diaconate was again raised to 23, while that for the priesthood remained at 24. In 1662 the Pref. of the Ordinal was brought into conformity with the canon, and a proviso was added, with regard to a deacon, "unless he have a faculty"; that is to say, unless he has obtained a DISPENSATION; and it would seem that this should be from the Abp. of Canterbury.

The Council of Trent fixed 22 for the subdiaconate, 23 for the diaconate, 25 for the priesthood, and 30 for the episcopate. This is interpreted to mean that a man must have completed his 21st, 22nd, and 24th years respectively.

2. *As regards Marriage.* The Canon Law regards want of age as an impediment to marriage. It adopted from the Roman Civil Law, that is, the law of the Roman Empire, the age of 12 for a girl and of 14 for a boy as necessary to enable them to contract marriage. But if a marriage contract was entered into by parties who had not reached the legal age, that did not necessarily invalidate the marriage. The question of fact as to their physical and intellectual capacity could be tried in the Courts. Under the age of seven it was generally held that the contract would be invalid. Cp. Panormitanus, *de despons. impub.*, and Esmein, *Le Mariage au Droit Canonique* 1 211.

3. *As regards Discretion.* The presumption in Canon Law is that under the age of seven a child is not *doli capax*, is not of years of discretion; between 7 and 14 the child may be so, but over fourteen it is presumed to have arrived at that age.—7A (A4).

E. G. WOOD.

AGNUS DEI.—After the Pr. of Consecration, it has been customary since the 7th cent., in many places in the West, to sing or say a threefold repetition of the words "O Lamb of God, that takest away the sins of the world, have mercy upon us." In later times—not before the 10th cent.—the phrase "grant us thy peace" was substituted at the third repetition; and about the same time the *Agnus* was inserted in the Lit. The *Agnus* was appointed in the First PB to be sung by the clerks in the Communion time. This order was omitted in 1552, and has not been re-inserted. But Abp. Benson (*Linc. Judg.*, § 6) found that the singing of the *Agnus* in English, "being a well-known Hymn or Anthem used in the Lit., and forming part of the *Gloria in excelsis*, in words taken out of the Bible (John 1 29 and Ps. 51 1, *et passim*)" . . . "could only be condemned on the ground that any and every hymn at this place would be illegal, which cannot be maintained in the face of concurrent, continuous and sanctioned usage. To condemn the singing of that text here as

unsound in doctrine would be contrary to the real force of Ridley's injunction, and to other unexceptional Protestant teaching."

N.B.—Ridley's injunction was the forbidding of the "*Minister . . . saying*" (privately) "*the Agnus before the Communion*"; "lest the people should be edified," is Foxe's sarcastic note, quoted by the Archbishop. (See further, RITUAL, v.)—H2. MAURICE F. BELL.

AISLE.—In 333 Constantine's basilica was erected at Jerusalem. Eusebius gives some interesting particulars. It had double porticoes or, as we should say, A's (ἀίτων στοῶν—*Vita Constant.* 3 37), and two rows of pillars with colonnades which stretched through the whole extent of the temple. The normal formation of a church seems to be nave with two As. and CHANCEL or Choir with two As., the As. at first being colonnades on either side, affording passage room north and south. Subsequently they were enlarged until the time came when accommodation was required, and these As. were widened and a passage down the centre of the nave was formed. A very common mistake in nomenclature is to call that central passage "*the middle A.*"; A. being derived from *ala* (contraction from *axilla*), a wing, can never be in the centre of the body. The Greeks called a temple possessing colonnades ἀίτερος or *αἰτερος*, with the common notion of a wing. The nave As. were used by lay persons to view processions, and at Norwich the rings remain in the pillars through which the ropes were drawn on such occasions. (See Walsh's *Sacred Architecture*, Parker, Bloxam, etc.)—R6.

J. J. HOWSON.

ALB or ALBE.—A robe made of white linen, the length of a cassock but much fuller in construction, with close-fitting sleeves, worn by the celebrant and occasionally by the servers and other ministers at the service of HC. The A. is undoubtedly derived from the Roman tunic, and, like other vestments, originally formed part of the ordinary dress of the Roman citizen. Its use as an ecclesiastical vestment dates back to primitive times, and, although the exact date at which it came into use in the Christian Church cannot be fixed, it is referred to, together with other vestments, at the 4th Council of Toledo (A.D. 633) as being generally worn. Those who still wear it in the Church of England¹ declare that they derive their authority from the ORNAMENTS RUBRIC.—R3.

J. O. COOP.

ALLEGIANCE.—See OATH.

ALLELUIA.—This Hebrew word A. (= "Praise the Lord"), which begins and sometimes ends a number of the Ps. (e.g., Ps. 146-150), was, like *Amen* and *Hosanna*, adopted without translation in the Christian Church. Its occurrence in the NT (Rev. 19 1, 3, 4, 6) was no doubt the cause of this. It was used as a shout of praise or victory (so in Rev.—cp. Sozomen, *HE* 7 15; Bede, *HE* 1 20). Hence it was early employed in the services of the Ch. In the West and among the Copts its use was

¹ The A. was still in use in 1783 at Bledlow Church, Bucks, and is mentioned in the churchwardens' accounts. (See Dr. Wickham Legg in S.P.E.S. Trans., v, pp. 229-50.)

considered specially appropriate for Easter—so Augustine, *Ep.* 55 Ben., *ad Januarium*. In the 1st PB an A. was appointed to be said after the first *Gloria Patri* at MEP, "from Easter to Trinity Sunday," and it also occurred in the Easter Anthems; in each place it was unfortunately omitted in 1552. As early as the 4th cent. A. was sung after the GRADUAL on certain Festivals, and afterwards it supplanted the Gradual altogether on these occasions. From the prolongation of the last syllable of the A. was derived the SEQUENCE. In the Irish PB an A. is permitted to be sung after the Gospel as an alternative to "Thanks be to thee, O Lord." (See arts. *Alleluia* in *DCA* and Cabrol's *DAC*; also art. *Hallelujah* in Hastings' *DB.*)—D2. MAURICE F. BELL.

ALL SAINTS.—See FESTIVAL, § 40; SAINTS' DAYS (RATIONAL), § 21.

ALL SOULS' DAY.—The day (Nov. 2nd) next after All Saints', observed in the West from the 10th cent. downwards as a day of special pr. for all departed Christians, but abrogated in Eng. at the Reformation.—C2. J. W. TYRER.

ALMS.—That which is given out of pity; from the Gk. ἐλεημοσύνη (pity). From six syllables the word has dwindled into one through the older form *almesse*. The word is singular.

1. Brief Historical Notice.

"asked an alms," Acts 3 3. Alms-giving has always been considered a part of worship. In Dan. 4 27 (Gk. 4 24) the word *righteousness* is translated in the LXX *alms*: "Break off thy sins by righteousness (alms) and thine iniquities by showing mercy to the poor." Trumpet-shaped alms-boxes were in the temple, and the man laid at the beautiful gate of the temple is lying there still. In the Sermon on the Mount our Lord mentions alms-giving as a recognised duty, "When thou doest alms." St. Paul was always collecting A. and enjoining it on others (1 Cor. 16 2). The subject is often mentioned in early Christian writings from Justin Martyr (155) downwards; cp. Cyprian's treatise *Of Work and Alms-deeds* (Benson, *Cyprian* 246 ff.). It is to be noticed, as was acknowledged even by Julian the Apostate, that the mercy of the Church was not confined to its own members (for instances, cp. *DCA*, p. 58). The alms-box of the Christian Church succeeded the alms-box of the temple. Institutions, like that of St. Basil at Cæsarea, were supported by the Church for the old and for orphans as well as hospitals for the sick and strangers. The offerings of the Church were in the West generally divided into four: (1) for the bishop, (2) for the clergy, (3) for the poor, (4) for church repairs; or (1) church, (2) clergy, (3) poor, (4) strangers. Offerings were often made in kind as they are still in some countries; see the details of an interesting collection at Rorke's Drift in Rivington's *Handbook to PB* 279. In the Roman Mass the bread to be consecrated was selected from that offered by the people. Special offerings were often made, and were connected with fasting days and penance. We are reminded of them by the word "*briefs*" in the Communion Service.

Briefs are royal Letters Patent for collections for special purposes. They were frequent in the 17th cent. and are often noticed in parish registers, e.g. at Porlock, "for the Protestant churches in Lithuania, 8s. 8d.," "for Mrs. Darmond, the wife of Dr. Darmond in Ireland, 5s." Briefs were sent out "for the sad fire in London," for "the redemption of slaves in Algeria"; but none have been issued since 1854 (cp. Hook's *Church Dict.*, s. v.).

The method of collecting A. was in the earlier times for the poor to wait outside the church.

2. Method of Collecting.

Also there was an alms-chest, with a slot in the lid, at times in the church porch. See an interesting description of such a chest in Heckfield Church in Cox and Harvey's *English Church Furniture* 294 ff., a book which is very helpful on this subject for the illustrations as well as the text. The chest in question is possibly of the date of King John, when Innocent III ordered such chests to be put in English churches for the collection of money for the Crusade. In the time of Edward VI many of these chests were taken away. Still there remained "the poor men's box," and it is interesting to notice the changes with regard to the offering of A. in our PB. In 1549 the rubric was: "... *Whiles the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box, every one according to his ability and charitable mind.*" This system of collection was evidently found inconvenient, so in 1552 the rubric was altered to: "*Then shall the Church wardens or some other by them appointed gather the devotion of the people, and put the same into the poor men's box.*" It was not till 1662 that our present rubric appeared, following the Scottish Liturgy of 1637 which directed that "... *the deacon or (if no such be present) one of the churchwardens shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the presbyter, who shall humbly present it before the Lord, and set it upon the holy table.*" This was a return to the usual custom of the Latin Service-books, which directed that the A. should be taken up by the people to the Altar steps after the oblation of the elements, "first the men, then the women."

Alms boxes originally stood not longwise but upright, sometimes merely hollowed out of a rough log. There are a few left from pre-Reformation times, and these are

2. Receptacles for Alms.

illustrated in Cox and Harvey, *op. cit.* 240 ff., and a list and description given of such as remain.

Offertory boxes were for special devotions; they continued the custom of the slot in shrines. All wooden examples of these have disappeared, but some stone ones remain (cp. Cox and Harvey, 243 sqq.).

Collecting boxes were made of wood with a handle of about 9 to 12 in. long. Some interesting examples remain, and one belonging to Holy Trinity, Guildford, is illustrated in Cox and Harvey, *op. cit.* 247.

Alms dishes are of Post-Reformation date. Some

very interesting specimens are illustrated in Mr. E. H. Freshfield's book on the *Communion Plate of the Churches of the City of London*.

Alms bags are quite a modern but convenient device for obeying the injunction of Matt. 6 3, 4. Canon 84 should be studied on this subject; its references to the Injunction of Edward VI are marked, though the Injunction is not quoted.—Ht.

BERNARD REYNOLDS.

ALMS BOX.—See ALMS, § 3.

ALMSGIVING.—A. (ἐλεημοσύνη, pity) may be defined as "something freely given, in money or in kind, to the needy from motives of pity towards the recipient and of love towards God";

1. A Duty.

or more shortly as "a material service rendered to the poor for Christ's sake." The duty of sharing with others the material things which God has given to man is prominent in the Mosaic Dispensation (cp. Lev. 19 9, 10, 23 22, Deut. 15 11, 24 19, etc.). The obligation thus early impressed on the Jewish Ch. sank deep into the national conscience, and passages from the Deutero-canonical books show how important a place A. grew to occupy in the religious life of the Jews, being regarded as not only a sacred duty, but as having far-reaching effects, e.g., "delivering from death" (Tob. 4 7, 11), "purging from sin" (Tob. 12 8, 9, Ecclus. 3 30), "delivering from affliction" (Ecclus. 29 12, 13).

Our blessed Lord in impressing upon the Ch. of the New Dispensation the duty of A. accepts the earlier teaching of the OT, and assumes, without argument, its continued obligation. The maxim of Tobit (12 8), "good is prayer with fasting and alms," He takes up and enlarges in His Sermon on the Mount where He treats A. (Matt. 6 1-4) in close association with Pr. (Matt. 6 5-15) and Fasting (Matt. 6 16-18). The Master's teaching was fully recognised by the first members of the Ch., and its sacred obligation constantly insisted upon and consistently carried out (Acts 11 27-30, 20 35, 1 Cor. 16 1, 2, 2 Cor. 9). Indeed in the earliest days of the Ch. of Jerusalem an attempt was even made to establish a community of wealth (Acts 4 34, 35). And, though this effort gained no further footing, the Ch. has never ceased to teach that A. stands side by side with Pr. and Fasting among the three Notable Duties.

There are two questions which are matters of grave concern to every Christian. (1) What

2. Method of Fulfilment.

amount of money should the Christian dedicate to Almsgiving? (2) On what principle should the Alms so dedicated be expended? The answer to (1) can only be finally determined for each man by the judgment of a well-instructed conscience; that to (2) must vary as the conditions of social life vary from age to age. It may, however, be pointed out that the rule of devoting one-tenth of our substance to God finds a conspicuous sanction in the Holy Scriptures. Abraham in offering a tenth of the spoils to Melchisedech (Gen. 14 20) seems to be following a custom already long established, and this

custom received sanction and enforcement in the Mosaic Dispensation. Those who adopt it have found that it secures consistency and generosity in giving, and leaves one point only to be solved—how the money dedicated to God may be best distributed. This raises the second question above referred to. The social circumstances of the present day make it impossible to follow in the letter the Divine precept, "Give to every one that asketh thee" (Luke 6 30), without doing a serious injury to the community at large. We must read it in connection with other Divine precepts as inconsistent, e.g., "Blessed is he that considereth the poor and needy" (Ps. 41 1), i.e., inquires into their individual circumstances; and again, "If any will not work neither let him eat" (2 Thess. 3 10). Probably the most effective way of A. in the present day, apart from relieving cases of poverty and suffering known to be deserving, is to support Institutions which have for their object either the organised relief, or the prevention, of poverty, distress and suffering.—K³. J. R. BULLOCK-WEBSTER.

ALMUCE (*Amess*, or *Amyss*).—Not to be confused with the **AMICE**; the almuce is a cape with tippet, or a hooded-scarf of fur, worn by dignitaries and other clergy during the Choir Offices. The tippet-ends of the A. hang down in front, after the manner of a stole. This vesture appears originally to have been worn for warmth, when churches were not artificially heated. We find illustrations of clergy carrying the A. over the arm. The academical hood and the modern black silk scarf appear to have been derived or evolved from the ancient A. The A. is identical with the "tippet of saibles." There is good evidence that the fur A. was worn in Q. Elizabeth's reign. (See Atchley in *Some Principles of the PB*, pp. 2, 3; *Hierurgia Anglicana*, new ed., 1, Index. For illustrations of the almuce see *St. Paul's Eccles. Soc. Trans.* 4 214, 216; *De Moleon, Voyages Liturgiques*, p. 48.)—K³. V. STALEY.

ALTAR.—The structure on (or at) which the Euch. is celebrated cannot be said, with certainty, to be directly named in the NT. The "Lord's Table" in 1 Cor. 10 21 seems to mean the Holy Food on the Table rather than the Table itself; and neither Catholic nor Protestant commentators agree among themselves as to exactly what the "altar" in Heb. 13 10 is to be taken to mean. But as early as the 3rd cent. we find the Euch. Table called by terms which signify a place for sacrifice or oblation. The Latin Fathers in this connection favoured the word *altare*. In the East, terminological development took a similar, though not absolutely identical, course; Eastern usage has had however so little influence on the language and structure of our PB that it will not be worth while to consider it further here, or subsequently in this art.¹ It is easy to understand how the term A. came to be applied to the Euch. Table.

¹ [In the East "Table," with some adj. such as "Holy" annexed, is the usual name for the A. And it is quite possible this fact influenced the compilers of the PB.]

The influence of the principle contained in the maxim that "Sacred Signs are called by the names of the things which they represent" may be discerned in the language of the OT; certainly it worked powerfully in the formation of Christian ecclesiastical terminology from the earliest times. Hence, it is easy to understand (without it being necessary to inquire for deeper theological reasons) how it came to pass that the Sacr. in which is made "the continual remembrance of the Sacrifice of the Death of Christ" was itself termed a Sacrifice, and so the Table at which it is celebrated would naturally be termed an A. The transference of sacrificial terms to the Euch. and its accessories came into the Church "without observation," and excited at its origin neither comment nor controversy.

All authors agree that the earliest As. were movable slabs or tables of wood, but by the 4th cent. stone As. were in use; we read also about that period of As. of the precious metals. Stone As. became before long the rule in the Latin Church, though the use of wooden As. lingered on. There is no evidence that the change of material was motivated by any development of Euch. doctrine; it was caused simply by a change in ecclesiastical fashion.

Fixed stone As. usually assumed one of two forms. They consisted either (a) of a slab supported on other slabs, or on one or more columns; or (b) of a slab laid on a hollow or solid tomb-like erection of brick, marble, or stone, ornamented with carving, or plain. Both these forms can claim a high antiquity. The origin of the table-like stone As. is obvious; the origin of the tomb-like As. raises questions to which the learned have not yet found conclusive answers. It is known that from very early times, in the Roman catacombs and elsewhere, a slab placed over the burial-place of a martyr served as an A. for the celebration of the Euch. Did the tomb-like As. take their origin from this custom? The learned are not agreed as to this.

It is said that there is no evidence for the consecration of an A., distinct from the consecration of a Church, before the 6th cent.; such consecrations, however, became customary in course of time, and by the Middle Ages they had become a ceremony of extraordinary complexity. It is certain that sometimes As. were consecrated without enshrining in them what were assumed to be relics of saints; eventually, however, the enshrining of relics became very generally an integral part of the ceremony of consecration. The origin of this rite will be clear from what has been said above about the practice in the Catacombs and elsewhere.

At the beginning of the 16th cent. every A. in our English churches was of stone and fixed;

all had been consecrated with the elaborate mediæval rite; all, or nearly all, were supposed to contain

relics, of one kind or another; most of the principal As. were of the tomb-like form built of plain stone, dressed or plastered over; carved and sculptured As. were not unknown. These As. were arrayed in frontals of more or less costly stuffs, and were commonly enshrined within curtains suspended at their sides. On

the A. slab during time of Divine Service stood at least two candlesticks with tapers, and between them there usually was a Cross or CRUCIFIX.¹ Such were the As. which the Edwardian Reformers found in our churches.

From the first it was evident that men of two very different tendencies existed among

4. Their Destruction.

these Reformers. Conservative influence is very evident in the PB of 1549. To pass by other particulars, the Communion Service therein is described as "commonly called the Mass," and the rubrics explicitly recognise "the A." *eo nomine*. But, in 1550, even while As. were recognised as lawful by the rubrics of the authoritative PB, the Privy Council issued an Injunction ordering their general destruction. The order was obeyed.² During Mary's brief reign As. were restored. But their removal was again provided for, though not required, by Royal Injunction, under Elizabeth.

When the Conservatives gained some influence during the succeeding reigns nothing was more marked than their line of action with regard to As. The Puritans accused them of setting up As. again; the accusation was true. Whenever they had the opportunity they erected fixed As. of marble or stone; few, if any, of these structures survived the devastations of the Great Rebellion. After the Restoration, though movable Tables became, or continued to be, the rule, yet fixed As. of marble or stone were not infrequently erected without prohibition or censure.

5. Since the Reformation.

This state of things came to an end in 1845 through the imprudence of an architectural society which superintended the restoration of St. Sepulchre's, Cambridge, and sought to compel the Vicar to allow, against his own judgment, the erection of a fixed stone A. as part of the restoration. Sir H. Jenner Fust, in the Court of Arches, ordered the A. to be removed, mainly relying for the legal determination of the case on the fact that As. had been taken away, under Royal Injunctions, issued in Queen Elizabeth's reign. Subsequently, in the *St. Barnabas'*, Pimlico, case in 1857, the Privy Council practically adopted Sir H. Jenner Fust's judgment and its reasons, and ordered the removal of a fixed stone A.; and there, as far as legal pronouncements go, the matter remains.

Though the Church of England has abundantly recognised the lawfulness of the primitive custom of using a movable wooden Table for the celebration of the Euch., yet by no canonical or official pronouncement has the Church ever repudiated the term A. as suitable to the Lord's Table; this use of the term has never died out in the usual written or spoken parlance of Church of England men, and it has found a place in official or quasi-official documents of one kind or another. Neither has the Church

ever synodically condemned the use of fixed stone As., which were removed without lawful canonical authority. It is to be regretted that the character of the chief ornament of our churches should be held to be ruled by action taken more than 300 years ago at a peculiarly disturbed period, when everything in Church and State differed from everything as it exists now. Common sense and history alike assure us that no doctrine concerning the Euch., false or true, is in fact involved in the material of the structure at which it is celebrated, or in its fixity or the reverse. [See further, LORD'S TABLE.]—R3. T. I. BALL.

ALTAR CLOTH.—See CARPET.

ALTAR LINEN.—See CORPORAS, FAIR LINEN CLOTH, PALL (iii), PURIFICATOR.

ALTAR PIECE.—See REREDOS, § 2.

AMBO, the ancient form of the modern pulpit. One or more *ambones* were provided in the early basilicas as adapted for Christian worship, from which the Scripture lessons were read and sermons preached. That on the North side of the church was reserved for the Gospel, and that on the South side for the Epistle, at the Eucharist.—R3. V. STALEY.

AMBROSIAN MUSIC.—AM. is the earliest system of M. used in Ch. worship of which we have any account, so called because introduced by St. Ambrose (Bp. of Milan, 374-397) into the ch.'s of his diocese during a persecution by the Arian Empress Justina, "lest the people should wax faint through the tediousness of sorrow" (Augustine, *Conf.* 9 7). Bef. the time of St. Ambrose such slight inflexions were used in singing or chanting that, as St. Augustine tells us of the Ps.-singer at Alexandria, "the effect was more like distinct reading than singing" (*Conf.* 10 33). But St. Ambrose, borrowing from the Greeks in this as in the matter of ANTIPHONAL SINGING, adopted their more melodious musical system for the services of his Ch. From the Greeks St. Ambrose borrowed four "modes" corresponding to the four (perhaps seven) white notes on our modern pianofortes that follow D, E, F and G respectively. These four modes differ from one another, like our major and minor scales, in the places of their semitones, and therefore the melodies formed from them vary considerably in "atmosphere," and were classified by old writers as being characteristically *joyous, grave, exulting, or sweet*. Many of these A. melodies were undoubtedly rhythmical; the hymns written by St. Ambrose for them were composed in a variety of metres. The study of AM. is of interest because it largely contributed to the formation in after years of the Roman Ch. Song finally codified by St. Gregory (c. 600) and brought into England by St. Augustine and his monks in 597.—Q2 MAURICE F. BELL.

AMEN.—A Hebrew word signifying "firmly," which was employed as a form of solemn agreement to religious formulæ (Deut. 27 15 ff., Neh. 8 6). From the Jews it passed unchanged into the Christian Ch., and has been used ever since NT times by the people at the end of prs. to express their assent (1 Cor. 14 16; Justin Martyr, 1 *Apol.* 65, etc., etc.—see Cat. Ans. aft. Lord's Pr.). It occurs also at the end of Doxologies (Rom. 9 5, etc.), Hymns and Creeds, where it is a strong asseveration of belief in what has just been said. (See art. *Amen* in *DCA*, Cabrol's *DAC*, and Hastings' *DB.*)—B2. J. W. TYRER.

¹ [But see Cross, § 3, 4.]

² See Dixon's *History of the Church of England* 3 200, etc.

AMERICA.—See UNITED STATES, PROTESTANT EPISCOPAL CHURCH OF.

AMERICAN PB.—In the American Colonies along the Atlantic coast, from the foundation of Jamestown in 1607 until the Declaration of Independence in 1776, the English BCP was used by the members and adherents of the Eng. Church. No edition of the book was printed in the Colonies, though parts of it were published in a translation for the use of converted Mohawk Indians, and a modified edition of certain parts was printed for the followers of the Wesleys. As the Mother Ch. sent no bps. to America, all candidates for Ordination were obliged to run the risks of a voyage across the sea and endure its dangers with those of pestilence and the violence of enemies, and no colonial churchman could receive Confirmation unless he was called for some reason to cross the ocean. It is said that the omission of the short Exh. at the end of the office for the Bapt. of Infants was the only variation which the clergy of those days allowed in the PB services, so strict was their definition of conformity.

When the War of Independence broke out, and as it was protracted for seven years, the practice of the clergy varied. A few read the services in public as before, with no omission or change even in the State Prs.; a few, with like convictions as to the obligation of their oaths of allegiance, when they found that they could not use all that was in the PB, made no use of it at all, but gathered their people together for a service taken entirely from Holy Scripture; while no inconsiderable number, convinced that a lawful change had been made in their allegiance, read the old services with modifications in the words which spoke of the civil authority. As there were several Colonies, federated rather than united, which declared their independence, and as Great Britain at the end of the war acknowledged them severally to be independent, so there was for a while the possibility of separate action on the part of churchmen in different districts of the country; there was a critical period in Ch. as well as in State. The line of separate action was, owing to reasons which cannot be stated here, that which separated New England from New York and the states farther south. The churchmen of Connecticut, with whom their neighbours to the north and east were in harmony, were not willing to act without a bp.; and, in March, 1783, when the war was practically over, yet eight months before the British evacuated New York, they chose a bp. and sent him across the ocean to seek consecration in England, or, failing there, in Scotland. He came back in 1785—Bishop Samuel Seabury, with the "free, valid, and purely ecclesiastical episcopacy" which Scottish bps. had imparted to him; and after conference with his clergy he set forth in a broadside certain necessary changes in the

PB which he charged them to make. The clergy and laity of New York, New Jersey, Pennsylvania, and other States in 1785 drafted an "ecclesiastical constitution," framed a petition to the English authorities for the gift of the episcopate, and proposed an amended form of the PB. This latter was intended to be on the lines of the proposed revision of 1689 in England, but it was so radical that it found no favour on either side of the ocean. Other and wiser action followed, the proposed book being practically withdrawn; and early in 1787 two bps. were consecrated in Lambeth Palace Chapel for American sees—William White for Pennsylvania and Samuel Provoost for New York.

Meanwhile Bp. Seabury had set forth and recommended to his clergy the form of the Communion Office which he had found in Scotland, resembling that in the First PB of Edward VI, but conformed in its order to the primitive and Oriental uses.¹ By God's blessing on the patience and wisdom of Bps. Seabury and White, Drs. Smith and Parker, and others, the Ch. in the United States came together into one in the year 1789; and a revision of the Eng. PB was soon set forth for use in that Church. The work was done rapidly, but not without preparation. In fact, it is evident that thoughtful men had had in mind desirable verbal alterations and needed adaptations in the use of the several services, and that thus their earnest purposes were found to be in accord. Some omissions were made of varying importance, the most noticeable being probably that of *Magnificat* and *Nunc Dimittis*, with the abbreviation of *Benedictus* to four verses; some freedom of choice was given, of which the most serious instance was that of allowing the Apostles' Cr. to displace the Nicene on any day in the year. The Lit. was shortened by condensing into one all the petitions for civil rulers and magistrates; many repetitions were removed; permission was given for shortening the Bapt. Office under certain conditions; the Ornaments Rubric disappeared, as did the mediæval Absol. in the VS; the "Athanasian" hymn was omitted, though some wished it retained without any order for its recitation; Tables of Lessons were inserted more serviceable than those which had been in use. Some additions were made, as of three non-penitential Sentences at the beginning of MEP, several much needed special Prs. and Thanksgivings, our Lord's summary of the Law (for discretionary use) after the Ten Commandments, and a service for a day of Thanksgiving for the fruits of the earth. But the great change, made with general approval and in its value far outbalancing any losses that were incurred, was the adoption in the Communion Office of the Pr. of Consecration from Bp. Seabury's service, with one modification in the Invocation; this brought the

¹ A collation (made by the writer of the present art.) of the Scottish Communion Office with Bp. Seabury's will be found in Dowden's *Annotated SCO.*, App. F.

Amer. Office into historical and spiritual harmony with the Ch. of primitive days, while it lifted the great act of Eucharistic worship above the storms of controversy, and became a bond of union in this Ch. for all time. Apart from the points specially noted, the revision in America in 1789 was notably parallel, in its methods and value, to that in England in 1661-2. The Ordinal was set forth in 1792, the form of Consecration of a Ch. in 1799, and the Office of Institution of Ministers (rarely used) in 1804; the Arts. of Religion were appended in 1801.

The PB, thus adapted for the use of the Amer. Ch. and established by constitutional and canonical provision, served without modification for more than a century. Proposals for the authorisation of shorter services and for the relaxation of certain rubrics were made at several times, but failed to meet with approval; and a strong spirit of loyalty to established order constantly prevailed.

In 1880, as the first cent. of the work of the fully organised Ch. in the United States was drawing to an end, the General Convention, on the motion of the Rev. Dr. William R. Huntington,

**4. The
Revision of
1892.**

appointed a committee of bishops, presbyters, and laymen to consider the matter of proposing "alterations in the BCP in the direction of liturgical enrichment and flexibility of use." This committee as its first act declared that it would make no proposal which might affect the Ch.'s principles or statements of doctrine, and then proceeded, practically on the lines of 1661-2 and 1789, to consider a large number of changes and additions, many of which had been for some time in the minds of men, and printed with its report a *Book Annexed* showing the PB with all the alterations which it recommended for adoption or serious consideration. The work of revision and of proposals for revision continued for twelve years, and was closed by the setting forth of a new *Standard Book*, carefully edited, in 1892. No change was made, or indeed could have been made, which did not have the approval of two consecutive General Conventions in the vote of the three Orders; and very few changes were made for which the final vote was not practically unanimous. The Ch. was willing to trust herself to the guidance of the Holy Spirit, and the work was accomplished to the great satisfaction of all. Many of the changes were for the correction or amplifying of rubrics or the readjustment of certain occasional Offices, and call for no notice here. *Magnificat* and *Nunc Dimittis* were brought back to their old place, and *Benedictus* was restored to its full form; the Nicene Cr. was ordered to be used at least on the five great festivals of the year; more Invitatory Sentences, chiefly adapted to the Ch.'s seasons, were prefixed to MEP, and provision was made for shortening these services, practically to their original English form; a Penitential Office was inserted, in place of the three prayers from the Communion

Service which had thus far been retained; occasional Prs. for Missions, for Unity, and for use at Rogation-tide, were added; the festival of the Transfiguration was placed in the Calendar on Aug. 6 and provided with proper Pss., Coll., Ep. and Gospel; provision was made for a first Communion on Christmas and Easter; permission was given to omit the Decalogue (the Summary being read in its place) except once on each Sunday, and the long Exh. when it has been read on one Sunday in the month; a form of presentation of candidates and a Lesson from Acts 8 were provided for use at Confirm.; provision was made for abbreviating the Communion of the Sick and the Bapt. of Adults in cases of necessity; in the Marriage Service, which was and is much shorter than that in the English Book, some phrases were restored in the Exh.; three additional Prs. were placed at the end of the Burial Office; Proper Pss. were assigned for ten days in addition to the former six; and twenty selections of Pss.—there had been ten before—were provided for use at any service which has not proper Pss. of its own.

Thus the PB, received from the Eng. Ch., adapted to the needs of the independent Ch. in the United States at the time of its organisation, again carefully revised with very general consent to meet possibilities of service for a new cent., is offered to the people of the great republic by the body whose special use it is. It holds a strong position as its use is sanctioned by canonical provision; but its place in the affections of those who use it is increasingly more strong.

—BT.

SAMUEL HART.

AMESS, AMYSS.—See **ALMUCE**.

AMICE.—This vesture is not to be confused with the *Amess*, *Amyss*, or *Almuce* (see **ALMUCE**). The A. is a square or oblong linen vesture, with an apparel or collar attached to one edge, at first used to cover the neck and shoulders of the priest at the Communion. It was originally a covering for the head, as well as for the neck and shoulders. The custom still survives of letting the A. rest momentarily upon the head, and adjusting it to fall back upon the neck when the rest of the Eucharistic vestments—the alb, girdle, stole, maniple and chasuble—have been assumed. The A. is thus the first of the vestments to be put on. See *Hierurgia Anglic.* 1, Index.—R3.

V. STALEY.

AMPULLA.—(1) The vessel in which is kept the consecrated oil or holy cream for chrism, unction, or coronation. The *ampulla* is always used for anointing the English sovereign at coronation. This English vessel is of gold, shaped like an eagle with outspread wings, and is about 9 in. high. (2) The pair of cruets (*ampullae*)—one for wine, one for water—used in preparing the chalice, and in rinsing the paten and chalice at HC. Both of these ceremonies were ruled to be legal in the English Church by Archbp. Benson in the Lincoln Case, A.D. 1890.—R3.

V. STALEY.

ANABAPTISTS.—The earlier sects on which this name was bestowed held varying views of a revolutionary, fanatical, and heretical nature, and sprang up in Germany, Switzerland and Holland about 1521. They all agreed in their

condemnation of the practice of infant baptism, and the majority of them expected the immediate establishment of Christ's millennial reign, which they endeavoured to inaugurate by attempting to overthrow existing civil institutions. The leaders of the Peasant Revolt in Germany in 1525 were inspired with these theories. Their tenets, besides tending to subvert the general order of society, often degenerated into unbridled licentiousness and immorality. A number of fanatical A. obtained control of the city of Munster, in Westphalia, in 1533, and committed fearful excesses until the city was besieged and taken in 1536 and many of their leaders tortured and executed.

They usually advocated a community of goods and universal equality, the unlawfulness of oaths, vows and holding of civil offices by Christians, while they maintained the superiority of the inspired utterances of their visionary preachers over the written Word of God. Some even advocated polygamy and affirmed that those who were truly regenerate were incapable of sinning. Many denied the doctrines of original sin, the atonement and the divinity of Christ, and declared that salvation was the reward of virtuous conduct and in no way connected with faith. They were vigorously persecuted by both Romanists and Protestants, and often suffered death for their opinions. Some of these early A. came to England and made some converts, and in 1541 a very severe Act was passed against them.

A second and more moderate party started about 1536 largely owing to the teaching and labours of Menno Simonis of Friesland, an ex-Romish priest, and many congregations were formed in Germany and the Low Countries. These "Mennonites," at first usually composed of the earlier A. who had been disgusted with the excesses of their leaders, slavishly adhered to the letter of the Scriptures, and were at first very strict and austere in their manner of living. They were strongly opposed to precise dogmatic definitions, considering piety the surest index of a true Ch. Besides their denunciation of infant baptism, they strongly objected to the use of oaths and the holding of civil offices. A more moderate section, however, called the "Waterlanders," soon arose and drew up a Confession of Faith in 1580, and, as they gradually modified their views, their tenets soon differed but little from the Confessions of other Reformed Churches, while their discipline was similar to that of the Independents.

The first congregation of English "General" or "Arminian" Baptists appeared soon after 1610, and probably derived many of their opinions from the Continental Mennonites. The "Particular" or Calvinistic Baptists trace their origin from an Independent congregation in London in 1616, from which they formally separated in 1633, and their teaching has nothing in common with the peculiar views of the original A. except on the question of infant baptism. (See further, BAPTISTS.)

See Mosheim's *Eccl. Hist.*, cent. 16, sect. 3, pt. 3, c. 3; Hardwicke's *Hist. of Reformation*, c. 5; Ridley's *Works*, p. 367; Parker Soc., *Original Letters*, pp. 65 and 87; Neal, *Hist. of Puritans* 5, c. 14 (1822 ed.).
—A1. C. SYDNEY CARTER.

ANAPHORA.—In the Eastern Liturgies the Euch. service is divided into *Pro-anaphora*, i.e., the earlier part up to the *Sursum Corda*; and A. ("offering-up"), or most solemn part of the service. The latter includes (1) Thanksgiving, (2) Recital of Institution, (3) Great Oblation, (4) Invocation (Epiclesis), (5) Intercession for the Church, (6) Communion. See Liturgies of St. Clement, St. James, etc. (Brightman, *Eastern Liturgies*).—H2.

J. F. KEATING.

ANCIENT PARISH.—See PARISH, ANCIENT.

ANDREW, ST.—See FESTIVAL, § 26; SAINTS' DAYS (RATIONALE), § 1.

ANGELS.—(i) The credibility of the existence of A. depends greatly on our presuppositions. 1.

**1. Angels
Credible.**

The belief requires the conviction that the ultimate reality is spirit. It is based on a spiritual conception of the Universe. 2. The suggestions of evolution confirm it. Fiske assures us that "in the long series of organic beings man is the last the cosmic process, having once evolved this masterpiece, could thenceforth do nothing better than perfect him" (*Through Nature to God*, p. 85). But, as Prof. Laurie says, "Only within his own orb is man the crown of things. To say more is arrogance" (*Synthetica* 2 56). Can reason justify the assumption that the whole Universe contains no nobler creature than a man? Is there no more perfect form of created self-expression in existence than this inadequate mortal animal human frame?

"They who have flesh, a veil of youth and strength
About each spirit, that needs must bide its time
Living and learning still as years assist,
Which wear the thickness thin, and let men see."

But there may well be created beings who have no flesh, who need not bide their time before they see. Scientific writers are prepared to recognise this; witness Sir Oliver Lodge, *The Substance of Faith allied with Science*, ed. 3, p. 60: "Are there any beings higher in the scale of existence than man? Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun is only one of a myriad of similar suns . . . We may reasonably conjecture that in some of the innumerable worlds, circling round those distant suns, there must be beings far higher in the scale of existence than ourselves; indeed we have no knowledge which enables us to assert the absence of intelligence anywhere . . . The existence of higher beings and of a Highest Being is a fundamental element in every religious creed. There is no scientific reason for imagining it possible that man is the highest intelligent existence—there is no reason to suppose that we dwellers on this planet know more about the universe than any other existing creature. Such an idea, strictly

speaking, is absurd." The same author scouts the denial of higher intelligences than man as only an instance of the self-glorifying instinct of the human mind: a provincialism which science should dispel. "It is possible to find people who, knowing nothing or next to nothing of the Universe, are prepared to limit existence to that of which they have had experience, and to measure the cosmos in terms of their own understanding. Their confidence in themselves, their shut minds and self-satisfied hearts, are things to marvel at. The fact is that no glimmer of a conception of the real magnitude and complexity of existence can ever have illuminated their cosmic view" (p. 63).

3. This leads one to add that intrinsically an Angel is a more credible being than a man. An

ethereal race might find excellent reasons for disbelieving in the possibility of a being half spirit and half clay. It might, apart from experience, be plausibly affirmed that the existence of unconscious material by itself was credible, or the existence of rational spirit by itself; but a weird combination of both, a compound of flesh and spirit, was unthinkable. Such an existence, it might be said, could only be expressed in paradox. It could think, for it was spirit: it could not think, for it was matter. How could these incompatible elements be fused into unity and yet retain their characteristics? An Angel would have much better reasons for denying the existence of a man than man can find for denying that of angels.

(ii) The distinctively modern objection to the doctrine of A. comes from the student of the history of Religions. Angelology is prevalent in many ancient beliefs. It is suggested that the doctrine was taken over into Israel from foreign sources, and adopted by our Lord just as He adopted other contemporary assumptions.

1. On the other hand, there is an intrinsic fitness in the part assigned to A. in the life of Christ corresponding with His uniqueness, and in perfect keeping with their rank in the scale of being. "The Angels who sung 'Glory to God in the highest, on earth peace, goodwill toward men,' were the fitting choir for such a song," wrote Macleod, Campbell (*Memoirs*, 2 101). He adds: "But we rather believe that they were angels who so sung than that the song is divine because they sung it." The point is that there is an unearthly grace and dignity about their movements and their messages. The Gospel account of them has been the inspiration of the most graceful and ethereal work of painters and poets.

2. Ultimately for us Christians the belief in the existence of A. rests on the Authority of Jesus Christ. It is difficult to

say that our Lord took over a contemporary religious conception without correcting it: for surely in every great religious truth which He adopted He divested it of misleading elements and enriched

its contents. Moreover He seems to go out of His way to mention Angels: e.g., the A. of the children, the reapers are the A.; and again in the Lord's Prayer: "Thy will be done in earth as it is in Heaven." Wendt particularly notes that Christ actually disengaged the doctrine of A. from prevailing misconceptions, so that the Angelology of Jesus is vastly superior to that of His contemporaries (see *Teaching of Jesus*). And Bousset says of Christ's teaching: "What He attacked He branded for all eternity; what He respected He made eternally precious" (Bousset, *Jesus*, p. 200). Now He respected the doctrine of A. Has He thereby made eternally precious what is after all untrue? Surely His reassuring words apply here: "If it were not so I would have told you."—K2⁴.

W. J. SPARROW SIMPSON.

ANGLICAN COMMUNION.—This phrase AC. is a modern one. *Ecclesia Anglicana*, in Magna Charta, is the Church of

1. **Meaning.** England only; but as the Church spread to other countries, both within and without the British Empire, and became organised, more or less independently, in those countries, a term was required to indicate the aggregate of Churches, or branches of the Church, thus formed; and "AC." has proved to be a convenient designation.

That such a phrase is needed in the modern circumstances of the Church was scarcely realised half a century ago. The existence of the Scottish Episcopal Church and of the American Church was of course recognised, but not that they, with the Mother Church of England itself, were parts of a great whole; the Irish Church was integrally united with the English Church; and the Colonial Dioceses were regarded as simply extensions or branches of the Home Church. Three events led to a clearer understanding of the actual condition of things: (1) the decisions of the Judicial Committee of the Privy Council (not sitting as an Ecclesiastical Court of Appeal, but as the Court of Appeal in all colonial cases, secular as well as religious), which pronounced the Letters Patent granted by the Crown to bishops in self-governing colonies to be null and void (1863-65), and thus virtually freed them from the control of the Home Church; (2) the first Lambeth Conference, which brought together Anglican bishops from all parts of the world (1867); (3) the Disestablishment of the Irish Church (1869). The term "Pan-Anglican" was actually used of the first Lambeth Conference, not officially, but colloquially. From about that period, the phrase "AC." came into general use; and the Pan-Anglican Congress of 1908 presented once for all a picture of the great Federation or Union of Churches so described.

"The AC.," said Bishop E. J. Palmer, of Bombay, in his very able preliminary paper circulated before the Pan-Anglican Congress, "is not *the* Church. Neither is it *a* Church. It is a federation of National Churches." Yet the

word *Federation* is not strictly correct, as it implies the federating of bodies originally independent, which was not the case with all the branches of the AC.

The AC. may be said to comprise six different groups of Churches or Branches of the Church.

(a) The CHURCH OF ENGLAND, the only Church which is (in a certain sense) "established by law." (But see *c* below.)

(b) Three entirely independent Churches, viz.: the Church of IRELAND, the SCOTTISH EPISCOPAL CHURCH, and the Protestant Episcopal Church of the UNITED STATES. These three are in no way under, or responsible to, the authorities of the Established Church of England, but are self-governing in all respects, *e.g.*, all three have PBs differing, however slightly, from the English PB and from those of each other.

(c) Five Churches in self-governing Colonies or Dominions, viz.: in Canada, Newfoundland, South Africa, Australia, and New Zealand. These also are self-governing, but by their constitutions they have linked themselves in varying degrees to the Mother Church. (See §§ 4-8 below.)

(d) Branches or outlying extensions of the Church of England in the Crown Colonies and Protectorates. Whatever they had for a time of establishment and endowment, this has now ceased, although they still, in varying degrees of connection, belong to the Home Church. In the West Indies, the Church is partly self-governing. In Ceylon, the only real connection with the Home Church is through the Metropolitan of India, the Diocese of Colombo being in his Ecclesiastical Province. In West Africa and Uganda, the Church has local Diocesan Constitutions, but the bishops are under the Archbishop of Canterbury; as also are those of the other outlying dioceses within the Empire.

(e) The Church in India, which stands alone in a different category from all the rest, being in a sense "established," most of the bishops being still appointed by the Crown (the only case remaining outside England), and some of them paid from State funds; and having no formal independent constitution. (See § 10, below.)

(f) The Church in countries outside the British Empire, consisting mainly of converts from heathenism. These are found in lands under European rule, as Turkish in Palestine, French in Madagascar, German in East Africa; also in independent Asiatic States, Persia, China, Japan. Japan has an organised Church, partially autonomous; and the Dioceses in China are making beginnings in the same direction. The bishoprics are as yet dependent on Canterbury.

Some brief particulars will now be given of the polity and constitutions of the sister and daughter Churches of the Church of

1. *Polity.* England. In varied circumstances and degrees of development, we see the Church in at least three stages of polity, well described by the Rev. J. J. Willis, of

Uganda (Pan-Anglican Preliminary Paper S.F. iii b in vol. vii of *Report*), as Associated Enterprise, the earlier missionary stage; Limited Autonomy, as in West Africa and other fields; Self-government, in the great Colonies. And one other stage might be added, Complete Independence, as in Ireland, Scotland, and the United States. In this art. are included what are commonly called the Colonial and Missionary Churches.

Church organisation in the Dominion of Canada dates from 1851, when the bishops of the four then existing dioceses

4. *Canada.* met at Quebec, and affirmed the importance of diocesan and provincial organisation. In the same year the Bishop of Toronto held an informal Diocesan Synod, the first in all the Colonies. In 1854 the Canadian Legislature disendowed the Church, secularising the revenues of the Clergy Reserves; and in 1856 it passed another Act authorising the bishops, clergy, and laity to frame a Church constitution. In 1861, a General Synod of the Province of Canada drew up a constitution and canons.

The Province of Rupert's Land, comprising the Dioceses of the North-West beyond the boundary of Eastern Canada, was organised in 1875; and in 1893 a General Synod for all Canada was formed, and its constitution settled. The dioceses in British Columbia have so far remained extra-provincial, but they have individually joined the General Synod.

The whole number of Canadian dioceses is now twenty-three, viz.: ten in the Province of Eastern Canada, nine in the Province of Rupert's Land, and four that will presently form the Province of Columbia.

The General Synod at its first meeting in 1893 declared that the "Church of England in Canada" is "in full communion with the Church of England throughout the world, as an integral portion of the Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds, as maintained by the undivided Primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and NT, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; and worship One God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth." It also accepted the PB and Articles. It further disclaimed any intention or right to interfere with the powers of the Diocesan Synods, or with the system of Provincial Synods. All the Synods, Diocesan, Provincial, and General, comprise bishops, clergy, and laity; and the voting is by orders.

The Constitution of the Province of Canada,

adopted in 1861, and that of the Province of Rupert's Land, first adopted in 1875 and subsequently modified, make similar declarations of fundamental principles, and go into further details. The former "maintains the ancient doctrine" "that the Queen (or King) is rightfully possessed of the chief government and supremacy over all persons within (her) dominions, whether ecclesiastical or civil." The latter reserves the right to accept "any alteration of the Bible or the Formularies of the Church which may be adopted by the General Synod," and to permit special services, etc., authorised by the bishop of any diocese.

No canon passed by the General Synod is operative in any province or diocese until it has been accepted by such province or diocese. On the other hand, in the Province of Rupert's Land, no regulation of any Diocesan Synod has force in any diocese if it conflict with any enactment of the Provincial Synod.

Each Province is free to elect its own bishops and metropolitan in its own way; but the Bishops of the Upper House of the General Synod decide which of the two metropolitans shall be Primate of All Canada. The metropolitans have the title of Archbishops.

The Church in the independent colony of Newfoundland remains also independent, and has not joined the Church of Canada. It comprises only one diocese, which includes also part of Labrador and the Island of Bermuda. Its Constitution declares its fundamental principles in language similar to that of Canada. The diocese elects its own bishop. In Bermuda the Church is still "established," and receives certain grants from the Colonial Treasury.

Although the Church in Canada and Australia and New Zealand had taken steps towards self-organisation before the Church in South Africa, it was the litigation that ensued upon certain acts of Bishop Gray, of Capetown, that eventually settled the question of the Status of Colonial Churches generally. The Judicial Committee of the Privy Council decided, in two cases in 1863-65, that Letters Patent for the erection of bishoprics granted by the Crown in self-governing Colonies were null and void; and that the Church of England, in places where there is no Church established by law, could adopt rules for its own administration like any other religious body, which rules would only be binding on those who expressly or by implication had assented to them.

In 1870 a Provincial Synod representing four dioceses assembled. The Diocese of St. Helena, which island is a Crown Colony, declined to join, and the Constitution then adopted (and amended in 1876) makes special provision for this case. That Constitution affirms the same fundamental principles of identity with the Church of England as have been noticed above in the case of Canada; but the title of the Church is not "the Church of England in South

Africa," but "the Church of the Province of South Africa"—"this title not being intended to exclude other titles (such as English or Anglican Church) under which this Church or any portion of it may be known."

The Constitution has three provisos not exactly parallel in the case of other Churches: (1) that the Church may accept any alterations in the Formularies (other than the Creeds) which may be not merely adopted by the Church of England, but "allowed by any General Synod, Council, Congress, or other Assembly of the Churches of the AC."; (2) that any adaptations of Services made by the Province shall be liable to "revision by any General Synod of the AC. to which this Province shall be invited to send Representatives"; (3) that the Church is not "bound by decisions in questions of Faith and Doctrine other than those of its own Ecclesiastical Tribunals or of such other Tribunals" as it may accept. This third proviso is important, as it has been held, both by the civil courts in the Colony and by the Judicial Committee of the Privy Council, that it practically separated the Church from the Church of England in a sense sufficient to prevent it from claiming property given for "the Church of England as by law established." But this difficulty, which was serious in Natal, has been settled by a legislative Act recently passed there.

The Preliminary Resolutions of 1870 also contain a clause specially laying stress on the expediency of the Laity being represented in the Synods.

The Constitution, unlike those of Canada and Australia, subordinates the Diocesan Synods to the Provincial Synod, which is the supreme authority. As there is only one province, and no extra-provincial dioceses, there is no place for a General Synod, such as exists in the two other Colonial States just mentioned.

The Province now comprises ten Dioceses, including that of St. Helena; and an eleventh, Walfisch Bay, is projected.

The Bishop of each Diocese is elected by the Clergy of the Diocese, "with the assent thereto of the representatives of the Laity." But St. Helena is an exception, its bishop being appointed by the other bishops, who at the last vacancy "empowered" the Archbishop of Capetown to select the man.

The case of Australia is markedly different. In 1850 the Bishop of Sydney, Dr. Broughton, invited the bishops of the four other

dioceses then recently formed, viz.: Adelaide, Melbourne, Newcastle, and Tasmania, and also Bishop Selwyn of New Zealand, to meet and consider the steps to be taken towards Church organisation. Bishop Perry, of Melbourne, was the first to act upon the resolutions come to, convening a Diocesan Conference in 1851; and in 1854 he obtained from the Legislature of the Colony of Victoria an Act authorising the bishops, clergy, and laity to meet in Synod. In 1855 Bishop

5. Newfoundland.

6. South Africa.

7. Australia.

Short, of Adelaide, organised a Diocesan Synod without applying to the Legislature of his colony, South Australia. In 1866 the three Dioceses in New South Wales framed a provincial constitution under an Act of the Legislature of that Colony. This constitution was modified in after years, and the present form of it only dates from 1907. Meanwhile the other Australian Dioceses had independently organised themselves.

In 1872 the first General Synod was held, there being ten Dioceses, five of which were in the Province of New South Wales under the Bishop of Sydney as Metropolitan, while the other five were separate and independent. The General Synod, however, was so framed as to have little supreme authority. No enactment or resolution was to have force in any diocese without the consent of the diocese. The Bishop of Sydney was *ex-officio* Primate.

The subsequent multiplication of dioceses has since enabled two other Provinces to be formed for the Colonies respectively of Victoria and Queensland, with the Bishops of Melbourne and Brisbane as Metropolitans. This was done in 1905. The three Metropolitans now bear the title of Archbishop. Of the twenty-one dioceses, sixteen are in the three Provinces, and five still extra-provincial, viz.: Adelaide, Tasmania, Perth, Bunbury, and North-Western Australia. Each diocese elects its own bishop.

The Primacy of the whole Australian Church remained with the see of Sydney until lately; but there has always been an objection on the part of the other dioceses to an arrangement which gave the power of electing the Primate to the electors of one diocese only. It is now arranged that, while the Diocese of Sydney still, in electing its own bishop, elects the Metropolitan of New South Wales, the bishops of all the dioceses choose which of the three Metropolitans shall be Primate.

The Solemn Declaration at the beginning of the Constitution of the General Synod contains substantially the same statements as that of Canada already quoted. The Church is described as "the Church of England in Australia and Tasmania," and as "a branch of the A.C., an integral portion of the Mystical Body of Christ united under One Head, and in fellowship with the One Holy Catholic and Apostolic Church." It holds "the one Faith revealed in Holy Writ, defined in the Creeds, as maintained by the Church Catholic in the undisputed Ecumenical Councils." It "receives the Canonical Scriptures of the Old and NT as containing all things necessary to salvation," and "partakes of the Divinely Ordained Sacraments through the Ministry of the Apostolic Orders." It accepts the PB, and reserves the right to accept "such alteration of the books and formularies as may from time to time be adopted by full lawful and canonical authority of the Church of England."

Although preliminary steps towards Church organisation had been taken in Canada and

Australia earlier than in New Zealand, the New Zealand Church, under Bishop Selwyn's leadership, was the first to agree upon a regular Constitution, in 1857.

8. New Zealand.

By this step the Church virtually announced its separation from Australia, with which it had previously been regarded as connected. The Constitution was revised in 1865. Its opening clause affirms the expediency of the members of the Church of England in the Colony being "associated together by voluntary compact as a branch of the said Church." There being only one Province, and no extra-provincial dioceses, there is, as in South Africa, only one Synod over the Diocesan Synods; but, unlike South Africa, this is not called the Provincial but the General Synod. It consists, as elsewhere, of bishops, clergy, and laity. The statement of fundamental belief is substantially the same as elsewhere, though shorter. The liberty to accept changes in Formularies or in the Version of the Bible adopted by the Mother Church is expressed as applying to such changes as are made "with the consent of the Crown and of Convocation." Power is also reserved for the General Synod to make alterations in the event either of Church and State in England being separated, or of New Zealand being separated from the Mother Country.

The General Synod, like the Provincial Synod in South Africa, is the chief authority in a fuller sense than in Canada and Australia. The General Synod elects the Primate (as the metropolitan is called) from among the bishops, but if after three ballots no bishop obtains a majority of all three Orders, the senior bishop becomes Primate.

There are seven dioceses, including the missionary diocese of Melanesia. Each diocese in New Zealand elects its own bishop. Missionary bishops may be nominated by the members of the Mission, subject to the approval of the General Synod.

The New Zealand Church was the first to adopt the principle of a joint board of diocesan and parochial nominators for the appointment of clergy to cures, which has since been widely adopted, notably in Ireland.

The General Synod of 1874 changed the title of the Church to "The Church of the Province of New Zealand, commonly called the Church of England."

The new bishopric of Polynesia is under the Archbishop of Canterbury.

The West Indian dioceses, viz.: six in the islands, with Honduras and Guiana on the mainland, form a Province. The bishops are appointed by the dioceses, with certain conditions owing to the position of the Dioceses of Barbados and Guiana in connection with the civil power. All make a declaration rendering "all due honour and deference" to the Archbishop of Canterbury. The Metropolitan, who is called Primate, is elected by the bishops from among themselves, and bears the title of Archbishop

9. West Indies.

of the West Indies, in addition to his local diocesan title. Thus, the present Primate, whose diocese is Jamaica, is not Archbishop of Jamaica, but Bishop of Jamaica and Archbishop of the West Indies.

The Constitution of the Province was adopted in 1883, and amended in 1897. It is peculiar in this respect, that, in view of the difficulty of the clergy and laity assembling from such great distances, the Provincial Synod consists only of the bishops; but its decisions affecting the dioceses must be referred to the several Diocesan Synods for approval. On the other hand, any decision of a Diocesan Synod "altering or modifying the operation of any Article or Rubric of the Church of England" must be confirmed by the bishops of the Province and the Archbishop of Canterbury; while any such decision of the Provincial Synod must also be referred, not only to the Diocesan Synods, but to the Archbishop of Canterbury.

The British dominions in India and Ceylon form a Province of which the Bishop of Calcutta is Metropolitan, and an appeal in case of need lies from him to the Archbishop of Canterbury. The Bishops of Calcutta, Madras, Bombay, Lahore, Rangoon, Lucknow, and Nagpur, are appointed by the Crown, that is in effect by the Secretary of State for India; and the first three of these are paid by the State. The Church in India is to that extent "established," and its position is therefore unlike that of any other branch of the Church abroad. The seven dioceses named are territorial. The Bishops of Chota Nagpur and "Tinnevely and Madura" have no territorial dioceses, their spheres lying within Calcutta and Madras Dioceses respectively, and their appointment resting with the bishops of those dioceses; and their jurisdiction is consensual—as also is that of the Bishop of Lucknow in respect of part of his sphere which is within the diocese of Calcutta. Travancore and Cochin is a missionary diocese wholly in native states, and the bishop is appointed by the Archbishop of Canterbury. Ceylon has one diocese, Colombo, and, the Church in the island having been disestablished in 1885, this diocese has a constitution of its own, and elects its own bishop. It is hoped soon to arrange for one or more Indian assistant bishops in the Diocese of Madras.

India, apart from Ceylon, has no Church Constitution, nor Diocesan Synods with constitutional powers. Several of the Dioceses have Diocesan Conferences, but they are voluntary bodies without authority, like those in England. The Provincial Synod of Bishops, however, meets regularly, and has attained great and just influence. Local Church Councils have been formed for various groups of native Christian congregations, for the administration of their own Church funds, and of the grants to such funds from the missionary societies. But there is no difficulty, other than linguistic, in Indians and Europeans working together; and

most educated Indians know and speak English. See an interesting report from the present Bishop of Calcutta in the second *Annual Review* issued by the Central Board of Missions.

Japan is the only foreign mission-field in which the Anglican Church has been regularly organized. In 1887 the English and

11. Japan. American missionary bishops, with the missionaries of the English and American Churches, the Japanese clergy, and Japanese lay delegates, formed the "Nippon Sei-kokwai," literally "Japanese Church," but usually rendered "Holy Catholic Church of Japan." A Constitution and canons were agreed upon; and the General Synod meets decennially. The English PB, slightly modified in translation to agree partially with the American PB, has been adopted "for the present." Six dioceses or episcopal jurisdictions have been formed, four for the English Missions and two for the American. The bishops for the four are appointed by the Archbishop of Canterbury, and those for the two by the American House of Bishops; but in each case the name is submitted to the Synod of the Nippon Sei-kokwai for approval. It is hoped ere long to see some Japanese bishops appointed, but the plans for this desirable consummation are not yet settled. The Missionary Bishop of Korea will no doubt be eventually associated with the Church in Japan.

In 1909, the Missionary Bishops of the English and American Churches working in China, with delegates representing the mission-

12. China. aries and the Chinese clergy and laity, adopted a Constitution for the Anglican Church in China provisionally, which was to be referred for consideration to the various Diocesan Synods or Conferences, and to the authorities of the English, American, and Canadian Churches. Local schemes for Diocesan Synods and administration have been provisionally adopted in the dioceses of Che-kiang and Fuh-kien, and are being prepared in others. The Chinese congregation at Hong Kong (which is a Crown Colony of Great Britain) also has a local constitution under the Bishop of Victoria (Hong Kong). The Bishop of Victoria (Colonial) and the English missionary bishops of North China, Shantung, Che-kiang (late Mid-China), Western China, Fuh-kien, and "Kwang-si and Hu-nan," are appointed by the Archbishop of Canterbury. The American bishops of Shanghai and Hankow are appointed by the American House of Bishops; and the Bishop of Ho-nan by the Canadian Church.

In the dioceses of Sierra Leone and Western Equatorial Africa there are local Constitutions and Diocesan Synods, the African clergy and laity being numerous and the congregations to a large extent self-supporting. The bishops are appointed by the Archbishop of Canterbury, and are English; but there are negro assistant bishops in Western Equatorial Africa. The missionary bishop for the Gold Coast (Accra) is

also appointed from Canterbury. So also are the missionary bishops on the Eastern side of Africa, for the Dioceses of Uganda, Mombasa, Zanzibar, Likoma, and Northern Rhodesia. In Uganda, a local Church Constitution has been adopted.

The Colonial and Missionary Dioceses or Episcopal Jurisdictions of Gibraltar, Jerusalem (with its Asst. Bp. at Khartum),
14. Other Singapore, Labuan and Sarawak,
Dioceses. Korea, Mauritius, Madagascar,

Polynesia, the Falkland Isles, Argentina, are under the Archbishop of Canterbury, and have no synodical government. Nor have the outlying Episcopal Jurisdictions of the American Church: Haiti, Cuba, Porto Rico, Brazil, Cape Palmas, Honolulu, the Philippines.

Mutual relations between the different constituent parts of the AC. can scarcely be said

to exist at present, *e.g.*, the Church of South Africa and the Japanese Church have no mutual relations beyond the bare fact that both are members of the one Communion. Nor can it be said that even *common relations* exist, that is, of all the parts to the whole, because the circumstances of the several parts, the stages of development at which they have severally arrived, differ widely: *e.g.*, the independent Churches, as of Ireland or the United States, can take a position in the Communion as a whole not yet belonging to an embryo Church like that of West Africa, which is only a part of the whole through being a part, so far, of the Church of England. Nevertheless, the equality which would be the ideal is foreshadowed by the equality of status enjoyed by all the bishops when assembled in the Lambeth Conference.

The great problem of the AC. is the degree of independence which may be claimed by the several parts, and the degree of interdependence between them. If we imagine the Churches of the great colonial States, and the Churches of such mission fields as India and East and West Africa within the British Empire, and China and Japan outside it, as in the future all completely organised and autonomous, we can at once see the reasonableness of the principle expressed in the 34th Art.: "It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. . . . Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

The question of the degree of liberty to be enjoyed by each autonomous Church, and of the influence which a Central
15. A Central Representative Authority should
Authority. exercise, was largely debated at the Pan-Anglican Congress of 1908 (see the discussions of Section F, in *Report*, vol. 7). It is

acknowledged that a great independent Church like that of the United States will brook no interference. It is highly probable that circumstances will at some time arise that would evoke the assertion of a similar independence by colonial Churches like Canada and South Africa. And, although at present the missionary Churches in Africa and Asia are more dependent upon the Home Church, it is certain that an Indian or Chinese Church will in the future claim, and justly claim, liberty to work out its own destiny. The Bishop of Gibraltar asked two questions, and then answered them. (1) Can the whole Communion direct the single Churches in any matter? Of course it can command, but it cannot enforce its commands, and they will not be obeyed unless they commend themselves to the individual Churches. (2) Can an individual Church do as it thinks good? Of course it can, provided that it is prepared to face the consequences—which might be schism. Then he urged that the right principle to be adopted is "the very ancient one, first stated in its present form in the Institutes of Justinian, brought into England through the Roman law, enunciated by Edward I in the writ by which he summoned our first House of Commons, and repeated again and again for hundreds of years, that 'what touches all should be by all determined.'" *E.g.*, the marriage law, or the terms of communion: these "touch all" and should be "determined by all."

If a "Central Authority" is to exist at all, it must be *representative* and *consultative*: should it also be *authoritative*? To this question different answers are given. Anyway, such Central Body should not be confounded with the Home Church. All agree that the centralisation of Rome is to be avoided. There is to be no Anglican Papacy at Canterbury. No doubt the Churches derived from the Home Church hold it in affectionate respect as their Mother, while maintaining their local autonomy. Such a Church, like the colony speaking in Kipling's words, would say, "Daughter am I in my Mother's house, but mistress in my own." But the future relation will be rather that of Sister Churches, and the voice of the Central Body would not be the voice of the Church of England, but the voice of the whole AC. The weight of its voice, however, would depend very much upon the care with which all kinds of purely local questions were avoided, including in them such reasonable alterations and adaptations of modes of Divine worship and the like as would suit local and national circumstances. If the Central Body confines itself to great fundamental Catholic principles and the practical application of them, and to questions touching the relations of the Churches, or of Ecclesiastical Provinces, to each other, its resolutions will have great moral power. The decennial Lambeth Conference already exercises important influence in this way; and a small and definitely representative Body, meeting more frequently, would undoubtedly fulfil useful and unifying functions.

The Lambeth Conference of 1908 arranged for the appointment of such a body, but the American Church has not yet signified its approval of the scheme. Bishop E. J. Palmer, of Bombay, in the paper before mentioned, affirmed that we need (1) a General Synod of the Anglican Communion, (2) an Executive Council, (3) a Supreme Ecclesiastical Court of Appeal. None of these is proposed at present. No. 1 would make decisions on questions of doctrine and discipline which should bind the whole Communion, and this Bishop Palmer does not advocate. For No. 2 he suggests an interesting scheme, which has not been yet considered. No. 3 involves difficult controversial questions.

The AC. occupies a middle position, between the Roman and Eastern Churches on the one hand and the Protestant Churches and denominations on the other.

17. External Relations.

Apparently, therefore, any possibilities of the future Re-union of Christendom are dependent upon the growth of its influence. De Maistre himself, ultramontane as he was, and viewing the Anglican Church at almost its least efficient period, the end of the 18th cent., wrote of her thus:

"Si jamais les Chrétiens se rapprochent, comme tout les y invite, il semble que la motion doit partir de l'Eglise d'Angleterre. Le presbytérianisme fut une œuvre française, et par conséquent une œuvre exagérée. Nous sommes trop éloignés des sectateurs d'un cult trop peu substantial: il n'y a pas moyen de nous entendre; mais l'Eglise Anglicane, qui nous touche d'une main, touche de l'autre ceux que nous ne pouvons toucher; et quoique sous un certain point de vue, elle soit en butte aux coups des deux partis, et qu'elle présente le spectacle un peu ridicule d'un révolté qui prêche l'obéissance, cependant elle est très-précieuse sous d'autres aspects, et peut-être considérée comme un de ces intermédiaires chimiques, capable de rapprocher des éléments inassociables de leur nature" (*Considérations sur la France*, chap. 2).

Mr. Gladstone, quoting this passage in his long letter to Bishop Blomfield in 1850 on the Royal Supremacy (*Gleanings*, vol. v), draws encouragement from the fact of "a stranger and an alien," "a stickler to the extremest point for the prerogatives of his own Church," and "nursed in every prepossession against ours," "turning his eye across the Channel," and although only seeing the Anglican Church "in the lethargy of her organisation and the dull twilight of her learning," discerning that there is "a special work written of God for her in heaven," and that she is "very precious to the Christian world."

Two special advantages the AC. enjoys. The first was emphasised at the Pan-Anglican Congress by Chancellor P. V. Smith. We can link, he said, the Past with the Present, and the Present with the Future. The Eastern Church represents the early Past; the Roman Church, a more extended Past, recognising the principle of growth and development of doctrine; but Rome "continually forges fresh theological chains which impede the freedom of the Present and have barred in advance the rightful liberty

of the Future." On the other hand, the other Churches of the Reformation and still younger religious bodies have "failed to maintain sufficient connection with the past to qualify them for taking the lead in linking together the Past, Present, and Future of Christendom." But the AC. is "united to the first ages of the Church by a double strand which has never been severed." Through its "Continental element" it was allied to the West; through its "ancient British and Celtic element" with the East. And, repudiating infallibility, it can look forward with hope and confidence to the Future.

The other advantage was dwelt upon by Bishop Palmer, in the paper before mentioned. It is the nature of the Anglican polity. If Christendom is ever to be united, will its constitution be Congregationalism, Monarchy, or Federation? The first is impossible. It would mean, not union, but chaos. The second has been tried by Rome, and has failed; the reason of failure being—so the bishop urges—the ignoring of the principle of nationality. But the third, Federation, combines union with freedom; and so the constitution for which the AC. stands is the ideal constitution for the Universal Church.

The fundamental conditions or basis of Re-union are contained in what is called "the Quadrilateral," framed by the American Church (inspired by the late Dr. W. R. Huntington), and adopted by the Lambeth Conference in 1888. They are: (a) The Holy Scriptures, OT and NT; (b) the Apostles' and Nicene Creeds; (c) the two Sacraments, Baptism and the Lord's Supper; (d) the Historic Episcopate, "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

AI, 2.

EUGENE STOCK.

ANGLICAN ORDERS.

- INTRODUCTORY, § 1.
- CONSECRATION OF ABP. PARKER, § 2.
- CONSECRATION OF BP. BARLOW, § 3.
- OTHER LINES OF SUCCESSION, § 4.
- THE MATTER OF ORDERS, § 5.
- THE FORM OF ORDERS, § 6.
- THE ENGLISH FORM, 1550-1662, § 7.
- THE PRESENT FORM, § 8.
- THE INTENTION, § 9.
- BIBLIOGRAPHY, § 10.

The position of the English Church with regard to Holy Orders may be gathered from the

authoritative statements on this subject contained in the Ordinal, *Introductory*. Art. 36 of Religion (*Of Consecration of Bishops and Ministers*), Art. 26 (*Of the Unworthiness of the Ministers*), and Art. 23 (*On Ministering in the Congregation*). This position may be best summarised in the words of the Pref. to the Ordinal of 1550, in which it is stated: (1) that it is evident the three Orders of Bishops, Priests and Deacons have existed within the Ch. from the Apostles' time; (2) that no man might presume to execute any of

them until, after examination of his fitness, he had been admitted thereunto by public prayer and imposition of hands; (3) that it is requisite no man should exercise his ministry in the Ch. of England until he has been admitted thereto in the manner set forth in the Ordinal (the only exception to this being the case of one already ordained Bp., Priest, or Deacon). The modifications introduced into the language of this Pref. in 1662 merely serve to emphasise this position and to distinguish yet more clearly between the ministry of the Ch. and that of the separated non-episcopal bodies. It is further stated in Art. 36 that the Ordinal "set forth in the time of Edward the Sixth. . . doth contain all things necessary to such consecration and ordering: neither hath it anything that of itself is superstitious and ungodly." It is therefore decreed that all who have been ordained according to this rite "be rightly, orderly and lawfully consecrated and ordered." The purpose of this art. is to investigate this last statement and to show that the English Ch. has faithfully carried out the intention expressed in the Pref. to the Ordinal—that of *continuing* in valid succession the Ministry which has been in Christ's Church "from the Apostles' time." We must first make three inquiries. (a) What is generally agreed to be requisite to this end? (And in order to do this it will be best to ascertain what is considered necessary for this purpose by those who have disputed the validity of Anglican Orders.) (b) How far these demands can be said to have been legitimately satisfied by the practice of the English Church? (c) How far these demands are in themselves right and reasonable when compared with the practice of the universal Ch. from Apostolic times, as far as this can be determined?

The requisites for the validity of Holy Orders may be divided into three heads. (I) An uninterrupted chain of succession must be maintained by episcopal ordination—every ordaining bp. having himself been validly consecrated. (II) The right *form* and *matter* must be used in conferring Orders. (III) The *intention* of those who minister the rite must be in accord with the mind of the universal Church.

(I) It has been objected that the English Ch. has not maintained a valid succession. This is a matter which is capable of historical investigation, and the controversy has centred round the consecration of Abp. Parker. The reason for this is that at the time of his consecration, in 1559, a large number of sees were vacant; and it may be admitted, at least for the purpose of this argument, that Parker is the main source through whom our Bps. derive their succession.¹ In 1604, 29 years after Parker's death, a Roman controversialist, John de Sacrobosco (Holywood), circulated a story, afterwards known as the *Nag's Head Fable*, stating that those who had

been nominated to the vacant bishoprics assembled at the *Nag's Head* (a tavern in London), and that Scory laid his hands upon them, and that they in turn did the same to him. For this absurd story there is not a shred of evidence, and it is no longer accepted by anyone. On the other hand, there is abundant evidence that Parker was consecrated on Dec. 17th, 1559, in the Chapel of Lambeth Palace. Of this we have not only the official record, but also contemporary witness in the *Zurich Letters*, Machyn's *Diary*, Parker's own *Diary*, and a MS. still extant presented by him to Corpus Christi College, Cambridge. Further, we have the evidence of the Earl of Nottingham in 1616, in which he claims to have been present at the ceremony. From this evidence we learn that Parker was consecrated by four Bps., viz., Barlow (formerly of Bath and Wells, then elect of Chichester), Scory (late of Chichester, then elect of Hereford), Coverdale (late of Exeter), and Hodgkin (Suffragan of Bedford). It is beyond dispute that the Latin PONTIFICAL had been used at the consecration of three of these Bps., viz., Scory, Coverdale, and Hodgkin, and it is therefore impossible to call into question the validity of their Orders. Difficulty has, however, been raised in the case of Barlow, as the official record of his consecration is not forthcoming. But even if it were proved (for which there is not a shred of evidence) that Barlow had not himself received episcopal consecration, this would not affect the validity of Parker's Orders. It is clearly stated that all the Bps. present not only laid their hands upon him, but also that each of them repeated the accompanying formula; and, consequently, he received imposition of hands from at least three Bps., and thus fulfilled in this respect the requirements for episcopal ordination, as laid down in the earliest canons dealing with this subject (see *Apostolic Constitutions* 3 20; Van Espen, *Jus. Eccl. Univ.*, pt. 1, bk. 15).

But, when we come to investigate the case of Barlow, we find the following facts. (1) We have the record of the King's

²
Consecration
of Bp. Barlow.

Congé d'Élire for his election to the Bishopric of St. Asaph, dated Jan. 7, 1535. (2) We have the

certificate of his confirmation at the church of St. Mary-le-Bow. (3) We have the record of his confirmation to the see of St. David's in 1536. (4) We have the royal writ, dated Apr. 26 of the same year, by which the temporalities of that see were restored to him. (5) He took his seat in the House of Lords on Friday, June 30, in the 20th year of Henry VIII, and his name appears in the Parliaments of 1541, 1542, 1543, 1546. (In this connection it should be observed that no Bp. since the days of Edward III has ever taken his seat in the House of Lords bef. consecration, and that for this purpose he must be introduced by two Bps. as witnesses of his consecration.) (6) He was present at the Provincial Synods of 1536, 1537, 1540, 1552. (7) He assisted as Bp.

¹ See, however, § 4.

at the consecration of the Bp. of Bangor in 1541. (8) He is referred to by Gardner as "my brother of St. David's." (9) There was no suggestion in 1554, when he was deposed by Queen Mary, nor at any other time, that there was any flaw in his consecration. On the other hand, the official record of his consecration is missing from Cranmer's *Register*. It should, however, be noted that his is not a solitary case. For example, neither Gardner's confirmation nor consecration is recorded in the *Canterbury Register*. A careful consideration of this evidence will probably lead to the conclusion that there can be no doubt whatever as to Barlow's valid consecration. If, however, for purposes of argument, we choose to allow this to remain an open question, it remains certain that Abp. Parker at his consecration received imposition of hands from at least three Bps. who had themselves been validly consecrated, and that each of these recited over him the formula of consecration. As we have said, the present Bps. of the English Ch. trace their succession through Abp. Parker, and consequently in this respect it may be safely asserted that the English Ch. has maintained a valid succession in accordance with the demands of the Universal Church.

It must, however, be added that, since the consecration of Abp. Parker, two other lines of succession have been introduced into the English Episcopate. In 1617, George Montaigne, Bp. of London, was consecrated by Abbot, Abp. of Canterbury,

assisted, among other Bps., by Mark Antonio de Dominis, Abp. of Spalato. Montaigne assisted at the consecration of both Abp. Laud, and Williams, Abp. of York. Of the eight Bps. surviving at the Restoration in 1660, six had received consecration from Laud, one from Juxon who had himself been consecrated by Laud, and one from Williams. Thus all the Bps. of the English Ch. can trace an Italian line of succession through Mark Antonio de Dominis. Theophilus Field, Bp. of Llandaff, also assisted at the consecration of Laud and Williams. Field had been consecrated by Abp. Abbot, assisted among others by George, Bp. of Derry, and thus introduced the Irish line of succession. Thus three lines, the English, Italian and Irish, meet in the succession of the English Episcopate, a threefold cord which cannot easily be broken.

(II) We have now to consider the second question, viz., how far the Ordinal of the English Ch. will be found to comply with the requirements of a valid ordination to the Orders of Bp., Priest, and Deacon. For this purpose we shall confine our attention chiefly to the Ordinal of 1552, which, with one modification, was restored under Elizabeth in 1559. It would, indeed, appear impossible to doubt the sufficiency of the form employed since 1662. If, therefore, the argument holds good for the form used in 1552, it will *a fortiori* apply to the later form. If, however, that of 1552 is insufficient, it must be admitted that the alterations made in the later Ordinal could not be used as an argument in favour of the validity of Anglican Orders. It is usual, in considering

any sacrament or sacramental rite, to distinguish between the *matter* and the *form* employed in its administration. It is now very generally agreed by theologians that the matter of Holy Orders is the imposition of hands. This view is, however, contrary to that which was held in the West in the later Middle Ages, when it was considered that the matter consisted of the ceremony of the Porrection of the Instruments. Thus Pope Eugenius IV, in his decree addressed to the Armenians at the Council of Florence in 1439, writes as follows:—" *Sextum sacramentum est ordinis, cuius materia est illud per cuius traditionem confertur ordo: sicut presbyteratus traditur per calicis cum vino et patenae cum pane porrectionem; diaconatus vero per libri evangeliorum dationem.*" But it was impossible to maintain this view for any length of time, and it was sufficiently refuted by Morinus and Pope Benedict XIV. As a matter of fact, the ceremony of Porrection of the Instruments was not introduced into the Roman rite itself until the 10th cent.; it was of Gallican origin, and appears to have been used from the 6th cent. onwards at ordinations to the Minor Orders in Gallican countries (for particulars, see ORDINAL and INSTRUMENTS). On the other hand, imposition of hands is the only ordination ceremony mentioned in the NT and the early Fathers, and it has been universally employed in the Christian Church.¹ It will therefore be seen that the English Ch. uses the necessary *matter* in conferring Orders.

The *form* of ordination consists of suitable prayer, and should accompany the *matter*, or be separated from it at most by a very brief interval. It has been contended that the *form* employed in the Ch. of Eng. is insufficient.

One objection is that the *form* ought to contain explicit mention of the office conferred, and that, since the English Ordinals of 1550 and 1552 did not contain in the formula which is used with imposition of hands at the ordination of Bps. and Priests an explicit mention of the office conferred, the rites were invalid. It must, however, be remembered that the Prs. used at an earlier point did contain explicit reference to the office which was to be conferred, and therefore of themselves defined the intention of the above formula. Thus, at the close of the Lit., a Pr. was used in which the words occur, "Mercifully behold these thy servants now called to the office of Priesthood," "Mercifully behold this thy servant now called to the work and ministry of a Bishop." It is significant to observe in this connection that, when in 1662 the words, "for the office and work of a priest, etc.," were inserted in the formula used at the imposition of hands in the Ordering of Priests, the position of the Pr. just referred to was changed; it was no longer placed at the end of the Lit., but was appointed as a special Coll. for the Communion Office. It is not, however, necessary to press this point, for two reasons. (1)

¹ See ORDINAL, § 13.

It has not been proved that such explicit mention of the office conferred has always been employed by the Church. (2) A careful examination of the formula used in the English Ordinal will show that it is in itself sufficient. With regard to the first point, it should be remarked that the recently-discovered *PB of Bp. Sarapion*, which contains one of the oldest forms of Ordination in our possession, does not in the Pr. at the "laying on of hands of the making of Presbyters" make any explicit reference to the office conferred. The same is also true of the very ancient form in use among the Abyssinian Jacobites. The *PB of Bp. Sarapion* cannot be later than about the middle of the 4th cent., and we may quote the late Bp. of Salisbury's words with regard to the above-mentioned Pr.:—"The office of a steward and ambassador, and the ministry of reconciliation, are all touched upon; but the *order of priesthood* is not mentioned, and there is no reference to any sacramental acts, except that of reconciliation" (*Bp. Sarapion's Prayer Book*, p. 51, ed. by John Wordsworth, London, SPCK, 1899).

We now pass to the consideration of the formula employed in the Ordinals of 1550 and 1552. In the case of Priests, it runs as follows:—"Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of His holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." It will be observed in the first place that these words are entirely scriptural. They begin with a quotation from John 20 22, 23:—"Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them: whosoever sins ye retain, they are retained." Seeing that this was spoken by our Lord Himself, it has been argued that it would of itself constitute a sufficient form, as the Church cannot reasonably claim anything more than was done by Him to be necessary. But the English formula has added other words which render it still more explicit. They are based in the first place on 1 Cor. 4 1, 2:—"Let a man so account of us as of ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful." In conferring the office of priesthood the English Ch. therefore expresses the intention of conferring that which St. Paul describes as the essential part of his own and his fellow-apostles' ministry. Further, it should be observed that the word "*mysteries*" is translated "*sacraments*," thus defining the Church's interpretation of the apostolic stewardship. Finally, there is a reference to the ministry of the word. For this we should look to Acts 6 2, 4, where, before the ordination of the first deacons, the twelve, addressing the multitude, say, "It is not fit that we should forsake the word of God and serve tables. . . .

But we will continue steadfast in prayer and in the ministry of the word." It would therefore appear that, by including this reference to the ministry of the word in the formula of ordination, the Ch. is employing the very phrase by which the apostles distinguished their own ministry from that of the diaconate. Further, it should be noticed that in the service itself a number of explicit references occur to the office of priesthood, viz.:—(1) when the candidates are presented to the Bp.; (2) when they are presented by him to the people; (3) in the Pr. at the close of the Lit.; (4) in the first Interrogation.

It has also been contended that some explicit reference is necessary to the priestly function of offering the Eucharist. This is, however, sufficiently covered:—(1) by the reference to the administration of the Sacraments contained in the formula of ordination; (2) by the formula which accompanied the delivery of the Bible, "Take thou authority to preach the Word of God and to Minister the Holy Sacraments, etc."; (3) by the words of the third Interrogation, "Will you then give your faithful diligence always so to minister the doctrine, and sacraments and the discipline of Christ as the Lord hath commanded, etc." It is impossible to doubt that these sufficiently cover the Euch., and it may be held that the Reformers were justified in refusing to isolate any one Sacr., however important, from the rest of the priestly office. Further, in view of such documentary evidence as we possess about the forms employed in the early Ch., it is absolutely impossible to contend that an explicit reference to the Euch. sacrifice is necessary to the validity of ordination to the priesthood.

What has already been said as to the sufficiency of the form employed at the ordination of Priests will be seen to apply *mutatis mutandis* to that employed at the consecration of Bishops. This form in 1550 and 1552 was as follows:—"Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and of soberness." This formula is also entirely scriptural, the words, "Take the Holy Ghost," being derived from John 20 22, and the remainder being based on 2 Tim. 1 6, 7:—"For the which cause I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands: for God gave us not a spirit of fearfulness, but of power and love and discipline." It was commonly believed in the 16th cent. that in these words St. Paul referred to the ordination to the episcopate which St. Timothy had received at his hands. Thus the Ch. expresses her intention of conferring that which was conferred by the apostles and which had been transmitted through their successors to the ordaining Bishops. As in the case of the priesthood, the intention is further made manifest by explicit references to the episcopate which occur earlier in the service, viz., when

the Bp. elect is presented to the Abp., and in the Pr. at the close of the Litany.

We have now to consider the chief alterations made in 1662.

At that date the words, "for the office and work of a priest in the Church of God now committed unto thee by the imposition

8. The Present Form.

of our hands," were inserted in the formula of ordination to the priesthood, and the words, "for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands, in the Name of the Father and of the Son and of the Holy Ghost. Amen," in the form of consecration to the episcopate. It has been asserted that the insertion of these words implies that the English Ch. recognised that the previous form was insufficient. As a matter of fact, the alteration was made to meet the argument of the Puritans, that on account of the similarity of the formulæ employed no clear distinction was made between the episcopate and the priesthood. The Ch. had sufficient reason for the conviction that the formulæ employed since 1550 were sufficient in themselves, and that the scriptural references which they contained were entirely adequate to make clear the distinction between the offices conferred. Nevertheless, it was felt that, since this distinction was not clear to the mind of those who had rejected the tradition of the Ch. on this head, it would be safer to expand the formulæ in such a manner as to leave no doubt in the mind of any one that the English Ch. was following Catholic tradition and had dissociated itself from any body which had rejected the threefold apostolic ministry.

(III) In dealing with the question of the adequacy of the form and matter found in the

9. The Intention.

Edwardine Ordinal, we have been obliged to allude from time to time to the subject of *Intention*. This must now be considered by itself, because it has been alleged that, even if the form and matter of the Edwardine Ordinal can be proved to be sufficient, it is clearly defective in *Intention*. By *Intention* is meant the *purpose* with which an act is performed; and it is generally agreed among theologians that the necessary intention in conferring any sacrament or sacramental rite is the purpose to do that which the Ch. means and does in this action. Thus, if the necessary form or matter were employed in jest or on the stage, nothing would have been conferred. Nevertheless, validity cannot in any sense be held to depend on the private opinion or the interior disposition of the minister. In this view the Council of Trent (*Sess. VII.*, canons 11, 12) is in agreement with Art. 26, and that it is correct can scarcely be doubted. Were it otherwise, there could be no assurance that any sacr. had been validly celebrated. The only legitimate test is external. If the minister uses the matter and form prescribed by the Ch. in a grave and serious manner, it is universally held that the faithful may be assured

of the validity of his action. Thus, when individual Bps. or Priests outwardly conform to the use of the Ch. in conferring a sacrament or sacramental rite, their private opinions can in no sense be regarded as affecting its validity. It is therefore quite beside the point to quote from the writings of Anglican theologians who have expressed opinions contrary to those generally held by the Church. In conferring Holy Orders according to the form prescribed by the English Ch., they have outwardly expressed their acceptance of its intention. This view is clearly set forth in Art. 26 ("Of the unworthiness of the Ministers which hinders not the effect of the Sacrament"). Now the *Intention* of the Ordinal is so clearly expressed that it leaves no room whatever for doubt. The familiar words of the Preface, stating that it is evident unto all men that the three Orders of the ministry have been in Christ's Church from the Apostles' time, and that the purpose of the Ordinal is that "these Orders may be continued and reverently used and esteemed in the Church of England," are in themselves a sufficient guarantee of the intention to continue what was already in existence and not to introduce something that was new. The practice of the Ch. also has faithfully carried out the directions contained in the Preface. Never at any time has the English Ch. re-ordained one who had already received valid consecration or ordination, for example, a priest of the Greek or Roman Communion who desired to exercise his ministry in the English Church. On the other hand, it has been her practice to ordain those members of other Christian bodies who have joined her before they could be admitted to her ministry, even though these had been fully recognised as ministers by the various bodies to which they belonged.¹ Whatever may have been the opinion of individual Reformers as to the ministry, the authoritative view of the English Ch., as set forth in the Pref. to the Ordinal and in Art. 36 "*Of the Consecration of Bishops and Ministers*," is a sufficient safeguard of her intention in this matter. It is, therefore, idle to assert, as certain Roman controversialists have done, that the mind of the Reformers was so opposed to the Ch. that they clearly intended something different from that which the Ch. intends. We reply that the Anglican formularies contain a categorical denial of this assertion, and that the unbroken practice of the English Ch., in the face of great opposition from Presbyterians and other Puritan sects, ought to convince any impartial person of the sufficiency of her intention to continue in unbroken succession the three Orders of the Apostolic Ministry.

(1) *Apostolicae Curæ, A Treatise on the Bull* (Church Historical Society 19, London, SPCK, 1896); (2) Bailey, T. V., *Ordinum*

10. Sacrorum in Ecclesia Anglicana Bibliography. *Defensio*, London, 1870 (c. 1 contains the documents relating to the consecration of Abp.

¹ The evidence for this statement will be found in Mr. Denny's pamphlet *The English Church and the Ministry of the Reformed Churches* (see § 10).

Parker referred to above, and c. 3 those relating to Barlow and other Bps. consecrating Parker); (3) Benedict (XIV, Pope), *de Synodo Dioecessana* (bk. 8, c. 10, relates to the matter of Ordination, and gives the Roman arguments and authorities on both sides); (4) Boudinhon, A. (in a number of articles quoted in Appendix IV in Lacey's *Roman Diary*); (5) Brightman, F. E., *What objections have been made to English Orders?* (Church Historical Society 61, London, SPCK, 1896); (6) Bulgakoff, A., *The Question of Anglican Orders* (Church Historical Society 55, London, SPCK, 1899—a treatment of the subject from the point of view of the Eastern Ch.); (7) Dalbus Fernand (= Portal, F.), *Les Ordinations anglicanes*, Arras, 1893-4; (8) Denny, E., *The English Church and the Ministry of the Reformed Churches* (Church Historical Society 57, London, SPCK, 1900); (9) Denny, E. and Lacey, T. A., *De Hierarchia Anglicana*, London, 1895; (10) Dixon, R. W., *History of the Church of England*; (11) Estcourt, *The Question of Anglican Ordinations discussed*; (12) Frere, W. H., *The Marian Reaction*, London, 1896; (13) Gams, P. B., *Series episcoporum ecclesiae catholicae*, Ratisbonae, 1873; (14) Gasparri, P., *Tractatus Canonicus de sacra Ordinatione*, Paris, 1893-4, and *De la valeur des ordinations anglicanes*, Paris, 1895 (see *Revue Anglo-Romaine*, vol. 1); (15) Gore C., *The Church and the Ministry, also Orders and Unity*; (16) Haddon, A. W. (in vol. 3 of *Bramhall's Works in Library of Anglo-Catholic Theology*); (17) Lacey, T. A., *A Roman Diary and other Documents*, London, 1910 (contains the Latin text of the Bull *Apostolicae Curae*, the *Responsio Archiepiscoporum Anglicae*, and Pope Leo XIII's *Epistola ad Archiepiscopos Anglicae*, together with a very full Bibliography of the controversy on Anglican ordinations); (18) Le Courayer, P. F., *A Dissertation on the Validity of the Ordinations of the English and the Succession of the Bishops of the Anglican Church*, Oxford, 1844 (a discussion of the subject by a divine of the French Ch., translated first from the original in 1724); (19) Moberley, R. C., *Ministerial Priesthood*, London, 1905; (20) Morinus, P., *De Sacris Ordinationibus*, Paris, 1665, Antwerp, 1695 (pt. 3 contains a discussion of the matter of ordination); (21) Morse, H. G., *Apostolical Succession*, 1887; (22) Palmer, Sir W., *Origines Liturgicae*, Oxford, 3rd ed., 1839, also *A Treatise on the Church of Christ*, London, 3rd ed., 1842; (23) Puller, F. W., S.S.J.E., *Les Ordinations anglicanes et le sacrifice de la messe*, Paris and London, 1896; (24) *Revue Anglo-Romaine*, 3 vols., Paris, 1895-6 (contains a number of important articles on the subject of ordinations); (25) Stubbs, W., *Registrum Sacrum Anglicanum*, Oxford, 1897; (26) Swete, H. B., *On the Bull Apostolicae Curae*, Cambridge, 1896; (27) Wordsworth, J., *Ministry of Grace*, London, 1902, *Responsio ad Batos (de ualiditate ordinum Anglicanorum)*, Salisbury, 1894, *Ordination Problems*, SPCK, London, 1909, *Bishop Sarapion's PB*, SPCK, London, 1899.—rd.

H. LEONARD PASS.

ANNUAL CHARGES ON BENEFICE.—

1. Taxes—(a) Property; (b) Income; (c) House Duty; (d) Land Tax. 2. Rates (see RATES and TAXES). 3. Other charges—(a) Fee Farm Rent; (b) Quit Rent; (c) TITHES; (d) PENSION (if any) to previous Incumbent; (e) Statutory charges, payable to a daughter or neighbouring parish; (f) Cost of collecting income; (g) DILAPIDATIONS; (h) INSURANCES; (i) Stipend of Curate, or portion

¹ Prob. rent paid for lands originally held under a religious house.

² Prob. rent paid for lands originally held under the Crown.

of it, where necessary for the minimum of services required.—A6. J. S. WILSDEN.

ANNUAL VALUE OF BENEFICE.—The value of a Benefice is frequently quoted, without distinction being made between gross and net income or reference to charges and obligations (ANNUAL CHARGES ON BENEFICE). The gross income is the sum total accruing from all sources, which it is the duty of the incumbent to administer; the net income is what remains after the charges on the benefice have been satisfied. It would be a more complete definition to quote the gross and net income respectively, and to add (if such be the case) that there is an official residence, which the incumbent is bound to occupy and to maintain in tenable repair, subject to the periodic inspection and approval of the Diocesan Surveyor (DILAPIDATIONS).

Even then it would be unsafe to infer that the net income represents the amount which the incumbent can deal with for his own use and benefit. Local custom and sentiment often influence a timid and sensitive man, and constrain him to contribute unduly to Adverse Balances, and sometimes to Ch. Expenses, for which the parishioners, not the clergyman, are legally and morally responsible.—A6.

J. S. WILSDEN.

ANNUNCIATION.—See FESTIVAL, § 14; ADVENT, § 1; SAINTS' DAYS (RATIONALE), § 9.

ANTE-COMMUNION SERVICE.—At the end of the HC Service in the PB are found certain Rubrics, the first of which is as 1. *Lawfulness* follows: "Upon the Sundays and other Holy-days, if there be no Communion, shall be said all that is appointed at the Communion until the end of the general prayer 'for the whole state of Christ's Church Militant here on earth,' together with one or more of these collects last rehearsed, concluding with the blessing."

In the former revisions the wording had run—"until the end of the homily, concluding with the General Prayer," etc.; but in the First PB it ran: "till the end of the Offertory"—the General Prayer not being ordered to be said, as in that book it came later in the service; and the direction to use the AC. service was extended to all other days "whenever the people be customably assembled to pray in the church, and none be disposed to communicate with the priest."

This Rubric is quite plain for days when there is no Communion; but it has been very commonly evaded of late and the AC. Service omitted at the midday Service, on the plea that a celebration of the HC at an early hour is a sufficient compliance with the Rubric, and that this obviates the necessity of saying the AC. Service at midday. The AC. Service ought certainly to be said at every Communion, and its use at an early Communion Service is doubtless a compliance with the letter of the Rubric, but it is quite contrary to its spirit and intention. This may be seen from the facts: (1) that all notices are to be given out during the AC. Service; (2) that there is no provision for a sermon except at this Service; (3) that on certain days the Gospel

is a continuation of the 2nd Lesson at MP; (4) that the most authoritative writers on the PB uphold this conclusion, e.g., Bishop Sparrow says: "The Morning Service is to be said at the beginning of the day . . . The Communion Service is to be some good distance after the Morning Service. . . . The Litany is . . . no part of the Morning Service," but is "a kind of Preparative to the Communion" (*Rationale* 1684). It is doubtful whether any celebration of the HC should come before MP; it is certain that at least the AC. Service should always come after it.

And this usage of the Church of England is in strict accordance with the law and custom of the Church both East and West, as will be seen presently: whilst there is no ancient or even mediæval precedent for utilising an office like Mattins as the chief popular Service of the day, when it is not possible to have the complete service of the HC at the hour of the principal Service.

For what is the AC. Service, and what is its origin and history? The one service of the first Christians, the "Liturgy" *par*

2. *History.* *excellence*, was what we call the Communion Service. But then, as now, it contained far more than the parts which had to do with the actual communion. It consisted of two divisions, the former part being in substance the old Synagogue Service; and the latter part being the specially Christian addition of the breaking of the bread, i.e., the fulfilment of Christ's command to "do this." In the primitive Church this first part of the service was called the Liturgy of the Catechumens (*Missa Catechumenorum*), the latter part the Liturgy of the Faithful (*Missa Fidelium*); because the catechumens were allowed to be present at the first part, but the faithful only at the second. It is thought indeed by some (see Cabrol, *Origines Liturgiques*, App. J) that these two divisions were at first two separate services (perhaps those of Saturday and Sunday) which were very soon fused together. However this may be—whether the *Missa Fidelium* was ever used alone or not—it is certain that the *Missa Catechumenorum* (or AC. Service) was used alone in the early ages, and has continued to be used both in East and West as the normal type of people's service when the full Eucharistic Liturgy could not be used. (1) Socrates (*Hist. Eccles.* 5.21) tells us that it was the ancient custom of the Alexandrian Church on Wednesdays and Fridays to have all the usual Liturgy except the actual Consecration and Communion. (2) In the Ambrosian rite on every week-day in Lent except Saturdays there were *Missae Catechumenorum* both morning and afternoon. (*Missa Fidelium* was subsequently added to the afternoon services but not to those held in the mornings.) These *Missae Catechumenorum* existed already in the time of St. Ambrose and the morning ones are still said regularly in Milan Cathedral, though the evening ones have been dropped. A similar series of *Missae Catechumenorum* was said in the Mozarabic rite. Until

recent times another set of *Missae Catechumenorum* (twelve on each day) was said at Milan on Rogation days; and similar services existed in the Mozarabic rite. It is quite possible that in the Roman rite also the daily Lenten Masses were originally only *Missae Catechumenorum* for the instruction of the candidates for Bapt., the *Missa Fidelium* being added about the 6th cent. In the Byzantine rite a similar series of *Missae Catechumenorum* is still said in Lent, and the *Missa Fidelium* cannot be added to these, as in Lent it is only on Saturdays and Sundays that consecration of the Euch. is allowed. At other times of the year also, whenever the Euch. cannot be celebrated, a service called "Typica" is substituted for it, which is simply the AC. Service with the addition of some concluding devotions. This custom (which has always been the regular rule of the East) was followed also in the West with all the authority of the Papal Curia up to the Reformation, and it was dropped in the Pian Missal, in all probability only because objection had been taken to an abuse to which it had been perverted, viz., that certain priests took the fee for saying a mass and said nothing but *Missa Sicca* (as it was called), i.e., *Missa Catechumenorum* together with the Lord's Pr. and certain other portions of the *Missa Fidelium* but without Canon or Consecration. Indeed the (so-called) *Missa praesantificatorum* used in the Roman rite on Good Friday is nothing but *Missa Catechumenorum*, to which Communion with the reserved Sacr. has been subsequently added; and the Liturgy of the Presanctified which is used in the East throughout Lent except on Saturdays and Sundays is of precisely similar character.

The AC. Service, the Christian adaptation of the old Synagogue service, consisted originally of Lessons from (1) the Law; (2) the Prophets;

3. *Contents.* to which we find (3) a Ps. added (1 Cor. 14.26); and then lessons from (4) the Epistles (1 Thess. 5.27, Col. 4.16); and finally (5) the Gospels. A lesson from Acts preceded the Epistle at certain seasons. (This may be taken as the general scheme subject to local variations.) These lessons were followed by the Sermon and possibly certain Intercessions, though the principal intercessions belonged rather to the *Missa Fidelium*. In Post-Nicene ages various chants were added before the lessons, but soon after, if not before, first the lesson from the Law and then that from the Prophets began to be dropped in many places. The lesson from the Law has survived during parts of the ecclesiastical year in the Persian, Mozarabic and Ambrosian rites; and also (for the Lenten *Missae Catechumenorum*) in the Byzantine rite. The prophetic lesson has disappeared from the Byzantine rite, and (except for the week-days in Lent with a few other instances) from the Roman rite—probably in both cases from about the 5th century.

It will be convenient to give at this point a few references to passages in early Christian literature in which the reading of Scripture-lessons is alluded to, first premising that these allusions to Scripture-lessons in the popular services have reference to their use in the Eucharistic Liturgy, the Liturgy of the Catechumens, or a Vigil-service similar to the Easter-Vigil, and not to any of the services which

were afterwards embodied in the Brev., as these services were monastic in origin. Justin Martyr, 1 *Apol.* 67, speaks of the Sunday Liturgy, at the beginning of which "the memoirs of the Apostles or the writings of the Prophets are read as long as time allows." Tertullian, *de Anima* 9, speaks of the reading of Scripture and singing of Pss., and, in *Apol.* 39, of the reading of Scripture in the ordinary worship; in *de Præscript. Hæret.* 36, he mentions the reading of the Epistles; and in other passages appears to allude to lessons from the Prophets and Gospels. Origen has many allusions to the reading of both OT and NT books in the services. Cyprian, *Eps.* 38 (33) 2 and 39 (34) 4, 5, alludes to the Gospel as read by a lector from the pulpit. Augustine and Chrysostom frequently allude to lessons from the Prophets, Epistles and Gospels.

The adaptation of these lessons to the days and seasons of the ecclesiastical year could not be earlier than the rise of the ecclesiastical year itself, which dates in the main from the 4th cent., bef. which period little more was recognised than the festival of Easter, with the Paschal fast preceding it and the fifty days of Eastertide following it, and perhaps some period of preparation for Bapt.; also the festival of the Epiphany. It seems pretty clear from the writings of Chrysostom, Ambrose, Augustine and the *Peregrinatio Etheriae* (= *Silvæ*) that by the end of the 4th cent. the special lessons assigned to the principal holy-days and seasons had already acquired the sanction of tradition and use; but it is equally clear that (in the West and probably also in the East) there was still a great deal of liberty as to the choice of lessons for the rest of the year when no great holy-day required a special selection. Even bef. the 4th cent. it had apparently become customary to read certain books during the fast bef. Easter, and it is possible that the still-remaining series of lessons bef. Easter intended for the instruction of catechumens may be substantially earlier than the cycle of the (strictly) ecclesiastical year, viz. Genesis (or the Law), Proverbs (or Sapiential Books)—and (in the West) St. John's Gospel. Besides these books, in Eastertide Acts was almost universally read, and in the West (except at Rome) Revelation—it being hardly read at all in the East.

The Passion from Matt. appears to have been universally read on Good Friday—except at Rome; and the Resurrection from Matt. to have been everywhere the original Easter Gospel. The selection of lessons for ordinary Sundays was the latest portion of the lesson-cycle.

Aft. the lessons came the Sermon, and aft. that the dismissal of the catechumens and penitents, this dismissal being made the occasion of a. **Comunion** an intercession for them. (At Rome alone the catechumens were dismissed before the Gospel.) These dismissals ended in strictness the *Missa Catechumenorum* or AC. Service; but in the Middle Ages, aft. there had ceased to be any catechumens to dismiss, when the *Missa Fidelium* did not follow entire, portions of it were nevertheless included—omitting of course all that related to the consecration; and this service was called *Missa Sicca* (or by the Carthusians, who still practise it, *Nudum Officium*), of which service our AC. Service is the exact equivalent.

As this service consisted originally of little more than lessons and a sermon, it was not said at the altar. Even the Coll. bef. the lessons

a. **Cumential** in the Roman Mass (which was really the completion of the Lit.) was not originally said by the pontiff at the altar, but at his throne. The lessons (and the Ps., which was sung

by a soloist and counted among the lessons) were read by the readers in the place provided for them, i.e. the pulpit or ambon;¹ and the sermon was preached by the bishop not from the pulpit but from his throne. The deacon's announcements and dismissal of catechumens and penitents were also pronounced from the pulpit, the rest of the clergy occupying their usual seats or positions. (See INCENSE, LIGHTS.)

At the Reformation a return was made to this primitive custom. In the Injunctions of Edward VI (1547) it was ordered that "In the time of High-Mass . . . he that saith or singeth the same shall read or cause to be read the Epistle and Gospel of that Mass in English and not in Latin, in the Pulpit or in such convenient place as the people may hear the same," and there is abundant evidence to show that this custom was put in practice and continued under the PB's both of Edward VI and Elizabeth. (The alternative "convenient place" was evidently intended only to cover cases like college chapels and cathedral choirs, where there was no pulpit.) This direction applied also to the chapter of OT and NT at MP and EP; that it was a conscious and deliberate reversion to primitive custom is shown by the draft of Cranmer's original suggestions for the reform of Divine Service; where we find "Et legendas sive lectiones non intra cancellos ut hodie, sed foris a suggestu ut apud veteres fieri consuevit censemur recitandas" (see Gasquet and Bishop's *Edward VI and the Bk. of CP*, p. 375). This direction has never been superseded by any subsequent direction, nor is any other place for reading the Epistle and Gospel or the lessons at MP and EP recognised in the rubrics or official documents of the Church of England. (See PULPIT, LECTERN, AMBO.)

That the Epistle may be read by the parish clerk, and has been so read by continuous custom in the Church of England, is shown in C. Atchley's *The Right of the Parish Clerk to Read the Epistle* (Alcuin Club Publicns.) and in Dr. J. Wickham Legg's *Clerk's Book of 1549* (HBS).

On subject of AC. Service generally, see Dr. J. Wickham Legg's *Three Chapters in Liturgical Research* (Ch. Hist. Soc., S.P.C.K.).

7. **Bibliography.** For information with regard to ancient Lectionaries, see DCA, art. *Lectionary*, which gives a good account of the Byzantine Epistles and Gospels, the Lenten lessons from Gen. and Prov. not included; paper by De Lagarde in *Abhandlungen d. historisch-philologischen Classe*, Göttingen, for Coptic Lectionaries; Wright's *Catalogue to Syriac MSS. in B. Museum* and Forshall's *do.*, for Syriac *do.*; Maclean's *East Syrian Offices* (Appx.), for Nestorian *do.*; Mozarabic *Missal and Brev.*, also G. Morin's *Liber Comicus*, for Mozarabic *do.*; Mabillon's *De Liturgia Gallic.*, for Gallican *do.*; *Auctarium Solesmense*, vol. i, and Magistretti's *Manuale Ambrosianum*, for Ambrosian *do.*; Ranke's *Kirchliche Pericopen-system*, and Thomasii, *Opera*, for Roman *do.*—H.T. W. C. BISHOP.

ANTEPENDIUM.—The vesture which hangs in front of the holy table—the altar cloth: the word is sometimes inaccurately used of the *Frontlet*, or narrow strip of fringed material, which hangs from the front edge of the altar, and hides the top of the altar frontal.—R3. V. STALEY.

ANTHEM.—Etym. merely an Englishing of the Lat. *antiphona* (ANTIPHON); but in current English it designates a piece of sacred vocal

¹ The people stood originally for all the lessons; afterwards for the Gospel only. See Cyprian, *Ep.* 39 (34) 5, and Eusebius, *Martyr. Palest.* 13 8.

music performed in the course of Divine service, but not forming part of the liturgical office itself. This use of the word is, however, quite modern. Bef. the Reformation free use was made of such pieces of vocal music, but they were called *Motets*. In the PB the word occurs in the following places. (1) In the Pref., "Concerning the Service," etc., where anthems are grouped with responds, etc., as among the things cut off in order to simplify the service. Here the word is clearly the equivalent of *antiphon*. (2) In the rubric bef. *Venite* (introduced in 1662)—"Except on Easter Day, upon which another A. is appointed." Here the word = "Canticle." N.B.—In the rubric on Easter Day the word is used in the plural, and in 1549 these texts of Scripture were actually *antiphons*, to be sung "afore Matins." It was in 1552 that they were put in the place of *Venite*, and in 1662 the *Gloria Patri* was added. This use of a series of texts to form a Canticle no doubt suggested the similar compositions in the old Accession Service, and in the other State services now suppressed. (3) In the rubric aft. the 3rd Coll. at MP and EP: "In quires and places where they sing, here followeth the A." This rubric was first inserted in 1662, at which date it may be assumed that the word "A." had acquired its present meaning.—Q2. A. M. Y. BAYLAY.

ANTHEMS.—The present article is intended to cover both Anthems and Services (*i.e.*, musical settings to the Canticles and Communion Office).

1. Introductory.

The Anthem was a normal element of the old Latin services in the greater churches, and at the Reformation directions were early given (see below) for substituting English words. Moreover, the absence of Hymns in the English PB at this time, together with the disappearance of the Antiphons to the Psalms and Canticles, roused a strong feeling of need for music, which was met by the provision contained in the 49th Injn. of 1559 to the effect that in certain churches, music, in the form of a Hymn or Anthem, be permitted at the beginning or end of MEP. England during this period certainly claimed to be a musical country, for Henry VIII was a composer, and Queen Elizabeth used her practical influence to maintain music in the Ch. Service. Excepting during the Great Rebellion when Organs and Ch. Music Books were the objects of wilful destruction, the Anthem has ever since held a place in the Choral Service, and from the time of the Reformation all the eminent musicians of this country have contributed to the wonderful and varied store of Ch. Music now in our possession.

The growth of the Anthem may be divided into 4 periods.

2. Periods.

1st Period (1520-1625). Here are found the Musicians who may justly be termed the founders of English Church Music:—Redford, Tye, Tallis, Byrd and Gibbons. The Anthems of these famous men were in all probability accompanied by a small portable Organ, together with some stringed instruments

which played in unison with the voices, and were in each case "Full." We look to Cathedrals to set the example of preserving these compositions, and thus preventing them falling into oblivion, for they are far more suitable to the Cathedral Service than to the average parish church.

2nd Period (1650-1720). Pelham Humphrey, Wise, Blow, Henry Purcell, Croft, Weldon, Jeremiah Clarke. The A. in this Period undergo a great change, chiefly owing to the introduction of Solos and Verses, due to the influence of Henry Purcell, whose writings will ever remain amongst the most treasured of all Ch. Music. The free accompaniments and daring harmonies used by these masters paved the way for what was to follow.

3rd Period (1720-1845). Greene, Boyce, Hayes, Battishill, Attwood, Walmisley, Goss, Smart, Wesley, Elvey. Little difference at the commencement of this period is to be noticed in the way of absolute novelty, but Solo and Verse Anthems grow in favour. The influence of Handel is conspicuous in the later Anthems of this Period.

4th Period (the Modern Anthem). Ouseley, Garrett, Barnby, Stainer, Sullivan, Martin, Stanford, etc., etc. The A. of this period are so well known and so extensively used that little need be said. Perhaps the elaborate, and, in many cases, the entirely independent accompaniments constitute the most noticeable feature of these compositions. These A. are a delight to the qualified organist of the present day, for, if he be the fortunate possessor of one of the many excellent organs now to be found almost everywhere, it is quite natural that he should select these Anthems in preference to those in which he has nothing more to do than to accompany the voices, note for note, though this fact does not afford him any excuse for shunning the A. of the old Masters which will always hold their own.

A few remarks, dealing with the selection of suitable A. for Church Service, together with a classification of the same, may, it is hoped, be found helpful.

3. Practical.

(1) The capabilities of the Choir should first be studied. Nothing is more distressing for a congregation than having to listen to a Choir manfully struggling through long and difficult A., which in reality are far too advanced. Such A. as these should be left entirely to the most efficient and highly trained Choirs, for in these days members of congregations are only too prone to find an excuse for looking upon A. as merely a "Performance by the Choir," and bad or indifferent singing will tend to furnish this excuse more than anything else. On the other hand, carefully selected A., well within the capabilities of the Choir, devoutly and adequately rendered, are a great addition to the Ch. Service; and there should be no difficulty in fulfilling the purpose of Queen Elizabeth's Injunction, namely, "that the sentence of the Hymn may be understood and perceived."

(2) The words should be suitable to the particular Sunday or Ch. Festival, and should in every case be provided for the congregation. If Church funds cannot run to the purchase of Anthem Books or separate printing, then A. should be chosen with words taken from the Pss. or Hymns, to which the congregation can readily turn.

(3) Organists with small organs at their disposal should avoid A. with very elaborate accompaniments, *e.g.*:—"It came even to pass" (Ouseley). All the massive Choruses from the Oratorios should be avoided. Quite an erroneous impression of the composition is displayed by a Cathedral Choir of, say, 12 boys and 6 men, when they sing, with whatever technical correctness, such Choruses as "For unto us," or "Worthy is the Lamb" or the "Amen" Chorus from the Messiah. Only a large body of voices can give the proper effect.

(4) Always make use of good, wholesome music. The taste displayed in the selection of music by organists of some of the smaller churches is truly lamentable, for they seem quite content to limit the resources of their repertoire to the compositions of about two men, and use music which no thoroughly competent or cathedral-trained organist would even look at. Organists would do wisely to stick almost exclusively to the publications of Novello & Co., who issue a classified list of Services and Anthems which every choirmaster should possess.

(5) No A. which take longer than 6-8 minutes should be used in ordinary parish churches. In village churches, when a short Anthem is sung on a Festival, it is a good plan to follow this up by a Hymn given out at the same time with the Anthem. The congregation is not then deprived of a Hymn, and should therefore have no just cause for complaint.

An excellent selection of A. may be made from the Works of the following Composers:—Tye (1510-1572); Tallis (1520-1585); Palestrina (1524-1594); Farrant (1530-1580); Gibbons (1583-1625); Rogers (1614-1698); Wise (1638-1687); Creighton (1639-1736); Humphrey (1647-1674); Purcell (1658-1695); Clarke (1670-1707); Weldon (1676-1736); Croft (1678-1726); Greene (1695-1755); Kent (1700-1776); Hayes (1707-1777); Boyce (1710-1779); Nares (1715-1783); Attwood (1765-1838); Goss (1800-1880); Mendelssohn (1809-1847); Smart (1813-1879); Wesley (1814-1875); Walmisley (1814-1856); Elvey (1816-1893); Ouseley (1825-1889); Stainer (1840-1901); Sullivan (1842-1900); Martin (1844).

The following Classification of A. may be found useful by Precentors and Choirmasters. It contains selections for special seasons and occasions, the items being marked A, B, C, according as they are suitable for—(A) Village and Ordinary Town Choirs, singing Anthems on special occasions; (B) Better Town Choirs, with Choral Service on Sundays; (C) Cathedral and College Chapel Choirs, and others rendering a daily Choral Service.

4. Chief Composers.

5. Anthems Classified.

ADVENT.

- | | | |
|------|---------------------------|--------------|
| A. | Doth not wisdom cry | Haking. |
| A.B. | Hearken unto Me | Sullivan. |
| B. | Sleepers, wake | Mendelssohn. |
| B. | Prepare ye the way | Garrett. |
| B. | It is high time | Barnby. |
| B. | Rejoice greatly | Gadsby. |
| B.C. | Rejoice in the Lord | Purcell. |
| B.C. | Comfort ye, And the glory | Handel. |
| B.C. | Who is this | Arnold. |

ADVENT—contd.

- | | | |
|------|------------------------|----------|
| B.C. | Praise His awful name | Spohr. |
| B.C. | Awake, awake | Stainer. |
| B.C. | Hosanna in the Highest | Stainer. |
| C. | Rejoice in the Lord | Redford. |
| C. | Hosanna to the Son | Gibbons. |
| C. | Ascribe unto the Lord | Travers. |

CHRISTMAS.

- | | | |
|------|--------------------------|------------|
| A. | Let us now go | Hopkins. |
| B. | In the beginning | Thorne. |
| B. | While shepherds watched | Best. |
| B. | Drop down, ye Heavens | Barnby. |
| B. | Sing, O daughter | Gadsby. |
| B.C. | In dulci júbilo | Pearsall. |
| B.C. | Sing and rejoice | Harwood. |
| B.C. | God, Who at sundry times | Bairdston. |
| C. | Methinks I hear | Crotch. |

EPIPHANY.

- | | | |
|------|-----------------------|--------------|
| A. | Arise, shine | Elvey. |
| A. | From the rising | Ouseley. |
| B. | Behold the Lord | Thorne. |
| B.C. | Lo! star-led chiefs | Crotch. |
| B.C. | Say, where is He born | Mendelssohn. |
| B.C. | Send out Thy light | Gounod. |

SEPTUAGESIMA.

- | | | |
|------|-------------------------|---------------|
| B. | The glory of the Lord | Goss. |
| B.C. | Whoso dwelleth | Martin. |
| B.C. | It is a good thing | J. F. Bridge. |
| C. | The Heavens are telling | Haydn. |
| C. | The Lord is very great | Beckwith. |

SEXAGESIMA.

- | | | |
|------|---------------------------|----------|
| A. | Teach me, O Lord | Rogers. |
| A. | Teach me, O Lord | Attwood. |
| A.B. | How dear are Thy Counsels | Crotch. |
| B.C. | O where shall wisdom | Boyce. |

QUINQUAGESIMA.

- | | | |
|------|--------------------|--------------|
| B.C. | See what love | Mendelssohn. |
| B.C. | Blessed be the God | Wesley. |

LENT.

- | | | |
|--------|-----------------------------|--------------|
| A. | Lord for Thy tender mercies | Farrant. |
| A. | I will arise | Creighton. |
| A. | Incline Thine ear | Himmel. |
| A. | Turn Thy face | Attwood. |
| A. | Turn Thee again | Attwood. |
| A. | Comfort, O Lord | Crotch. |
| A. | God so loved the world | Goss. |
| A. | Lead me, Lord | Wesley. |
| A. | O Lord my God | Wesley. |
| A. | Lord I call upon Thee | Ouseley. |
| A. | Ponder my words | Colborne. |
| A.B. | God so loved the world | Stainer. |
| A.B.C. | O Saviour of the world | Goss. |
| B. | Come and let us return | Goss. |
| B.C. | By the waters of Babylon | Boyce. |
| B.C. | As pants the hart | Spohr. |
| B.C. | Judge me, O God | Mendelssohn. |
| B.C. | By Babylon's wave | Gounod. |
| B.C. | Remember now thy Creator | Steggall. |
| B.C. | Lead kindly light | Stainer. |
| B.C. | Yea though I walk | Sullivan. |
| C. | Give ear unto my prayer | Arcadelt. |
| C. | Bow Thine ear | Byrd. |
| C. | I wrestle and pray | Bach. |
| C. | Hear my prayer | Stroud. |
| C. | Call to remembrance | Battishill. |
| C. | My soul is weary | Beckwith. |
| C. | Hear my prayer | Mendelssohn. |

EASTER.

- | | | |
|----|---------------------|--------|
| A. | Christ our Passover | Goss. |
| A. | Christ is risen | Elvey. |

EASTER—contd.

A.	Why seek ye	Hopkins.
A.	They have taken away	Stainer.
B.	If we believe	Goss.
B.	O give thanks	Goss.
B.	The Lord is my strength	Goss.
B.	The Lord is my strength	Smart.
B.	Sing praises	Gounod.
B.	I will sing	Sullivan.
B.	Who is like unto Thee	Sullivan.
B.C.	Since by man	Handel.
B.C.	Thou wilt keep him	Wesley.
B.C.	The Lord will comfort	
	Zion	Hiles.
B.C.	Thou wilt keep him	Jekyll.
B.C.	I will mention	Sullivan.
C.	I know that my Redeemer	Handel.
C.	Christ is risen	Ouseley.
C.	As we have borne	Barnby.
C.	Rejoice in the Lord	Martin.

ASCENSION.

B.C.	God is gone up	Croft.
B.C.	O clap your hands	Stainer.
C.	O God the King of glory	Walmisley.
C.	King all glorious	Barnby.

WHITSUNTIDE.

A.	Come, Holy Ghost	Attwood.
A.	O taste and see	Goss.
A.	O taste and see	Sullivan.
B.	The Lord descended	Hayes.
B.	O give thanks	Elvey.
B.C.	God is a Spirit	S. Bennett.
B.C.	God came from Teman	Steggall.
B.C.	O for a closer walk	Foster.
C.	Sing to the Lord	Smart.
C.	The Spirit of the Lord	Elgar.

TRINITY.

A.	Lord of all power	Mason.
A.B.	In humble faith	Garrett.
B.	Holy, Holy	Crotch.
B.	Come up hither	Spohr.
B.	I am Alpha	Stainer.
C.	I was in the Spirit	Blow.
C.	Blessing, glory	Bach.
C.	Ascribe unto the Lord	Wesley.
C.	I saw the Lord	Stainer.

ALL SAINTS' DAY.

A.	What are these	Stainer.
A.	O love the Lord	Sullivan.
C.	I beheld, and lo	Blow.
C.	These are they	Dykes.

HARVEST.

A.	Thou visitest the earth	Greene.
A.	Ye shall dwell in the	
	land	Stainer.
B.	Fear not, O land	Goss.
B.	The Lord hath done	Smart.
B.	The Lord is loving	Garrett.
B.	While the earth remaineth	Tours.
B.C.	O praise the Lord of	
	Heaven	Goss.

DEDICATION FESTIVAL.

A.	Blessed are they	Tours.
B.	I was glad	Elvey.
B.C.	How lovely are Thy	
	dwellings	Spohr.
B.C.	Praise the Lord	Goss.
B.C.	It came even to pass	Ouseley.
B.C.	How goodly	Ouseley.
C.	I have surely built	Boyce.
C.	How lovely is Thy	
	dwelling	Brahms.

THANKSGIVING.

A.	O praise God	Weldon.
A.	O praise the Lord, laud	
	ye	Goss.
A.	Sing a song of praise	Stainer.
B.C.	They that go down	Attwood.
B.C.	The Lord is great	Best.
C.	O sing unto the Lord	Purcell.
C.	Give thanks, O Israel	Ouseley.
C.	Lord, Thou art God	Stainer.

EVENING.

B.	I will lay me down	Hiles.
B.	The radiant morn	Woodward.
B.C.	O gladsome light	Sullivan.
C.	O Lord the Maker	King Henry VIII.

BURIAL.

A.	Thou knowest, Lord	Purcell.
B.	Brother, thou art gone	Goss.
B.	I heard a voice	Goss.
B.C.	Blest are the departed	Spohr.
B.C.	Comes, at times	Oakeley.

GENERAL.

A.	Thine, O Lord	Kent.
A.	I will lift up (Confirma-	
	tion)	Clarke-Whitfield.
A.	Sweet is Thy mercy	Barnby.
B.	How lovely are the mes-	
	sengers	Mendelssohn.
	(Ember Seasons and Saints' Days)	
B.	Father of Heaven	Walmisley.
B.	The Lord is my shepherd	
	(Morning)	Ouseley.
B.	Thou, O God	Stewart.
B.	The righteous shall flour-	
	ish (Saints' Days)	Calkin.
B.	I will wash my hands	Hopkins.
B.	Come, my soul (Ember	
	Days)	Martin.
B.	Bread of Heaven (Com-	
	munion)	German.
C.	Plead Thou my cause	
	(Missions)	Mozart.
C.	O praise the Lord	
	(Michaelmas)	Elvey.

SERVICES. Suitable Settings. (These are not classified, as the range of variation in difficulty is not so great as in the case of anthems, and they are usually, and very properly, not attempted except by the better trained choirs.)

TE DEUM.

Alcock in B flat; Aldrich in G; Attwood in F; Barnby in E; Boyce in A, in A (with Verse), and in C; Calkin in B flat; Clarke-Whitfield in E; Croft in A; Dykes in F; Garrett in D, in E, in F, and again in F (small); Gibbons in F; Harwood in A flat; Hopkins in A, in C, and in F; King Hall in B flat; Lloyd in E flat; Mendelssohn in A; Nares in F; Noble in B mi; Ouseley in E; Rogers in D; Smart in F; Stainer in A, in B flat, and in E flat; Stanford in A, in B flat, and in C; Tours in F, also in F (Unison); Turlle in D; Wesley in F.

COMMUNION.

Barnby in E; Calkin in G; Dykes in F; Elvey in E; Eyre in E flat; Garrett in D, in E, in F, and in F (Unison); Harwood in A flat; Lloyd in E flat; Martin in C; Merbecke; Ouseley in C, and in E; Parker in E; Smart in F; Stainer in A, in E flat, and in F; Stammers in E flat; Stanford in B flat, and in C; Thorne in E flat; Tours in C, and in F; Wesley in E; Woodward in E flat.

MAGNIFICAT AND NUNC DIMITTIS.

Arnold in A; Attwood in C, and in F; Barnby in E; Bennett in G; Bridge in C; Calkin in B flat; Chipp in A; Clarke-Whitfield in E; Colborne in A; Cooke in C; Dykes in F; Elvey in A; Foster in A; Gadsby in C; Garrett in D, in E flat (E Service), in F, and in F (small); Gibbons in F; Goss in E; Harwood in A flat; Hatton in E; Hopkins in F; Iliffe in G; Kelway in A mi, in B mi, and in G mi; King Hall in E flat; Lloyd in A; Macfarren in E flat; Nares in F; Noble in B mi; Ouseley in B flat, and in E; Reay in F; Rogers in A mi, and in D; Smart in B flat, and in F; Stainer in A, in B flat, in E flat, and in E; Stanford in A, in B flat, and in C; Steggall in C; Tours in F; Turle in D; Walmisley in C, and in D mi; Wesley in F.—Q2.

J. S. HEAP.

ANTINOMIAN.—Antinomianism had been advocated as early as the 14th cent. in Flanders by the "Brethren of the Free Spirit," and also at the time of the Reformation by the "Spirituals" in Flanders, and by John Agricola, a Lutheran divine; but it was not until the Commonwealth that a sect of Antinomians arose in England. They usually held an extreme and perverted form of Calvinism and their views varied. Some held that it was unnecessary to exhort Christians to obey the moral law of God, because the "elect" would, by a divine impulse, lead holy lives, and that those who were "reprobate" could not obey the law. Others taught that the elect cannot commit sin because they can do nothing displeasing to God. Their main contention was that, as Christ had taken the place of the elect and perfectly obeyed the law, it could have no further demands on them. These opinions were strongly condemned by the Westminster Assembly in 1643. Some of the more fanatical of the early Quakers also used their doctrine of special divine illumination as a cloak for licentiousness.

[The word A. (= one who is against law) was first coined by Luther to stigmatise Agricola, who, against Melancthon, taught that faith came before repentance and that not the knowledge of moral law, but the knowledge of the love of God, produced repentance. The accusation implied by it is however as early as St. Paul's days. St. Paul's teaching of justification by faith, of grace abounding and grace ruling, led him to be accused of saying: "let us do evil":—(1) that good may come, i.e., that God may be glorified and that grace may more abound, (2) because law is no longer our master (see Rom. 3 7, 8, 5 20-6 1, 6 14, 15). His answer (see Rom. 6 2-14, 16-23) is: To become a Christian means a great change like dying and rising again. We are alive in Christ, how can we live in sin? To obey sin is to own sin as master. We were made free, how can we go back to slavery? Charges of Antinomianism have been frequently made against Calvinists because of their disparagement of "deadly doing" and of "legal preaching." Cp. Fletcher's *Checks to Antinomianism* (A.D. 1771-1775).]

See Mosheim, *Ecl. Hist.*, cent. 16, sect. 3, pt. 2, c. 1, § 25 and c. 2, § 38; and cent. 17, sect. 2, pt. 2, c. 2, § 23; Neal, *Hist. of Puritans* (1822 ed.) 3 55.—K1.

C. S. CARTER.

[J. BATTERSBY HARFORD].

ANTIPHON.—The word means "something said in reply," and it was originally used to denote the fixed phrase recited by the cong. aft. each verse of a Ps. or Cant. had been chanted by the reader, in the early Church services.

This repetition of the A. was in course of time

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gradually diminished in frequency, until at last it was only sung bef. and aft. each entire Ps., except in the case of the A. to *Venite* (INVITATORY). In the meantime the monks had early introduced the practice of having the Ps. chanted, not by a single reader, but by two choirs in alternate verses. To this the name of "antiphonal singing" is commonly applied, but this latter term has no connection with the original meaning of A. The As. were also made use of apart from the Ps. and Cants. to which they belonged, being sung in various parts of almost every service, and especially in processions. From this independent use of the A. has come the modern meaning of its English equivalent **ANTHEM**. At the Reformation the use of As. with the Ps. and Cants. was discontinued; but a good many are retained in the Burial Service. The "Offertory Sentences" in the Communion Service are in reality As. (*vide rubric*, 1549), and at the present day are not uncommonly sung as such. In 1549 they were balanced by another set of Post-Communion As. at the end of the Service. In the Lit. we find the A., "O Lord, arise," retained in connection with the first verse of Ps. 44, to which it belonged.—Q2. A. M. Y. BAYLAY.

ANTIPHONAL SINGING.—In the worship of the Tabernacle and Temple, arrangements were made for the "service of song in

1 **Origin** the house of the Lord" according to some method of responsorial chant (1 Chron. 6 31 ff. and 25 1-7). The structure of Ps. 24 and 134 implies such a method of AS. Philo tells us that certain Jewish or Christian ascetics of his day at Alexandria sang their hymns, partly in alternation of men's and women's voices, and partly in unison: and Pliny (*Ep.* 10 96) writes of the Bithynian Christians chanting a hymn before sunrise by *turns* (*secum invicem*). In all probability this method of chanting was adopted by Christians in the earliest ages of the Ch., though tradition ascribes its introduction to St. Ignatius, who "saw a vision of angels hymning in alternate chants the Holy Trinity" (Socrates, *HE* 6 8). Socrates adds that Ignatius consequently adopted that mode of S. in the Antiochene Ch. "whence it was transmitted by tradition to all the other churches." Antioch seems, at any rate, to be the place where it was most in vogue and the centre from which it spread over the Churches of the East.

St. Augustine tells us that St. Ambrose, in the West, adopted his new method of chanting from the East ("secundum morem

2 **Method.** Orientalem"—*Conf.* 9 7). The meaning of this expression, according to some, is that the men and women singers at Milan chanted in their own registers in octaves, for Aristotle defines the word *Antiphon* as "the accord of an octave." But tradition is against this theory, and AS. may be defined, with St. Isidore, as "vox reciproca; duobus scilicet choris alternatim psallentibus ordine commutato" (*Origines* 6 18).

There are three ways of carrying out this A. method of chanting. (a) The alternate S. of Ps. or Cant., verse by verse, by two choirs. (There is a variation of this method employed in some churches of to-day, where only half the verse is sung by the *Decani* and the other half by the *Cantoris* section

of the Choir.¹) (b) The insertion, between each verse, of an ANTIPHON or refrain, usually taken from the Ps. itself, which is an invariable comment of the second choir upon the verses sung by the first choir (cp. the Responses to the Commandments in the PB). In later times this Antiphon was sung only before and after the Ps. In our PB the only Antiphon to a Ps., out of the many that were sung in our services in Pre-Reformation times, is "O Saviour of the World" in VS. (c) As directed in the Rubric before the Cants. once appointed to be said instead of the *Venite* in the English STATE SERVICES; one verse by the priest and another by the clerk and people. This is a modern usage, not without justification in places where the Pss. are read and not chanted, but it is evidently contrary to the true spirit of AS. which calls for a balance of parts.—*q2*.

MAURICE F. BELL.

APOCRYPHA (Deutero-canonical Scripture).

—(1) *The Meaning of the Term.* It is necessary to distinguish between "the Apocrypha," by which the Ch. of Eng.

1. Introductory.

understands certain non-canonical books of the OT, and the adjective "apocryphal," used as equivalent to "spurious" or "rejected," and applying equally to NT or OT.

(2) *History.* The books of the Apocrypha are enumerated in Art. 6 [see ARTS. OF RELIGION, § 7, for detailed list]. They owe their place in the Christian Bible to the fact that, while not included in the Hebrew, or Palestinian, OT, they occur in the LXX, or Alexandrine Canon of Scripture. The Old Latin Versions were made from the LXX, and so the Apocr. came to be included in the Vulgate, as revised by St. Jerome. (There are, however, certain exceptions. The Roman Ch. regards 3 and 4 Esdras and the Prayer of Manasses as apocryphal, and in the Vulg. they are printed as an Appendix after the NT.)

The term *Apocrypha* was not at first used in a derogatory sense. We know that the Jews possessed certain "hidden" books. These were either books of mystical or esoteric significance, such as Apocalypses, or books which were withheld by the Jewish authorities from public reading on account of their contents. Thus the Rabbis wished to "hide" Ecclesiastes because of its heresies. The Christian Ch. did not, in its early days, make books apocryphal by excluding them from the Canon, but decided that they were not to be considered as on the same level as the sacred Scriptures. The Apocrypha was really deutero-canonical. But, inasmuch as publicity and universality were regarded as marks of genuineness and truth, there was a tendency to consider all secret books as apocryphal or false. Thus the original significance of the term *Apocrypha* was forgotten, and it came to mean "not accepted by the Ch. as being of obscure or doubtful origin."

(3) *Attitude of Ch. of Eng. towards Apocrypha.* The position of the Ch. of Eng. is that of the

primitive Ch. She regards the Apocr. as eccles., though non-canonical, and she gives it a place in her Bible. In Art. 6 she says: "And the other books (as Hierome saith) the Ch. doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." The Homilies frequently quote from the Apocrypha.

The Roman Ch., in spite of St. Jerome, joins the books of the Apocr. with the other books of the OT as canonical. The Eastern Ch. has no consistent or formulated practice with regard to the Apocr. The Protestant Chs. have gradually tended to reject the Apocr., though both Luther and Calvin gave it a place in their Bibles. The Westminster Confession says it is "no part of the Canon of the Scripture, and therefore . . . of no authority in the Ch. of God." The Puritans in 1661 demanded the exclusion of the Apocr. from the English Bible, and from the services of the Church.

(4) *Use of Apocrypha in PB.* The desire of the Reformers for a "scriptural" PB led to an excision of all refs. to the Apocr. in the wording of the services. (In 1549 two such refs. remained, i.e., in Matr. and VS to Bk. of Tobit [RITUAL, M8² n. 2, N2² n. 1], but they were both removed in 1552.) As regards the Lectionary, the tendency has been to diminish the lessons from the Apocrypha. In the Calendars of 1561 and 1661, and down to 1872, there were more than 100 lessons, including portions of Bel and the Dragon, and the Story of Susanna, which can scarcely have been edifying for public reading. The new Lect. has lessons for 21 days only, exclusively from Wisdom, Eccclus., and Baruch. The Ch. of Ireland, in contrast with the Episc. Ch. of Scotland, has abolished all lessons from the Apocrypha. In any future revision of the PB the question will naturally arise as to how far the Apocr. is to be used. If we are to remain true to the traditional treatment of the Apocr. in the Ch. of Eng., we shall have to see that it retains a proper place in public reading, and we may listen to Hooker when he says, "Should the mixture of a little dross constrain the Ch. to deprive herself of so much gold?" (*Ecccl. Pol.* 5²⁰). [See also CANONICAL BOOKS.]

Cp. *Apocrypha* in DB, DB (1909), and Hook's *Ch. Dict.* (14th ed.); Gibson, *Thirty-nine Arts.*, vol. i, 1896; Procter and Frere, *New Hist. of BCP*, 1901.—B5. E. F. MORISON.

APOSTLES' CREED (in MP, EP, Bapt., Cat., VS).—Several reasons have been assigned for the title which the AC. bears.

1. Title and Character.

(1) Rufinus of Aquileia, in his *Commentary* on the C. (c. 400), records the tradition that it was so called because each of the App. before leaving Jerusalem had contributed one of its twelve articles. The tradition is, of course, disproved by history, since some of the articles did not appear till several centuries after Apostolic times. (2) Others have found

¹ [The aim of this is to reproduce the effect of the Hebrew parallelism, and it should therefore not be applied to the *Te Deum* or the *Gloria*.]

the origin of the title in the fact that the C. contains the body of doctrine taught by the App. (Schaff, *Creeds* 1 22). (3) A third theory is that, since this is the C. of the only church of the West founded by an Ap., it is called the Apostolic or AC., as the see was called the Apostolic see.

The English reformers did not accept the legend of the apostolic authorship. In the first PB the document is simply called "the creed" without further description. In the 42 Arts. of 1553 it is described as "that which is commonly called the AC." Not till 1662 was the title "the AC." given a place in the rubrics of the PB.

The AC. is a purely Latin Creed and is not recognised in the Greek Church to-day. It reflects the practical and unspeculative character of the W. Church and presents a sharp contrast to the Nicene Creed, the characteristic product of the E. Church. While the AC. confines itself strictly to the bare record of historical facts, the Nic. Cr. deals also with the "ideas" of Christianity and supplies a reason for the facts. Only in one art. does the AC. furnish a reason, namely, that on Christ's return hereafter, "From thence He shall come to judge the quick and the dead." "Very characteristic is it of the intensely practical W. that this thought of judgment to come should from the first find a prominent place in its Creed, and that this should be the single article in which it unites with the E. Church in giving a reason for the statement made" (Gibson, *The Three Creeds*, 1908, p. 34). It may be also noted that asyndeton is characteristic of the W. type of creed, polysyndeton of the Eastern.

Our present AC. is the final product of a varied and complicated history, whose beginnings go back into the earliest age of the Church.

2. Early Creed-Forms.

In its first stages the C. was growing in secret like the seed in the parable, and we can only trace its history dimly through hints and allusions. As it is a document of composite origin, we can only understand its history by reference to the earlier creed-forms out of which it has grown. Attempts have been made to find a definite Creed in the NT. Though there are many creed-like expressions, especially in the Pauline Eps. (Richmond, *The Creed in the Epistles*, 1909), there is no evidence of a fixed and formal Creed. Yet there were fairly defined *types of preaching* in Apostolic times, and it will be necessary to ascertain how these are related to the later creeds. It is clear that the Faith was stated in two quite different ways. (1) There was the brief confession made by the disciple at Baptism. (2) There was also the fuller statement of the truth in the deposit committed to the teacher. As regards (1) we know three simple forms of Bapt. confession. (a) "Jesus is Lord" (1 Cor. 12 3, Rom. 10 9); this is the Pauline type. (b) "Jesus is the Son of God" (1 Jn. 4 13, Heb. 4 14); this is the Johannine type. (c) There is also the type found in Palestine; it is taken from

the Baptismal commission of Christ in Matt. 28 19. (2) But beside these simple confessions there was a fuller deposit committed to the teachers of the Church (which St. Paul calls a "pattern of wholesome words" or the "tradition"); this fuller teaching was given to those under instruction before and after Baptism.

The *enlargement of the Creed* was mainly due to the gradual insertion of parts of this wider body of teaching into the shorter Creed which the Catechumens were required to confess at Baptism (Bp. Wordsworth, *The Baptismal Confession and the Creed*, 1904). The causes of this gradual expansion were probably various. Kattenbusch thinks the object was mainly catechetical, the desire for greater fulness and precision in teaching. But there is little doubt that the growth of heresy and the need of safeguarding the truth by further definition had also much to do with the process. It has been well said that every clause of the Creed marks the tombstone of a buried heresy. But at the root of all this development we can discern very definite lines of *structure*. The AC. "was clearly in origin a combination of the Trinitarian confession of the Church of Palestine with the Pauline and Johannine confessions of the central truth as regards our Lord. All existing Creeds have this double basis. All have the Trinitarian framework. All present the second part (the person and mission of the Son) in a more extended form than the first and third" (Bp. Wordsworth).

The first great landmark in the history of the AC. is the appearance of R., the local Creed of the early Church of Rome. Our present received text (T.) of AC. is a later recension of this earlier form, which runs thus:

3. The Old Roman Creed (R.).

"Credo in Deum Patrem omnipotentem; Et in Christum Jesum, unicum Filium eius, Dominum nostrum; Qui natus est de Spiritu Sancto ex Maria virgine, crucifixus sub Pontio Pilato et sepultus; tertia die resurrexit a mortuis, ascendit in coelos, sedet ad dexteram Patris; inde venturus est iudicare vivos et mortuos. Et in Spiritum Sanctum, sanctam ecclesiam, remissionem peccatorum, carnis resurrectionem."

This version of R. is taken from Rufinus of Aquileia (c. 400). An earlier authority for R. is the *Ep. of Marcellus of Ancyra to Julius of Rome*, A.D. 341. Following indirect evidence we can trace R. back to the writings of Felix, Bp. of Rome (A.D. 269-74), and Dionysius, Bp. of Rome (c. 259). Still earlier we can trace it back to Tertullian (c. 200), and through him (*Adv. Marc.* 5 4) to the Gnostic Marcion (c. 150). It is now generally agreed that R. cannot have been composed later than 150. Harnack puts it between 140 and 150, while Kattenbusch dates it a little before or after 100.

Some hold that R. is the work of a single hand, and was deliberately composed to meet a felt want of the Church (Kattenbusch, Bp. Gibson, *op. cit.*, p. 50). Others maintain that it was a gradual compilation and represents the

"crystallisation of floating formulae" in use in the Church (Harnack).

(1) *I believe in God (the) Father Almighty.* It is possible that "Father" (*Patrem*) was not

found in the earliest form of R. 4. *Clauses in Detail.* Marcellus and Tert. appear to omit it, but it stood in the Creed known to Novatian and Cyprian. Probably therefore it was in symbolical use before the end of the 2nd cent. It seems likely (as Harnack thinks) that in the 2nd cent. the Fatherhood was understood chiefly of the paternal relation of God to the creation (i.e., Father of the universe). The personal Fatherhood (i.e., in relation to the Son and to members of the Church) was, however, also recognised, though it was natural that the cosmic Fatherhood should have been specially emphasised in opposition to the Gnostic doctrine of creation by the Demiurge or inferior deity. Almighty (*omnipotens*) is *παντοκράτωρ*, not *παντοδύναμος*, the All-Ruler rather than the Almighty (Swete, *Ap. Cr.*, p. 21; the distinction is very fully dealt with by Westcott, *Historic Faith*, note V).

(2) *And in Christ Jesus* (note the order) *His only Son our Lord.* "Only" (*unicum*, for which *unigenitum* is sometimes substituted) represents *τὸν μονογενῆ*—"only-begotten" (as in English Bapt. Creed). This term refers clearly to a pre-existent sonship and not, as Harnack thinks, to a sonship by adoption predicated merely of His Incarnate life (Swete, p. 26).

(3) *Who was born of the Holy Spirit and the Virgin Mary.* This clause belongs in substance to the earliest form of R. The belief itself is found (outside NT) in Ignatius (*Eph.* 19), Justin (*Apol.* 1 xi, *Dial.* 43).

(4) *And in the Holy Ghost.* It is noteworthy that, while in the arts. on the Father and the Son the name is followed by a further definition, the art. on the Holy Spirit does not go beyond the bare mention of the name. (On this point cp. the art. in the Constantinopolitan Creed.) The doctrine of the Holy Ghost was not elaborated in the Church till after the heresy of Macedonius (c. 380). Against Harnack's view that the Holy Ghost is to be interpreted in the Creed not as a Person, but as an impersonal gift, see Gibson, *op. cit.*, pp. 87 ff.

(5) *The Resurrection of the Flesh.* In its allusions to the general resurrection, NT clearly favours the phrase, "resurrection of the dead" (*ἀνδραῖς νεκρῶν*), cp. 1 Cor. 15. In the contest with Docetism the idea of a physical resurrection was emphasised (cp. Ign., *Smyrn.* 3), and the more definite phrase forced on the Church. The creed of Aquileia went farther and prefixed *huius* to *carnis*—probably a relic of some sharper struggle with Gnosticism. "The resurr. of the dead" is the wording of the E. creeds ("σῶσις" is absent from all known revised E. Creeds," Hort, *Two Dissertations*, p. 91). The difference represents a characteristic divergence of E. and W. thought. The Eng. PB translation of the Creed in the Daily Offices substitutes

the [more Biblical term "body" (for the significance of this *vide* Swete, *op. cit.*, p. 97).

Our present AC. (T.) is a recension of R. It contains a number of new clauses: *Maker*

of heaven and earth, conceived, suffered, dead, He descended into hell, God (the Father) almighty, catholic, the communion of saints, the life everlasting. In its present complete form T. meets us first in Priminus (c. 750). But we shall find that the added clauses taken singly are of very much earlier date.

(a) *Where was this Recension made?* Opinion is still divided on this point. Dr. Sanday (*JTS* 39) thinks we may most reasonably "connect the origin of T. with some such literary centre as the great school of Lerinum in Gaul, throughout all the first half of the 5th cent. the most active focus of learning in the W." T. would therefore be not Roman but Gallican in its origin. Kattenbusch inclines to the Church of Burgundy (Vienne or Lyons) as the place of origin. Burn (*Introd. to the Creeds*, p. 230) thinks Rome the more likely place. This fuller Creed (which was regarded not as a new Creed but as an expansion of R.) gradually superseded R., mainly through the influence of Charlemagne in the 8th cent. (for the work of the Celtic missionaries in disseminating T. see Barns, *JTS* 7 501 ff.). T. reached England c. 850.

(b) *The Added Clauses.* Several of the new arts. in T. were added simply in a catechetical interest: *conceived, suffered, dead, God . . . Almighty, the life everlasting.* The others will be dealt with singly.

(1) *Maker of heaven and earth.* This clause is found in the recently discovered *Apol.* of Aristides (c. 120). It was probably at first directed against the Gnostic doctrine of creation. It is difficult however to see why it should have been added in later days to the Creed of the W. Church when Gnosticism was no longer a danger. Possibly it was added to make the Baptismal Creed conform more closely to the Nicene (Gibson, *op. cit.*, p. 62).

(2) *He descended into hell.* The first Baptismal Creed known to contain this clause is that of Aquileia (commented on by Rufinus c. 400), but we find it earlier in the conciliar Creeds of Sirmium (359), Nice (359), and Constantinople (360), and in the *Fides Hieronymi* (? c. 377), and the idea had been presented in Christian tradition from the earliest times (e.g., Ignatius, *Magn.* 9). Swete (*op. cit.*, p. 61) thinks that in the Creed of Aquileia the clause must be much older than the time of Rufinus, and was probably adopted about the end of the 2nd cent. to guard against a Docetic view of Christ's humanity. Sanday thinks it arose simply out of a natural desire to complete the thought of burial (*JTS* 39). This is also Harnack's view (*Ap. Creed*, ET., p. 87).

This clause, while emphasising the obvious fact that Christ fulfilled all the conditions of death, may have had reference to 1 Pet. 3 19 concerning the preaching to the spirits in prison. Swete (p. 58),

however, doubts this allusion. The clause was probably of E. origin. (For influence of E. Creeds on those of the W. by way of the Danube see Barns, *JTS* 7 50a ff.) The American Liturgy prefaces the AC. with this rubric: "And any churches may, instead of the words, 'He descended into hell,' use the words, 'He went into the place of departed spirits.'" This liberty however is said to be seldom taken. [Cp. Art. 3, text, note, under ARTS or RELIGION, § 7.]

(3) *Catholic*. This term (which is not found in NT) dates back to sub-apostolic days (Ign., *Smyrn.* 8). When adopted in Gaul as part of the revised Creed it was probably an importation from the E., where its use was very general. Its meaning (as Harnack points out) probably underwent a gradual change. By an inevitable development (in the face of heresy and schism) the word acquired the secondary meaning of "orthodox" in addition to its original sense of "universal." The term became exclusive as well as inclusive (Swete, p. 80).

(4) *The communion of saints*. Recent research has modified the old view that this article was not found anywhere until the 5th cent., and that it was to be met with only in the W. Creed. Now it seems certain that it is much earlier. It is also probable that it came originally from the E. It is found in the Creed of Niceta of Remesiana which belongs to the 4th cent. and may perhaps be dated c. 375 (*vide* Burn, *Niceta of Remesiana*, 1905). It is also contained in the recently discovered *Fides Hieronymi*, c. 377 (*vide* Dom Morin, *Sanctorum Communionem*, Macon, 1904).

There is some difference of opinion as to the meaning of the clause. (a) The genitive in *sanctorum communionem* (ἀγίων κοινωνίαν) may be neuter, "participation in the holy things," i.e., the Sacrament; this view has recently been revived by Zahn, and partly favoured by Kattenbusch. (β) The traditional interpretation is "holy persons," and the clause is taken as explanatory of *sanctam ecclesiam*.

Again, the exact meaning of "saints" is not easy to determine. (a) Harnack, connecting the introduction of the words into the Creed with the growing cultus of the saints (especially in Gaul, as witnessed, e.g., in Faustus of Riez who died c. 492), takes the clause to mean "communion with the martyrs and the chosen saints." (β) The traditional interpretation applies the word in the wider sense to the union of the faithful, living and departed. It is so explained in Niceta (*De symb.* 10). This view is the accepted one in England, and is found in the Sarum *ordo ad visitandum infirmum*, in which the priest is directed to say: "Dearest brother, dost thou believe . . . in the communion of saints, that is, that all men who live in charity are partakers of all the gifts of grace which are dispensed in the Church, and that all who are in fellowship with the just here in the life of grace are in fellowship with them in glory?" (Maskell, *Mon. rit.* 1, p. 76).

There is also doubt as to the reason for the insertion of the clause. (a) Some (Swete) think it was directed

against the Donatists; (β) others (Dom Morin and Bishop Gibson) believe it was first aimed at the Novatianists and Montanists; (γ) Harnack holds that it is due to the rising cultus of the Saints and is anti-Vigilantian.

The primary use of the AC. was, of course, in connection with Baptism. As Infant Baptism spread, it became necessary how-

6. Use by the Church.

ever to teach the Creed after Baptism, and in course of time the AC. came to be regarded as one of the essential things which every Christian, as he grew up, ought to be taught. Thus Bede's letter to Egbert, Abp. of York (A.D. 734), enjoins this duty and states that the Creed has for this purpose been translated into English. (The Council of Clovesho, A.D. 747, and the canons of Aelfric, c. 957, bear similar witness.)

It is in the 9th cent. that we first meet the Creed in the Hour Services. It was first introduced into Prime, subsequently into Compline, and into the introduction to Mattins. In this last case it was said privately, while in Prime and Compline it was said privately up to the two last clauses which were said aloud. Being essentially "the people's Creed," it naturally found a place in the Primer, and was also known in a metrical form given in the *Lay Folk's Mass Book* (13th cent.).

From the Hour Services it passed into MP and EP. In the First PB of Edw. VI (1549) the AC. was introduced into VS. (The Sarum use had already introduced questions to be asked of the sick man somewhat on the lines of the AC.)

The translation of the Creed which we find in the Catechism and in MP and EP was probably the work of Cranmer, since it bears a close resemblance to the Creed set forth in the "King's Book" of 1543, a work with which Cranmer was connected.

The translation of the Creed (A) given in the Baptismal Office and in VS differs in some few points from that (B) found in MP and EP and Catechism. A. has "only-begotten," B. "only"; B. omits "(come) again at the end of the world"; A. has "the resurrection of the flesh," B. "the resurrection of the body"; A. has "everlasting life after death," B. "life everlasting." There are other minor differences.

The First PB directed in MP and EP that the Creed should be said "by the minister"; the Second PB "by the minister and the people." The reciting of the AC. in the public worship of the Anglican Church is thus a congregational act.

This Creed "is the only formulary of faith to which a formal assent is ever asked from the laity of the Church of England. To the AC. a definite act of assent is required as a condition of Baptism. This, too, is the final test proposed, when the hour of death draws near, that the sick man remains sound in the faith" (Bp. Gibson, *op. cit.*, p. 84).

Burn, **An Introduction to the Creeds* (1899).
† *The Apostles' Creed* (1906), a brief and convenient handbook; † Swete, *The Apostles' Creed* (last ed., 1908), gives succinct

7. *Bibliography.* reply to recent destructive criticism; Bp. Gibson, † *The Three Creeds* (1908), in the Oxford

Library of Practical Theology, a very lucid account; † Westcott, *The Historic Faith*, short lectures; † Maclear, *An Introduction to the Creeds* (many editions), a concise text-book; † Callow, *A History of the Creeds* (1900), popular; McGiffert, *The Apostles' Creed* (1902), advanced criticism of tradition; * Harnack, art. in the 3rd ed. of Hauck-Herzog, *Realencyclopädie* (ET., *The Apostles' Creed*, 1901); † Zahn, *The Articles of the Apostles' Creed* (ET., 1899); Hahn, *Bibliothek der Symbole* (3rd ed., 1897), gives valuable collection of material; Swainson, *Nicene and Apostles' Creeds*; Heurtley, *Harmonia Symbolica*; * Caspari, *Quellen*, and *Alle und Neue Quellen*; * Kattenbusch, *Das Apostolische Symbol*, a monumental work (Leipzig, 1900); * Clemen, *Niedergefahren zu den Toten* (Giessen, 1900); C. H. Turner, *The History and Use of Creeds and Anathemas* (1906); * Wiegand, *Das Apostolische Symbol im Mittelalter* (Giessen, 1904); * Maskell, *Monumenta Ritualia*, for early Eng. forms of Creed.—U.

J. SPENCE JOHNSTON.

APOSTOLIC SUCCESSION.—“The doctrine of Apostolic Succession means that, according to the institution of Christ, a ministry ordained in due form by (Episcopal) succession from the Apostles, and so from our Lord Himself, is an integral part of that visible Ch. of Christ upon earth to which Christian men are to be joined. It implies, further, that the ministry so ordained is not a merely external office of convenience and of outward government, but involves also the transmission of special gifts of grace, in order to the carrying on in the Ch. of the supernatural work of Christ by His Spirit” (Haddan, *AS. in the Ch. of Eng.*, p. 1). The above represents the older Tractarian view; a more modern statement is found in Gore, *The Ministry of the Christian Ch.*, p. 70: “It was thus intended that there should be in every Ch., in each generation, an authoritative stewardship of the grace and truth which came by Jesus Christ, and a recognised power to transmit it, derived from above by apostolic descent. The men who from time to time were to hold the various offices included in the Ministry and the transmitting power necessary for its continuance might, indeed, fitly be elected by them to whom they were to minister. In this way the Ministry would express the representative principle. But their authority to minister in whatever capacity, their qualifying consecration, was to come from above, in such sense that no ministerial act could be regarded as *valid*—that is, as having the security of the divine warrant about it—unless it was performed under the shelter of a commission, received by the transmission of the original pastoral authority which had been delegated by Christ Himself to His Apostles.” And he goes on further to define his meaning (p. 72): “It is a matter of very great importance. . . . to exalt the principle of the Apostolic Succession above the question of the exact form of the ministry. . . .” And again (p. 73): “No one, of whatever part of the Church, can maintain that the existence of what may be called, for lack of a distinctive term, *monepiscopacy* is essential to the continuity

of the Church.” It will thus be seen that the later statement lays stress on the idea of succession only, the older statement emphasises also the form of the ministry. The doctrine as thus stated implies certain historical facts and a dogmatic position based upon these facts. It will be convenient therefore to treat it under two headings: (1) the historical basis of AS., (2) the doctrinal significance.

I. THE HISTORICAL BASIS OF APOSTOLIC SUCCESSION. By the 4th canon of Nicaea

it is laid down that no fewer than three Bps. shall take part in the consecration of a Bp., and since then this has been the rule of the Church.

So Pelliccia, *Eccles. Polity* I. ii. 9 3 (Eng. Trans., 1883, p. 80): “According to the statutes of ancient Councils, the consecration of a Bp. ought to be conducted by the Metropolitan, or, if he is unable to take the service himself, he must issue his mandate of consecration to all the Bps. of the Province; of these (all if possible, but if not) three at least must be present at the consecrations, according to the most ancient rule of Ch. discipline; and it was also the rule in some places to summon the Bps. of the neighbouring Province. The reason of this was, that, if there were not so many as three Bps. belonging to the same Province, three of the neighbouring Province were to be called in to consecrate.” (See also *Corpus Juris Canonici*, Decret. 1 65.)

The original intention of this rule was probably to secure the presence of adequate witnesses representing the whole Ch., but its effect has been to give almost complete security to the fact of succession. It has been the generally received opinion (although some scholastic divines and controversialists have doubted it) that each of the Bps. joining in the service is a consecrator, and therefore joins in giving the succession; the result is that the preservation of the succession is guarded with almost mathematical precision. There is a well-known attack on the doctrine of AS. by Macaulay in his *Essay on Gladstone on Ch. and State* (extending, apparently, an argument of Chillingworth's) in which he maintains that the chances against the succession having been maintained are overwhelming. He points out the danger of some consecrating bishop having received no valid baptism, and therefore no Orders, or the possibility of the chain being broken by the presence of an impostor. Considering the carelessness with which Sacraments have been administered in many periods of Ch. History, such a contingency is not improbable. But that would not affect the continuity of succession, for the chances against any improperly consecrated bp. being associated with two others would be very remote, and the chances against the bp. thus consecrated who would have no valid orders being associated with two others without valid Orders would be so great as to be almost inconceivable. (See Gore, *op. cit.*, pp. 107-9; Gladstone, *Ch. Principles*, pp. 235, 236; and a paper by Father Puller, SSJE, in *The English Ch. Review* 1 11.) The criticism

implies a purely mechanical view of succession which is probably seldom held, but even on that basis it is quite valueless. It may be safely said that there is no reasonable doubt as to the historical character of the succession from the 4th cent. onwards.

It is necessary now to follow the succession back into Ante-Nicene times. Eusebius, the

2. The Ante-Nicene Period.

great depository of the tradition of the Ch. in his day, tells us that it was part of his purpose to give the eccles. successions. He gives lists of Bps. as successors of the Apostles in Jerusalem, Alexandria, Antioch and Rome, and we may take it as certain that at the beginning of the 4th cent. the Bps. were regularly looked upon as the successors of the Apostles. The evidence is equally clear for the 3rd cent. Cyprian speaks of the Bps. who succeed the Apostles by "vicarious ordination" (*Ep.* 66 4: "*Christus dicit ad Apostolos ac per hoc ad omnes praepositos qui Apostolis vicaria ordinatione succedunt*"). And similar language is used by Firmilian (Cypr., *Ep.* 75 16) and by one of the Bps. at the Council of Carthage, A.D. 256 (*Sent. Episc.* 79: "*Apostoli quibus nos successimus eadem potestate ecclesiam Domini gubernantes*"). Somewhat earlier, Hippolytus tells us how the Apostles had received the Holy Spirit and transmitted it to those who rightly believe, and then goes on, "but as being their successors and as participating in the same grace, high-priesthood and office of teaching" (Hippolytus, *Refutatio, Prooemium*). There is also evidence that the custom already prevailed, although it may not have been universal, of requiring the presence of at least three Bps. at a consecration. When Novatian was consecrated schismatic Bp. of Rome, the ceremony was, we are told, performed by three rural Bps., who, it was alleged, had been made drunk, and did not know what they were doing (Euseb., *HE.* vi, 43 8, 9). This proves that in Rome in the middle of the 3rd cent. three Bps. from other churches were required for a consecration. Cyprian also several times states that the presence of the Bps. of the province is requisite for a proper consecration (Cypr., *Epp.* 55 8, 59 11, 67 5).

The evidence of the 2nd cent. requires more careful examination. From the year

4. The Second Century.

170 and onwards we have a considerable amount of information, and we may take it that at that time the Churches were governed by single Bps., that it was believed that this form of government had prevailed from the times of the Apostles, and that ambiguous passages in the NT were interpreted as implying it. For instance, Irenæus speaking of St. Paul's discourse at Miletus talks of the *Bps. and Presbyters* who came from Ephesus and the adjoining cities (*Contr. Haeres.* iii. 14 2). These Bps. were looked upon as the successors of the Apostles, and on that depended their authority. Irenæus speaks of the "successions of the Bps.,

to whom the Apostles delivered the Ch. in each separate place" (iv. 33 8). "We can recount," he tells us, "the number of those who were appointed by the Apostles as Bps. in the Churches and their successors to our own time" (iii. 3 1). "We must obey them who are the elders in the Ch., those who, as we have shewn, have the succession from the Apostles; who with the succession of the episcopate have received also the sure gift of truth (*Charisma veritatis*) according to the will of the Father" (iv. 26 2). The theory of Irenæus is that in each Ch. there was a visible series of Bps., going back in the case of Apostolic Churches to the Apostles themselves, and that this open succession is a guarantee of the truth of their teaching. The succession meant also the possession of spiritual gifts. He himself enumerates the succession of the Bps. at Rome, and refers to those of the churches of Asia, and we have evidence then, or shortly afterwards, of similar lists at Antioch, Alexandria and Jerusalem. This opinion of Irenæus is repeated with great emphasis by Tertullian, and prevailed generally at the end of the 2nd cent. We have no direct evidence as to the rule of consecrations, but Tertullian by his contrast with the actions of heretics claims that the consecrations of the Ch. were orderly and regular (*De Praescr.* 41).

Earlier than this our evidence is more fragmentary. Ignatius gives us no information as to the appointment of the Ministry which he exalts so high.

5. The Apostolic Fathers.

Great stress has been laid on the fact that he compares the presbyters with the Apostles: "the bps. presiding after the likeness of God, and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ" (*Ad Magn.* 6). Elsewhere the Bp. is given the authority of Christ (*Ad Trall.* 2). The idea in the writer's mind is apparently the Bp. sitting surrounded by his presbyters, as our Lord was surrounded by his Apostles, and the analogy does not exclude the idea of "succession" any more than Cyprian's statement that the Bp. was the *antistes* of Christ (*Ep.* 66 5). At the same time, although Ignatius exalts the ministry almost more than any other Christian writer, and although he probably looked upon their appointment as part of the ordinances of the Apostles (*Ad Trall.* 7, cp. Lightfoot *in loc.*), he is also conscious of the gulf between his own position and that of an Apostle (*Ad Rom.* 4).

The testimony of Clement of Rome is more definite.

In cc. 42, 44 he writes: "The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order. Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the

kingdom of God should come. So preaching everywhere in country and town, they appointed their first fruits, when they had proved them by the Spirit, to be bps. and deacons unto them that should believe. . . . And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the bp.'s office. For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those, therefore, who were appointed by them, or afterward by other men of repute with the consent of the whole Ch., and have ministered unblameably to the flock of Christ in lowliness of mind, peacefully and with all modesty, and for a long time have borne a good report with all—these men we consider to be unjustly thrust out from their ministration. For it will be no light sin for us, if we thrust out those who have offered the gifts of the bp.'s office unblameably and holily. Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest anyone should remove them from their appointed place."

In this passage it is clear that the language is early, and that, as far as we can judge, the terms *ἐπισκοπος* and *πρεσβύτερος* were applied to the same persons. But the passage seems clearly to suggest that it was believed at the close of the 1st cent. that the existing Ch. order was established by the Apostles, and that those who held office did so by commission direct or indirect from Apostles or other men of authority.

The statement of Clement is corroborated by the NT. The Acts of the Apostles tell us how St. Paul appointed presbyters in the Churches (Acts 14:23), and there is sufficient evidence to show that the usual government of the local communities in Apostolic times was by a body of presbyters, who were also called *ἐπισκοποι* or *ποιμένες*. We also see how other men of repute such as Timothy and Titus (belonging probably to that body of missionaries called Evangelists) did the same. What we know of in particular instances we may assume was the general rule, and this alone will account for the conditions prevailing in the 2nd cent. The NT writings also show the importance ascribed to the laying on of hands, or, as we should call it, ordination. In three important instances it is referred to directly, in the case of the Seven, in the sending forth of Barnabas and Saul, and in the case of Timothy. We find here appointment to an office by solemn laying on of the hands of those in authority with prayer and fasting, and the belief that thus the gift of the Holy Ghost for the office or work was conferred. The LAYING ON OF HANDS was inherited from Judaism, where it had the authority both of the OT and of Rabbinical usage. Its establishment at so early a date (as proved by the NT) accounts for it being the eccles. custom of a later period. Without therefore at present touching in any way on doctrine, the above facts suggest that the custom of ordination and the original establishment of the

Christian Ministry go back to the Apostles, and that since then there has been a succession of ministers in the Ch. always appointed by their predecessors, who had authority so to appoint them according to the Ch. rules of ordination.

It remains now to consider certain limitations of this statement and certain facts which are sometimes believed to be inconsistent with it. (a) There is no clear proof of the universal prevalence of the rule of episcopal ordination, as it was fixed apparently from the beginning of the 3rd cent. onwards, during the 1st or 2nd cent. Up to the time of Clement the succession may have been merely through the body of Presbyter-Bps., and this may have been continued to a later date, as for example in the Ch. of Alexandria, where the evidence possibly implies that the Bp. was consecrated by the presbyters. (See, on the Alexandrian ministry, Gore, *op. cit.*, who does not, however, accept the statement of Eutychius, and Wordsworth, *Ministry of Grace*, 2nd ed., p. 135, who does.) These facts, which cannot, however, be considered firmly established, are inconsistent with the view of Apostolic Succession as defined above by Haddan, but not with the definition of Gore. (b) Emphasis has been laid on the special position of Confessors, *i.e.*, those who had remained faithful under torture or danger of death. There is no doubt that in many churches they were, as is natural, treated with great respect, that they had a seat in Ch. amongst the clergy, and were looked upon almost as an Order. They claimed also certain spiritual privileges such as that of readmitting penitents to communion. In certain Ch. Orders it is definitely stated that the Confessor shall not be ordained, "his confession is his ordination," but the meaning of this statement varied. Normally, it meant that he could hold all the privileges of a Confessor without ordination, in certain cases he might be a presbyter without further ordination, in all cases it is stated that he must be ordained if he is to be a Bishop. There seems to be no evidence that this represents a primitive custom; it rather suggests the rise of a special body of men who are granted special privileges inconsistent with the established order. It also shows that the early Church did not apply its regulations in a rigid or mechanical way. (c) A point is also made of the position of the Prophets in the primitive Church. It is maintained that here we have a body of persons who were clearly not ordained, who owed their positions to purely personal gifts or *χαρίσματα*, and who exercised all the functions of an ordained ministry. There is a good deal of assumption in these statements, and the present writer has very grave doubts as to their correctness, but assuming that they are true it may be pointed out that they have little or no bearing on the present question. The Prophets, if this theory be true, owed their position and gifts to the special gifts of the Spirit which were given at

7. Conflicting Facts.

the beginning of the Ch., just as the twelve and St. Paul had received a special appointment by Christ. They were associated with the Apostles and the "other men of repute" to whom the Ch. owes its Orders, and they ceased to exist as an order when the special gifts of the Spirit ceased.

So far as the historical facts go, it is reasonably certain that the officials of the Christian Church have from the beginning been appointed by laying on of the hands of those who have been themselves so appointed. The fact of historical succession going back to the Apostles or "other men of repute" of the Apostolic time is probably true. On the other hand, a succession through a monarchical episcopacy cannot be held to be proved. The language of Clement of Rome, while strongly supporting the fact of succession, is most naturally interpreted of succession through a body of Presbyter-Bishops.

II. THE DOCTRINAL SIGNIFICANCE OF APOSTOLIC SUCCESSION.

Anyone reading the somewhat cursory historical survey that we have just given will have noticed that, although the fact that Bishops are successors of the Apostles is almost universally held, the meaning of that fact varies considerably.

1. It is pointed out by Dr. Hatch (*Bampton Lectures*, p. 106) that the word *succession* may be used in the ordinary sense

8. Succession as Ordinary Sequence.

employed by civil historians to designate the succession of civil officers, "one officer being appointed in another's place, as governor succeeded governor in a Roman province, or as chancellor succeeds chancellor in our own University." He would apply this explanation to the language of Eusebius, and of Firmilian who speaks of the "vicaria ordinatio." There is no doubt this idea was prominent especially in Irenæus who contrasts the open succession of the Ch. with the secret succession of the heretics. Officials duly appointed had succeeded one another openly in the same Ch., and this was a guarantee of the due succession of true doctrine and apostolic custom. But it is not possible to believe that this was all he meant. They are not only the successors of the Apostles, but with the succession they have received the *charisma veritatis*, and the *charismata Domini* are associated with those who have the Church's succession from the Apostles. The essential point which to a certain extent distinguishes Irenæus from later writers is that what he lays stress on is the succession in a single Ch., while at a later date what is emphasised is the idea of transmission of gifts through a network (so to speak) of succession.

2. A second idea may be that of *commission* derived ultimately from the Apostles. This seems to be the idea of Clement of Rome who considered that the *Episcopi* of Corinth had been appointed by the Apostles or after their

death by "others of repute" in the Church. The idea is often present in modern writings where stress is laid on the continuity of an Apostolic ministry, namely, one which owes its commission ultimately to Apostolic appointment. The same idea may be present in Cyprian's phrase "vicaria ordinatio."

10. Succession as Apostolic Commission.

3. Thirdly, the Bps. may be the successors of the Apostles, because they have performed the functions of the Apostles in the Ch.

11. Succession as Continuity of Function.

since the Apostolic age. This is the normal and accepted meaning of the term.

It will be found laid down by Van Espen i. 161. He distinguishes two functions or powers of Apostles, the one abnormal and miraculous including the powers given them for their special work of founding the Ch., the other normal and necessary for the continuance of the Church. It is to these last that Bps. have succeeded, they have *idem officium et mandatum, cum eadem potestate Ministros eligendi simili auctoritate instructos: idque continuata successione usque ad consummationem sæculi*. This is also the opinion of the Council of Trent, *Sessio xxiii, Cap. iv: Proinde sacrosanctus synodus declarat, præter cæteros ecclesiasticos gradus, episcopos, qui in Apostolorum locum successerunt, ad hunc hierarchicum ordinem præcipue pertinere, et positos, sicut idem Apostolus ait, a Spiritu Sancto super ecclesias Dei; eosque presbyteris superiores esse, ac sacramentum confirmationis conferre: ministros ecclesiae ordinare, atque alia pleraque peragere ipsos posse, quorum functionum potestatem reliqui inferioris ordinis nullam habent*.

This claim certainly goes back to the time of Hippolytus, and has been the normal teaching since that time.

4. Fourthly, this idea is combined with a further one, that of the transmission of the

12. Succession as Transmitting Grace.

Holy Spirit from the Apostles' time to our own day through the due consecration of Bishops. The Apostles gave the Holy Spirit to the Bps. they ordained, and they have handed it on in the Church ever since. It is through Bps. and Bps. only that the Holy Spirit is given. This is the meaning which is generally attached to *Apostolical Succession* at the present time, and the form in which it is always attacked by its opponents. But it is not the meaning which ordinarily attaches to the term in the authoritative documents of the Church. There has been so much confusion that it is somewhat difficult to say how far it has been held at different periods. With the possible exception of the passage of Hippolytus quoted above, it does not seem to be held at all in the Patristic period, and is inconsistent with the theory of Orders then prevailing. Hatch quotes a Council of Paris held in 829 as the earliest date for the later theory of succession, but even here we do not find *transmission* definitely mentioned, although it may be implied: the words are "*Solis Apostolis eorumque successoribus proprii officii tradere Sanctum Spiritum*" (Mansi, *Concilia* 14 556; Labbe 9 719, *Conc. Paris*, 829, 1 37). How far the

transmission theory prevailed in the Middle Ages the present writer is unable to say. At the Reformation the Council of Trent is, as we have seen, vague as to the subject of *succession*: and nothing is said of *transmission*. In Cranmer's *Catechism* of 1548, while *Apostolic* succession is not explicitly mentioned, Orders are made wholly to turn on the transmission of the Holy Ghost from the Apostles onward. But in the catena of Anglican writers given in *Tracts for the Times*, No. 74, while all mention succession, only once or twice is there any idea of transmission. It is in Anglican theology of the nineteenth cent., and even still more in the opponents of Anglicanism, that the idea of *transmission* occupies so prominent a place.

In order to arrive at a sound conclusion it will be convenient first to examine the Patristic theory of Orders. A careful and probably typical example is given in the form of consecration in *Apostolical Constitutions* 8 s. In the consecration prayer we have:

12. Patristic Theory of Orders.

"Thou who didst appoint the rules of the Church, by the coming of Thy Christ in the flesh, of which the Holy Ghost is the witness, by Thy Apostles, and by us the Bps., who by Thy grace are here present; who hast fore-ordained priests from the beginning for the government of Thy people. . . . Do Thou, by us, pour down the influence of Thy guiding Spirit through the mediation of Thy Christ, which is committed to Thy beloved Son; which he bestowed according to Thy will on the Holy Apostles of Thee the Eternal God. Grant by Thy name, O God, who searchest the hearts, that this Thy servant, whom Thou hast chosen to be a Bp., may feed Thy holy flock, and discharge the office of an high priest to Thee, and minister to Thee unblameably night and day; that he may appease Thee and gather together the number of those that shall be saved, and may offer to Thee the gifts of Thy holy Church. Grant to him, O Lord Almighty, through Thy Christ, the fellowship of the Holy Spirit, that so he may have power to remit sins according to Thy command, to ordain clergy (*διδόναι κλήρους*) according to Thy ordinance, to loose every bond according to the authority which Thou hast given unto the Apostles. . . ."

There can be no doubt that the writer would look upon the Bp. as successor of the Apostles, and that his idea of the ministry would be what we call "high," but there is no idea of transmission. The grace of Orders (if we may use the term) is given by God in answer to the prayers of the Ch. through the hand of the Bishops. This is probably the almost universal teaching of the Patristic period, it was only in the Middle Ages that the power of the Bps. was exaggerated.

According to Art. 23, the rule of the Ch. of Eng. as to Orders is that "those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation to call and send Ministers into the Lord's vineyard." These words—apparently ambiguous, really quite explicit—state that all Ministers should receive their

commission from those who have authority to give such commission in the Church. These, we have seen, are by universal Ch. law Bishops.

If we combine the Patristic theory of Orders with the rule of ordination, we shall be able to put the idea of Apostolic Succession into its right place. It is really a deduction from the right theory of Orders, and the mistake has been to make Orders depend upon Apostolic Succession and transmission.

The authority to consecrate and ordain, or to perform all spiritual offices, resides in and comes from the Ch., to which God gives his Holy Spirit. From the beginning this work of the Ch. has been exercised by those who have received a commission for it, and the rule of the Ch. has been that that commission should always be given by those who have received authority from others with a similar commission. The historical fact, therefore, of Apostolic Succession has resulted from the rule of the Church being always regularly carried out. If this be correct, the following further deductions may be made.

1. The idea of *transmission* is an additional and late conception which, instead of expressing the idea of Succession, has by its exaggeration of it led to a rigid and mechanical theory of the Ministry.

2. As the grace of Orders depends upon the authority of the Ch. and not upon a mechanical transmission, all objections from supposed irregularities of ordination are beside the point, and the opinions of churchmen and others who have maintained that in certain circumstances a presbyter may ordain are explained. Ordination depends upon the authority of the Ch., and not the Ch. on Ordination.

3. The idea of Succession, which results from the Church's rule of ordination, is an historical fact, and not a doctrine. It represents an external connection with the first beginnings of Christianity of infinite value for the Ch.; and nothing should be done to break such a connection, as it acts like a link for binding together the Churches as parts of a living whole.

4. One part of the work of Christian reunion should be to restore and secure the links of Succession throughout the whole Christian world; but no rigidity or mechanical theory of Orders need compel us to deny divine grace to those separated from us.

The principal works on Apostolic Succession in English are, among older ones:—*Apostolical Succession in the Church of England*,

18. Bibliography. by Arthur W. Haddan, 1869; among more recent ones:—*The Ministry of the Christian Church*, by Charles Gore, 1889, and *Orders and Unity*, by the same, 1909; *Ministerial Priesthood*, by R. C. Moberly, 1897; *The Ministry of Grace*, by John Wordsworth, 1901. Among works critical of the doctrine may be mentioned:—*The Organisation of the Early Christian Churches*, *Bampton Lectures*, by Edwin Hatch, 1880 (cp. the German edition of the same by A. Harnack, *Die*

Gesellschaftsverfassung der Christlichen Kirchen im Alterthum, 1883); *The Church and the Ministry in the Early Centuries*, by Thomas M. Lindsay, 1902. Amongst older works the most valuable probably is Morinus, *De Ordinationibus*. There is no really good history of the Christian Ministry, and the different theories that have been held about it. A catena of passages from Anglican writers will be found in *Tracts for the Times*, No. 74; and a useful selection of early passages on the Ministry has been edited by Dr. Darwell Stone in *Pusey House Papers*.—td.

A. C. HEADLAM.

APPARELS.—Pieces of silk or other rich material or embroidery attached to the amice and alb, and to other vestures, for the purpose of ornamentation. On the amice the apparel forms the collar, and on the alb the A. are fastened to the cuffs of the sleeves and on the skirt front and back. The "white albe plain" of the rubric of the PB of 1549 is held by some authorities (RIT. LAW, Table I 49, and *Case for Incense*, p. 124) not to exclude the A. See *H. Ang.* 1, Index; Deamer, *P. H.*, pp. 156, 157, and *Ornaments of the Ministers*, Index.—R3.

V. STALEY.

APPARITOR.—(Lat. *apparere*, in the sense of "attend upon".) (1) In classics, an official attendant on some superior officer, e.g., a "licitor." (2) An official (Chaucer, "sompnour") of an eccles. court, whose business was to cite the parties to a suit, to serve any process of the court, and to execute its sentence. He was sometimes called "beadle" or "crier." (3) An official (in A.D. 1440 there were at Lincoln two "app. iurati") of the Dean of a cathedral, commissioned to summon to a meeting the members of the chapter. At the election of a Bp. (1885), "the A. made proclamation in the accustomed manner." (4) Sometimes used as equivalent to VERGER.—A3.

J. E. SWALLOW.

APPEAL.—See COURTS; ARCHBISHOP, § 7.

APSE.—A semicircular or polygonal SACRARIUM. The disposition of this, the traditional termination of the earliest Christian

1. Name. Churches, is probably derived from that of the semicircular tribunes which were attached to the secular basilicas of the later Roman empire and were used as law courts.

The primitive A. was surrounded with one or more rows of seats having an elevated bishop's THRONE behind the ALTAR, which

2. Position. stood free under a canopy. At first the A. was commonly at the West end of the Church, the celebrant facing eastwards, i.e., towards the people, across the altar, which was veiled with curtains during the consecration of the Sacrament. Subsequently the orientation of churches was reversed, the EASTWARD POSITION of the celebrant being retained, and, later still, the simple A. became, in Western Europe, a "chevet" encircled with its procession path and ring of chapels.

The earliest British churches were square-ended, probably because an A. is not easily built of rough logs or stones. And,

3. Usage. although many apses were built in England after the mission of Augustine and again after the Norman invasion, the native tradition eventually asserted itself,

and thus the normal termination of an English church is rectangular and not apsidal.—R6.

C. A. NICHOLSON.

ARCHBISHOP.—The Archbishop is mentioned in the PB in two connections. (i) In the Ordinal, "the Archbishop, or some other Bishop appointed," is responsible for the consecration of a bishop. (ii) In Pref.², after provision made for the resolution of ritual doubts by the bishop, it is added: "And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

The title is one of prerogative, not of order, an A. being distinguished from an ordinary bishop by the possession of certain privileges and dignities attaching to his see. (See HIERARCHY.)

The term A. is ancient, but was not originally used in its present sense, nor is it so used in the Eastern Church. It first appears in the 4th cent. as a title of respect indeterminately conferred on the Bishop of the greatest Churches, as Rome and Alexandria. It is so used in the Acts of the Council of Chalcedon, as also in the disputed canons 28-30 of that Council where it is given also to the Bishop of Constantinople. It thus appears to correspond to the later title of PATRIARCH. It afterwards descended, in the Eastern Church, to the position of a mere honorific title attaching to certain sees, without any implication of superior authority, and this use still continues. In the Western Church it became the customary style of *Metropolitans*, and it is so used in the PB. We have, therefore, to consider the institution of *Metropolitans*. The organisation of the greater part of the Christian Church followed the lines of civil administration in the Roman Empire, which was divided, towards the end of the 3rd cent., into *Provinces*, each province containing a city known as the *Metropolis*, which was the chief seat of government. The bishops of the cities within a province naturally assembled for counsel, and the bishop of the metropolis as naturally took the lead. In the African provinces, the senior bishop (known as *episcopus primae sedis*) seems to have acted as Metropolitan, but he was forbidden by the Council of Hippo in 393 to assume any honorific title (Hefele, 2 399). The 4th, 6th and 7th canons of Nicaea recognised the provincial organisation and the prerogative of the Metropolitan bishop as actually existing, and the system was more definitely ordered by the 9th canon of the Council of Antioch in 341. The functions of an A. or Metropolitan may be traced from this beginning.

(i) First, in relation to the election and consecration of bishops. The 4th canon of Nicaea declares that a bishop

2. Archbishop as Consecrator. should be promoted by all the bishops of the Province; if they cannot all conveniently assemble, three at least should meet with the written consent of the rest, and proceed to election. "But," it is added, "the confirmation (*κρίσις*) of what is done should be committed to the Metropolitan." This seems to imply a further reference to the Metropolitan after the election, but it may mean only that his consent was required for a legitimate election, either at the time or afterwards. The 6th canon provides that no bishop should

be recognised as such if promoted without the judgment (*γρῶμῃ*) of the Metropolitan. Nothing was here said about the election of the Metropolitan himself. The 7th canon of Sardica (343-4) in the extant Greek text appears to direct the assembly of bishops of a neighbouring province for this purpose; but the text is probably corrupt (Hefele 2 130). With the rise of the Patriarchal system it became customary for the Patriarch or EXARCH of one of the greater Churches to appoint the Metropolitans of the provinces subject to him. This practice was recognised by the Council of Chalcedon, which by its 28th canon assigned to the "Archbishop" of Constantinople the right in question throughout certain specified provinces. In Africa, it appears, from an obscure point in the Donatist controversy, that the Church of Carthage, which, in the absence of local Metropolitans, alone had any special eminence, was provided with a bishop by the neighbouring bishops, "as the Church of Rome is provided for, not by a Metropolitan Bishop, but by the neighbouring Bishop of Ostia" (Augustine, *Brev. Coll.* 3 16).

Hitherto we have spoken in general terms of the process by which a bishop or Metropolitan

was chosen, approved and consecrated. For the further development of Western practice it is important to discriminate. The Bishop of Rome, as Patriarch, presided over the promotion of Metropolitans. It is difficult to discern the original limits of his patriarchate, if they ever were definitely settled, because the rapid extension of his authority in the 9th cent. established a fairly uniform system throughout Western Christendom. Distance made direct action impossible; the claims of princes to control elections could not be set aside, but the Roman Pontiff was able to insist on the necessity of his approval for the lawful appointment of a Metropolitan. The *PALLIUM* came to be regarded as the instrument of this approval; to take possession of a Metropolitan see without the receipt of this badge was considered an act of intrusion and schism. In England, the case of Stigand in 1052 was conclusive. In this way the Popes may be said to have secured the right of *confirming* the election of a Metropolitan; his consecration, if he was not already bishop, was usually received from neighbouring bishops at his own choice. The Metropolitan, or A., thus appointed, normally confirmed the election of bishops within his province and provided for their consecration, the Nicene requirement of the concurrence of all the comprovincial bishops having fallen into desuetude. The development of the Pontifical Canon Law in the Middle Ages drew this matter also to the immediate cognisance of the Pope, and the process of archiepiscopal confirmation was practically superseded by the issue of Bulls of Provision.

The older practice, however, was not forgotten. During the latter years of the Great Schism the English Church, like other Churches, refused to recognise any of the rival Popes, and in 1416

the Archbishop of Canterbury, fortified by a Royal Writ issued with the concurrence of

5. English Practice.

Parliament, confirmed the election of a Bishop of Norwich and some others (Rymer 9 337, 450, 539). The precedent then set was closely followed in 1533, when the papal authority was renounced; after a brief interval, it was revived in 1559, and the resultant practice still continues. The ELECTION of a bishop by a chapter is confirmed by the A. acting in his provincial court and usually by his VICAR-GENERAL; he afterwards, with at least two assistant bishops, consecrates the elect, either personally or by a bishop delegated. In the case of bishops elected directly by the Crown, the process of confirmation is not used, and the A. proceeds immediately to consecration. An A. elect is confirmed, and if necessary consecrated, by another A. with two bishops, or by at least four bishops of the province.

(ii) The Metropolitan, or the African PRIMATE, makes an early appearance as president of a synod of bishops. The 35th of the

6. Jurisdiction of Archbishops. code known as the Apostolic Canons forbids anything of common interest to be done without his approval. The 9th canon of Antioch adds the correlative that neither must the Metropolitan act without the advice of the other bishops. A principal function of such synods had been defined in the 5th canon of Nicaea, which orders a meeting twice a year for the purpose of examining and revising censures pronounced by the several bishops. The control of a single bishop by the collective episcopate, which in St. Cyprian's day involved much correspondence and mutual arrangement, was thus organised, and there grew up in consequence a regular system of ecclesiastical Appeals. In the 6th cent., as appears from the legislation of Justinian, appeals were in some cases carried to the Metropolitan alone, and he also received at first instance complaints against a bishop; but the control of the Provincial Synod seems to have gone on concurrently in a rather confusing manner. In the West appeals from the provinces to the Pope, whether in person or as presiding in a Roman Council, became general under a doubtful interpretation of the 6th canon of Sardica; and after the 9th cent. the acceptance of the *Forged Decretals* caused a great transfer of direct control to Rome as at first instance. During the succeeding centuries the policy of the Popes led to a multiplication of provinces and a diminution of the dignity and authority of Metropolitans, but simultaneously the codification of the sacred canons into a legal system (CANON LAW) established their remaining powers on a basis of regular jurisdiction which still subsists in England. The determining of appeals involves the interpretation of law, and a considerable defining power has thus accrued to Metropolitans and their judicial officers, apart from the Provincial Synod.

The power of determining ritual doubts, attributed by Pref.² to the A., rests on this

foundation. It was due to the novel conditions of the 16th cent. Ritual rules appear to have been

7. Ritual Appeals.

made from the first by each bishop for his diocese, and the almost universal spread of the Liturgies of Rome and Constantinople throughout the West and East respectively did not prevent local variations in points of detail; but the adoption of an uniform ritual for the two provinces of the English Church made it necessary to recognise a directive authority superior to that of the bishop. It is uncertain how far this authority of the A. extends. In 1899 the two As. of Canterbury and York jointly considered some points referred to them by bishops, and gave decisions which were received rather as advisory than as definitive, the several bishops making orders in consequence with considerable diversity.

England has two Metropolitans bearing the title of A. Ireland once had four, now two.

8. Anglican Metropolitans.

Scotland, once in the Province of York, was formed into two separate provinces in the 15th cent., but since the end of the 17th cent. the metropolitan system has been disused, the bishops of the country choosing one of themselves to preside, under the title of *Primus*, with limited functions. The Church of the United States of America has no provincial organisation, the bishops of the whole country acting together under the presidency of the senior by consecration. Other churches founded by mission from England have been organised in provinces, and most of their Metropolitans have within the last twenty years received the title of A., but the dignity is not in all cases attached to a particular see.

The actual functions of a Metropolitan may be summarised thus. He convokes the Provincial Synod and presides over it,

9. Summary. Bishop.

nothing being done therein without his consent; he confirms and consecrates bishops elect; he receives in his court appeals from the courts of the diocesan bishops; he can in certain cases hear complaints against a diocesan bishop, and admonish him accordingly, but it is doubtful whether he can, apart from the Provincial Synod, proceed to further censure; he can grant DISPENSATIONS in certain matters, including marriage, valid throughout the province; he can regulate or supersede the administrative functions of a bishop in certain matters as provided by law.

The ensign of an A. or Metropolitan is the Cross-staff carried erect before him within his own province. By special privilege, dating from 1350, the As. of Canterbury and York share this honour in both provinces. The Pallium, though no longer worn, is represented with the Cross-staff in the armorial bearings of Canterbury.

(Bingham, *Antiquities*; Barrow, *Treatise on the Pope's Supremacy* 5 10; Duchesne, *Early Hist. of the Christian Ch.*, Eng. Tr.; Harnack, *The Mission and Expansion of Christianity*, Eng. Tr.; Hefele, *Hist. of the Christian Councils*, Eng. Tr.; Robertson, *Hist. of the Christian Ch.*)—T. A. LACEY.

ARCHDEACON.—An A., as the name implies, was originally the chief of the deacons attached to the Bp. in what we should now call his Cathedral ch. He is referred to as such by St. Jerome (*Ep.* 140, *ad Evangel.*—PL 22 1194, Migne), where he says the A. is chosen by the deacons. In the *Statuta Antiqua* (commonly called the 4th Council of Carthage—398) the A. is spoken of as having the care of the poor and as assisting the Bp. in the conferring of Minor Orders. The functions of the A. were originally to attend upon the Bp. when he celebrated the Euch. and to superintend the other lesser ministers in the conduct of divine service. Evidence of this will be found in the *Ordo Romanus* I (Mabillon). To this was joined the care of the goods of the ch., including all the necessary accessories of divine worship; and also the care of the poor. The legend of St. Lawrence, A. of Rome, 258, as narrated by St. Ambrose, St. Maximus and St. Leo, illustrates these duties. The A. thus, as time went on, became the Bishop's right hand and naturally began to be employed by him in a variety of ecclesiastical business. We find As. present with their Bps. even in Ecumenical Councils. Little by little the power of the As. increased, until, from being only the servants of the Bps., they began to claim independent jurisdiction. They had their own tribunals and claimed almost episcopal authority, so that Devotus (*Institutiones Canonicae* i. 871) says "they at length, instead of mere delegated jurisdiction which left them absolutely dependent on the Bp., acquired a proper and ordinary jurisdiction of their own, and even invaded the rights proper to the Bps. themselves." One result of this was that A.'s, instead of remaining in the diaconate, began after the 10th cent. to be advanced always to the priesthood—see Hincmar's letters "*ad archidiaconos presbyteros*." By the 12th cent. matters had gone so far that it was found necessary to restrain the excessive claims of the As.; evidence of this is to be found in the Decretals. Alexander III tells the A. of Ely that he has no right to institute to benefices, and to the Bp. of Worcester he writes that an A. cannot of common right promulgate any sentence, he can only do so by direction of the Bp. Innocent III and Honorius III insist on other restrictions. It would seem that the English As. were particularly ambitious. Lyndwode has occasion to lay down that they cannot excommunicate with the freedom that they seemed to assume. There is evidence that the Archidiaconate in the Middle Ages failed indeed to obtain the respect that ecclesiastics should by their general conduct attract to themselves. It became the practice to appoint very young men to the office, who then went chiefly to Bologna to study the Civil and the Canon Law, and whose lives were anything but edifying, giving rise to the famous saying of John of Salisbury, "Can an A. be saved?" (See Bp. Stubbs' *Lectures on Medieval and Modern Hist.* 300 f.) The most effectual means by which the excessive claims of the As.

were curbed was the institution of the office of VICAR-GENERAL. To this office became attached those powers which the A. had wrongfully claimed. Added to this was the development of the scope of the Bp.'s own Court, which acted in the direction of restricting the judicial functions of the A. On the Continent this process of restriction proceeded to a greater extent than it did in England. The Council of Trent took away from As. the cognisance of matrimonial and criminal causes, and nearly all their privileges became transferred to the Vicars-General, so that now the A. is a dignitary and little else. When the Roman schismatic hierarchy was established in England in 1850 under Cardinal Wiseman, the archidiaconate was not revived.

The A. was originally, as has been said, a cathedral dignitary, and had no territorial jurisdiction, there being only one in each diocese. In England during the Saxon period there is no trace of more than the one attached to each Bp. But with the re-arrangements that took place in eccles. matters at the Norman Conquest a change was made. Thus Remigius, when he removed the see from Dorchester to Lincoln, divided his immense diocese, extending from the Humber to the Thames, into eight archdeaconries. Most other dioceses were similarly divided by the Norman Bps. into two or more archdeaconries. In consequence of this, the A. acquired a local or territorial jurisdiction. He had his own Court, his "official" or judge of the Court, his registrar and apparitor. To his Court both laity and clergy could be cited for criminal conduct, and even matrimonial causes were in time tried in it. From the A.'s Court there was an appeal to the Bp.'s Court. This was recognised by the Statute of Restraint of Appeals, 24 Henry VIII, c. 12, though at one time the A. claimed that the appeal should be to the Court of the Province. The A.'s Court was full of business up to the 18th cent., and even later. A recent monograph by S. L. Ware, (*Johns Hopkins University Historical Studies*, 267, 8. Baltimore, 1908) contains a large collection of such cases in the Elizabethan period. It would seem, however, from the *Reformatio Legum* that it was intended, had that project of law been adopted, to have abolished these Courts, as the A. (p. 101, ed. Cardwell) was forbidden to punish any matter himself, but was simply to report to the Bp. The Court still exists, though it has long since ceased to be used, except for the annual admission of churchwardens and the receiving of their presentments. This session of the Court is called the A.'s Visitation, though that expression is not strictly accurate. The jurisdiction of the As. and the Bp.'s Courts is concurrent; that is to say, a cause might be cited into either one or the other. Thus the proceedings indicated in the rubric concerning the repelling of notorious evil livers from communion might be taken in either Court. [See ORDINARY.]

The powers of an A. are, however, as Van

Espen points out, regulated by custom and by the authority of the Bp. rather than by law, and the *Reformatio Legum* (p. 200) speaks to similar effect. Thus it is the duty of an A. to visit his archdeaconry, but he does so not *jure communi*, but only by way of "simple scrutiny" as the Bp.'s delegate. Such visitation consists in his visiting each parish, inspecting the fabric of the ch. and ascertaining that all things necessary for Divine Service are duly provided, that the goods of the ch. have not been wasted, and that the incumbent is duly resident and in the performance of his duties. That is his visitation properly so-called. Besides this, as already said, As. hold what they call General Visitations; that is, they cite the churchwardens of the various parishes to meet them at a certain ch. within the archdeaconry and send them a paper of questions to answer, and at the place appointed admit the new churchwardens to office. They sometimes also cite the clergy to appear at such General Visitation, but their power to do so is, to say the least, exceedingly doubtful. This citation of the clergy is, in fact, a mere imitation of the episcopal visitation, which itself is a remnant of the now disused Diocesan Synod. In some Dioceses the A. could, however, cite the clergy to an Archidiaconal Synod. Practically speaking, the duties of an A. are now chiefly those of inspection, in this way enabling the Bp. to have a better knowledge of the condition of the diocese. To the A. appertains the duty of inducting an incumbent into his benefice after he has been instituted to office by the Bp. A mandate addressed to the A. for this purpose is issued by the Bp. in each instance. The A. does not always perform the function personally, but delegates it to any beneficed clerk of the diocese. As. also sometimes appoint SURROGATES for the purpose of granting marriage licences. In addition to this, there are duties he has to perform in connection with the working of the provisions of various Statutes relating to the administration of Ch. property and Ch. affairs. One other most important duty formerly was the examination into the fitness of candidates for Holy Orders and the presentation of them to the Bp. as provided in the Ordinal. This, however, is in practice largely, and sometimes entirely, superseded by the work of the Bishop's Examining Chaplains. As. are in all cases appointed by the Bp. and are by custom styled "Venerable."

—A3.

E. G. Wood.

ARCHITECTURE (ENGLISH CHURCH).—Christian missionaries came to England long before Christianity became the

1. Sources. established religion of Rome, and we derive several peculiarities of our national church A. from Asiatic and Greek sources, since the British Church, insulated from the rest of the civilised world after the conquest of the country by the English, preserved many old traditions of Church arrangement which had been discarded by other churches in closer

touch with the centralising influence of Rome. Ireland and Western Britain are the cradle of this native ecclesiology, from which we derive our square-ended chancels and the custom of screening our chancels.

After the mission of Augustine many churches were built "in the Roman manner," that is, with fairly broad spacious interiors, wide chancel arches, crypts and apses. Such are the Saxon churches at Brixworth and Wing, while the older British ideals are illustrated at Deerhurst and Bradford-on-Avon, the latter example being a small square-ended aisleless church with rudimentary transepts and a very narrow chancel arch.

The architectural detail of all these early buildings, whether planned on British or on Roman lines, was debased Roman, the only style then used in Europe, and their workmanship is rustic and provincial, with imitation carpentry in stone as in Earl's Barton tower, and heavy turned balusters doing duty as shafts.

The Norman builders of the 11th and 12th cents. had evolved from this debased Roman work a distinct style of A. After

3. Norman Work. the Conquest they rebuilt practically all our English cathedral and abbey churches and many of our parish churches also. Here, as in Normandy, the larger churches had apses, an innovation which only lasted till the 13th cent. in England. But the Normans taught us to build central towers, a custom we preserved down to the time when Wren built the dome of St. Paul's. It is curious to observe that in our parish churches native traditions reasserted themselves quite early in the 12th cent., for at Winchfield (Hants.) and Adel (near Leeds) we have highly finished Norman churches conceived upon purely English lines with narrow chancel arches and square east ends. And after the 13th cent. our A., both in planning and in detail, had assumed a purely insular character.

Early Norman A. can best be studied at St. Albans where the material is plastered brickwork, in the transepts at Winchester, and in the Tower of London. These buildings are severely plain, but were probably once elaborately painted, and some of this decoration has been preserved at St. Albans.

Stout circular columns, or, as at St. Albans, rectangular piers, carry square-edged round arches. Aisles and crypts are vaulted in concrete without any diagonal ribs, the larger churches have galleries above the aisles and clerestories carrying flat wooden ceilings.

In the Tower of London the chapel nave has a stone tunnel-vault, but this is quite a small building.

Twelfth cent. Norman work is of richer character, the arches are moulded instead of square-edged, the columns are generally clustered, the walls ornamented with arcading, the doorways and often the windows enriched with zigzag mouldings, grotesque carvings and small columns, the latest Norman ornament, especially in the case of foliated capitals, being often of refined execution. Peterborough, Norwich and Durham Cathedrals, Tewkesbury Abbey, Melbourne Church, and St. Bartholomew's, Smithfield, are

mainly of late Norman work, and Iffley is about our best specimen of a late Norman village church.

The aisle vaults at Peterborough and Gloucester have diagonal projecting ribs, and this constitutes

4. Early Vaulting. an innovation upon the old Roman method of building vaults, but the Durham masons advanced a step further in planning a complete system of vaults over the central avenue of their cathedral with flying buttresses underneath the timber roofs of the triforia. These Durham vaults are of pointed form, the pointed arch having come into pretty general use by the middle of the 12th cent. in positions where great strength was required.

Three groups of buildings illustrate the transition from Norman to Early Gothic A. in England: (1) the Cistercian abbeys of the north, especially Fountains and Kirkstall; (2) the Benedictine churches of Glastonbury and Worcester (west end, 1180), the college of St. Cross Winchester and Wells Cathedral; (3) Canterbury and Rochester Quire, and the Presbytery at Chichester.

The first two groups show the native evolution of Gothic. Canterbury, the parent building of the southern group, was rebuilt (1175-1184) by William of Sens, a Frenchman. The central part of Wells cathedral may be taken as the best and completest example of the English Transition. Built between 1174 and 1191, the church was cruciform with aisles to all four limbs, and a square east end with a low procession path beyond the sacrum. The capitals are square or octagonal and carved in a bold and free manner, the windows are low broad lancets, and, although the whole church was designed for vaulting and has flying buttresses under the triforium roofs like those at Durham, the construction is very much heavier and simpler than that of contemporary French churches. Indeed the English never fully accepted the French Gothic method of building in which the walls were regarded as mere panels in a framework of piers, vaults and buttresses. The English churches, moreover, are longer and lower in proportion than the French, and, although far less cleverly constructed and less imposing internally, they possess the compensating advantages of internal mystery and beauty of external outline.

The local mannerisms of transitional work are well marked. Take, for instance, the form of the main pillars. The Yorkshire examples

5. Local Types. are tall clusters of equal-sized shafts, and are built up in coursed masonry.

The Wells piers are also built in courses, but are short and sturdy, divided into groups of small shafts arranged in threes. Similar piers are used at Llandaff, Lichfield, Abbey Dore, and Christchurch, Dublin. On the other hand, although in contemporary French work the piers generally take the form of plain round columns or solid clusters built in courses, and though Canterbury quire is a French design, we find in this work and in its imitations at Rochester and Chichester a type of pier in which detached marble shafts are used round a plain core of coursed freestone, and this fashion in the 13th cent. spread over the greater part of England, from Durham nine altars to the front of Wells.

Our earliest example of pure Gothic work is the quire of Lincoln, built between 1192 and 1200. The building is highly

7. Lincoln Quire.

finished and vaulted throughout, with flying buttresses above the triforium roofs, a feature first used in this country at Canterbury. Marble shafting is also profusely used in the Lincoln work, which in this respect recalls the south country transitional work, although the carvings and mouldings differ from anything at Canterbury or in contemporary French work. The capitals, instead of being square, are round; the foliage consists of stalky conventional scrollwork; the mouldings are deeply cut and frequently enriched with dogtooth ornament; the window arches are sharply pointed.

The Lincoln style was followed in most of the secular cathedrals of the 13th cent., and also in the Benedictine abbeys, for exam-

8. 13th Cent. Architecture.

ple in the presbytery of Ely, the quire of Worcester, and the transept of York. It is also found in the parish churches of West Walton (Norfolk), and in a modified form at Hythe (Kent). A plainer version of the style, with moulded instead of carved capitals, was used at Salisbury and Westminster, while the Cistercian abbeys of Yorkshire and those of Netley and Tintern are in a severer manner, with little or no use of marble shafting.

Many Norman parish churches had their chancels rebuilt at this period, and these, in spite of later alterations, often retain their original proportions. Sometimes, as at Havant, these chancels are vaulted, but more often they have waggon-shaped wooden roofs. The parish churches of this date, of which the best examples are in Northants., generally have plain round, octagonal, or clustered columns, and roofs continued in one great slope across nave and aisles. There is a very complete 13th cent. village church at South Hayling, which, though badly restored, retains its original wooden roofs and porch.

The east ends of our larger 13th cent. churches are of two types. In the South and West counties they have low rectangular ambulatories

9. East Ends.

and Lady Chapels, as at Salisbury, Chester and St. Albans. In the North and Eastern counties high square east ends are the rule, as at Ely and Southwell. Lincoln originally had an apse. Westminster, too, is an exception to the English rule: here the plan, construction and proportions are borrowed from French work, the details, except in the window tracery, being purely English.

Westminster was begun in 1245, at which period the Decorated style of Gothic was coming into general use. This is characterised by broad mullioned windows with tracery composed at

10. The Decorated Style.

first entirely of circles and other simple geometric figures, afterwards of flowing forms. The carving now becomes very naturalistic in treatment and the use of detached marble shafts is discontinued. Occasionally, buildings of this period are planned with much fancy and originality, as the octagonal lantern at Ely and the Lady Chapel at Wells.

Exeter Cathedral, Lincoln Presbytery, York Nave, and Selby Quire are all 14th cent. work. True to provincial tradition, Exeter terminates in low eastern chapels, while the northern quires have high flat eastern walls. Decorated work is rich and dignified in effect, although actually less costly to execute than the Early English style. Spacious and imposing parish churches were built in towns like Hull and Beverley, with light pillars and arches, ample clerestories, and flat timber roofs. Of "Decorated" village churches, Stone (in Kent), Pattrington (near Hull), Bilton and Dunchurch (near Rugby), Heckington (Lincs.), and North Mimms (Herts.) are good examples. The central tower of Lincoln, the spires of Salisbury and St. Mary's, Oxford, and several other of our best steeples are of the same period.

After the Black Death the Perpendicular style, first used at Gloucester, came into general use in England. In window tra-

11. Perpendicular Architecture.

ceries, the vertical line became predominant, and the architectural detail became simpler of execution than before, but a rich effect was often produced by spreading ornament over a whole building. The eastern part of Gloucester and York Cathedrals and of Christchurch Priory and the naves of Winchester and Canterbury are perhaps our grandest perpendicular buildings, but the style is seen at its best in Wykeham's colleges at Winchester and Oxford, in the great parish churches of Somerset and the Norfolk Marshland, and in domestic buildings.

Provincial peculiarities are well marked in the Perpendicular period, the Cornish churches, for instance, forming a very distinct group by themselves with their parallel coved roofs, unbroken by chancel arches or clerestories, their rude granite traceries, and their Celtic wood-carvings. The grand steeples at Boston, Coventry, Canterbury, Gloucester, Taunton, and Magdalen College are all of "Perpendicular" style, so are our finest timber roofs, screens and stall-work, and excellent glass of the period remains at York, Fairfield and elsewhere.

English vaulting developed upon lines of its own from the very outset. Broadly speaking, our vaults are characterised by the number and

12. English Vaults.

closeness of their ribs, and by the general use of a longitudinal ridge rib. These singularities appear in the 13th cent. vaults at Lincoln, Ely and Westminster.

In the 14th cent. work at Tewkesbury, Wells and Gloucester, the vaults are a close network of ribs arranged in intricate patterns with small intervening panels, and in the later "fan vaults" at King's College, Henry VII's Chapel and elsewhere, the ribs assume a trumpet-shaped form like a palm-tree in each bay of the building, and sometimes, as at Windsor and Westminster, are finished with pendants. Often these so-called fan vaults are not constructed of ribs supporting panels, but are built in continuous courses of masonry merely carved on the underside into panel-like forms.

The royal chapels at Cambridge, Westminster and Windsor are the latest expressions of English Gothic A., but the style lingered on in a modified form until the time of Charles II. St. Katherine Cree Church, London, and some of the Oxford and Cambridge chapels illustrate

this Renaissance or semi-Gothic style; but after the fire of London the influence of Wren brought Italian A. into general use.

12.
Renaissance
and Later
Buildings.

Wren is seen at his best in the city churches, solidly built, handsomely furnished, and planned with the utmost fancy and originality. Wren's tradition was carried on worthily by Hawksmoor and Gibbs, but the Italian style soon became degenerate in the Georgian age and was superseded by a bastard imitation of Greek A., which produced few churches worthy of note except the destroyed Hanover Chapel and St. Pancras Church. This style in its turn gave way before a revival of Gothic forms, to which we owe many poor buildings and a few very fine ones, and, barring some occasional experiments in imitating Byzantine and other exotic forms of A., the vernacular manner of present day church building is based upon English Gothic work.—R6.

CHARLES A. NICHOLSON.

ARCHIVES (PAROCHIAL), CARE OF.—Registers, churchwardens' accounts, and other parish papers—the value of these cannot easily be stated. The older ones are often full of historical interest, and the legal value of Parochial Registers earlier than 1837 is incalculable.

Parish Registers were first ordered to be kept in 1538. Royal Injunctions in 1597, and canon 70 in 1604 ordered existing paper registers to be copied into parchment books. Most of our earliest Register-books date from this time. The Ordinance of 1644 ordered the Parish Minister to record in a wellum book the birth-date as well as that of the Bapt. of each child. From 1653 to 1660 the books were to be kept by a lay parochial "Register," elected at a public parish meeting. In 1660 the books and duty of keeping them came back to the clergy, though sometimes the "Register" continued to act. The legal year was made to begin on Jan. 1 instead of March 25 in 1752. Lord Hardwicke's Marriage Act (in force from 25 Mar., 1754) ordered the marriage entries to follow a prescribed form. Rose's Act ordered that from Jan. 1, 1813, separate books (by King's Printer) should be used for Bapts. and Burials, as well as for Marriages. Finally, the Registration Act (in force from July 1, 1837) ordered duplicate Marriage Registers, and copies to be sent quarterly to the Civil Registrar.

A Select Parliamentary Committee in 1833 found that many Registers were in a deplorable condition. A Treasury Committee reported in 1902 that matters had greatly improved. But further improvement is still possible. Churchwardens were originally joined with incumbent as custodians of Registers. They still are responsible for their safety during the voidance of a benefice. But Rose's Act (sect. 5, still unrepealed) made the incumbent sole custodian, and ordered that Registers should "be by him safely and securely kept in a dry, well-painted iron chest . . . constantly kept locked in some dry, safe and secure place within the usual place of residence of such rector . . . or in the parish church." This involves the use of a *fireproof* safe and a dry room. Registers should be plainly

marked with the name of their parish. For want of this precaution many Registers have been lost. An Inventory of all Parish Records should be kept securely fastened in the safe, and revised from time to time. Old Registers needing re-binding should be entrusted only to an expert binder; *the margins should not be cut*. All Registers earlier than 1837 should be printed, the surest way of preserving their valuable contents.

Current Registers require legible writing, good unfading ink, and no blotting paper.

The incumbent must allow searches to be made of any Register at all reasonable times on payment of one shilling for a search of one year, and sixpence for every additional year, and of two shillings and sixpence for every entry certified under his hand as a true copy. *He must be present, either personally or by a trustworthy deputy, when search is being made*. For want of this "precaution" Registers have sometimes been interpolated, mutilated, or purloined.—R5. W. A. WICKHAM.

ARTICLES OF RELIGION, THE THIRTY-NINE.—The Articles of the Church of England

are a 16th cent. document and 1. 16th Century can only be understood aright

Confessions. when read in the light of contemporary history. The 16th cent. was an age of Confessions or Articles. These arose out of the necessities of the Reformation. The movement for reform met with strenuous opposition, and in the interests of that movement it was found expedient to draw up Confessions, in which were set forth in carefully balanced language the views of the Reformers upon the matters, both doctrinal and practical, which had formed the chief subjects of controversy. These Confessions were put forth in rapid succession by all the principal Reforming Bodies, including the Church of England itself, and were met by a counter-manifesto in the shape of "the Canons and Decrees" of the Council of Trent.

The first of these documents was put forth by the *Lutherans* in 1530, and is called the Confession of *Augsburg*. It is thus called, because it was presented by the Princes and States who favoured the new movement to the Imperial Diet of Augsburg, which had been summoned by the Emperor Charles V, with the object of restoring peace and unity to the Church and the Empire. It was drawn up by Melancthon and contained twenty-eight Articles, the first twenty-one being on doctrinal questions, and the last seven on ecclesiastical abuses.

The *AUGSBURG CONFESSION* was soon followed by others put forth by the Lutherans themselves and by other Christian Bodies. This process may be set forth in the table on next page.

The table does not profess to be complete; various subordinate Confessions are omitted. The *WÜRTTEMBERG CONFESSION* was a revised and

	Lutheran.	Reformed.	Anglican.	Roman.
1530	Augsburg	(a) Before Calvin Tetrapolitana Basiliensis Helvetica I (Calvin's " <i>Institutes</i> ," 1st ed. 1536, enlarged 1539, final ed. 1559)	The Ten Articles " <i>The Institution of a Christian Man</i> " (Thirteen Articles in MS.) The Six Articles " <i>The necessary Erudition for any Christian man</i> "	(Council of Trent, sat 1545-7, 1551-3)
1534				
1536				
1537				
1538				
1539	Württemberg	(b) After Calvin Gallicana Belgica	The Forty-two Articles (Eleven Articles) The Thirty-eight Articles	(C. of Trent, 1562-3) Canons and Decrees of the Council of Trent (as finally published)
1543				
1552				
1553				
1559				
1562				
1563				
1564				
1566		Helvetica II	The Thirty-nine Articles	
1571				

enlarged edition of the Confession of Augsburg. It was used by Archbishop Parker in his revision of the English Articles published in 1563. The Canons and Decrees of the Council of Trent were made known from time to time as they were passed, but were authoritatively set forth as a whole, in accordance with a Papal Bull, in 1564. (See CALVINISTS, LUTHERANS, ROMISH DOCTRINE.)

We have seen that the Thirty-nine Arts. are not an isolated phenomenon, but are the outcome of a common need, which pressed upon all sections of the Christian Church. But the consideration of the third column of the table given above brings out a second point of no less importance, viz.: that these Arts. have behind them thirty-five years of effort after doctrinal exposition within the Church of England itself.

The process begins in the reign of Henry VIII. Between 1532 and 1536 by a series of Acts of Parliament and of resolutions of Convocation the authority of the Pope of Rome was "extirpated" and that of the King substituted for it. One of the first acts of the King in the exercise of his new authority was the issue of (a) *The Ten Articles* of 1536. The need of some such action was felt on all hands. The Lower House of Convocation drew up a list of errors then publicly preached under sixty-seven heads. Thomas Cromwell assured the Upper House that "the King studieth day and night to set a quietness in the Church, and he cannot rest until all such controversies be fully debated and ended. . . ." "His special desire is to set a stay for the unlearned people, whose consciences are in doubt what they may believe." The Bishops were at one with the King and with the Lower House in feeling that something must be done, but what that something was to be was a matter not easily settled. As a matter of fact the Bishops were themselves divided into two nearly equal parties. One party, led by Abp.

Cranmer, was in favour of considerable changes, both in doctrine and ceremony; the other, led by Gardiner, Bp. of Winchester, was content with the repudiation of papal authority and desired to go no further. On one point, however, both were agreed, viz., that the "pestiferous" errors of the Anabaptists must be condemned (see ANABAPTISTS). Eventually ten "Articles to establish Christian quietness and unity amongst us and to avoid contentious opinions," in the composition of which the King had a hand, were agreed upon and published. Five were on doctrine (The Rule of Faith, the Sacraments of Baptism, of Penance, and of the Altar, Justification); five on ceremonies (Images, honouring of Saints, praying to Saints, Rites generally, Purgatory). These Arts. were transitional and conservative, condemning the grosser abuses both on the Roman and on the Anabaptist side, but retaining much that was afterwards abandoned. (See for these Arts. Hardwick's *History of the Articles*, App. I.)

(b) *The Institution of a Christian Man*, issued in the following year (1537), and generally known as "The Bishops' Book," consists of an Exposition of the Creed, the seven Sacraments, the ten Commandments, the Paternoster, Ave Maria, Justification and Purgatory. It was written on the same lines as the Ten Articles, and it virtually superseded them. Neither of these documents, however, contributes anything directly to the language of the Thirty-nine Articles.

(c) In 1538 Henry VIII was negotiating an alliance with "the princes of the Augsburg Confession." As the latter laid down the condition that he must approve the doctrine of the Confession, the King arranged a conference of Lutheran and Anglican theologians in England. The Articles of the Augsburg Confession were taken as a basis and eventually *thirteen articles* on doctrine were drawn up, a MS. copy of which exists at Lambeth Palace. On the reformation of abuses, however, agreement was less easy,

the King and the reactionary party holding out strenuously for the mediæval rites, and the Conference broke up without accomplishing the purpose for which it had been called. The thirteen Arts. were never published, but a careful study of them shows that here, for the first time in an Anglican document, language is used which reappears in our present Articles. It has always been known that the compilers of our Articles drew largely from certain of the Arts. of the Confession of Augsburg, but we now know further that the material thus drawn from the Lutheran Confession was derived from it through the medium of the Thirteen Arts. (See Hardwick, App. II and p. 61; and art. LUTHERANS.)

(d) The turn of political events and the influence of the reactionary party led in 1539 to the enactment by Parliament of *The Six Articles* ("the whip withe sixe stringes"), and in 1543 to the issue of a revision of "The Bishops' Book," under the title of *The necessary erudition for any Christian Man* ("The King's Book"), with the authority of Convocation and with a preface by the King. Both these were reactionary and they had no influence upon our present Articles.

In the last year of the young King, Edward VI (1553), were published *The Forty-two Articles*.

2. Under Edward VI.

They were not intended to cover the whole range of Christian doctrine, but, like other contemporary Confessions, to treat certain points then in dispute, and to set forth the Church of England doctrine in opposition to (a) the Mediævalists and (b) the Anabaptists. Fourteen are clearly directed against Rome, twenty-three have in view Anabaptist errors.

They were drawn up by Cranmer, revised by the six chaplains of the King and again by Cranmer, and issued in May, 1553, with the title "Articles agreed on by the Bishops and other learned men in the Synod at London . . . for the avoiding of controversy . . . in certain matters of religion." The *Reformatio Legum Ecclesiasticarum*, an attempt to form a revised English code of Canon Law, was being prepared at the same time as these Articles. It was never promulgated, but the language is often identical with that of the Thirty-nine Arts., and valuable light is thus often shed by the *Ref. Leg. Eccl.* upon the exact reference and meaning of the Arts.

Under Queen Mary the Articles were involved in the general sweeping away of all that savoured of doctrinal reformation.

With the accession of Queen Elizabeth the Church of England once more lifted up her head.

4. Under Elizabeth.

To meet the immediate need Archbishop Parker set forth in 1559 or 1560 *Eleven Articles* (Hardwick, App. IV). Both in form and matter they differed widely from the earlier Articles, and dealt only with fundamental principles and practices of the English Church. But this was avowedly only provisional, and in 1563

Archbishop Parker presented to Convocation a set of thirty-nine Articles. These the bishops revised and signed (see Parker MSS. at Corpus Christi College, Cambridge). The Queen made one addition (the first clause of Art. 20) and one omission (Art. 29) before publication, and we may therefore call these Arts. *The Thirty-eight Articles* of 1563. In these Arts. we find that the Forty-two Arts. of 1553 have been subjected to a very thorough and even drastic revision. Archbishop Parker *added* four Arts., and enlarged ten; he *omitted* seven, and curtailed seven; and he *re-wrote* five and altered four. Several additions were made from the Confession of Württemberg (see Arts. 2, 5, 6, 10, 11, 12, 20). By these changes the Arts. were made more complete, Arts. against the Anabaptists which were no longer needed were omitted, and the fidelity of the Church of England to the primitive Catholic faith and her protests against certain doctrines and practices of the Church of Rome were made more clear and definite.

In 1570 Pope Pius V openly published his Bull of deposition of Queen Elizabeth and the mass of Romanists forthwith withdrew from the national worship. This was met in the next year by the passing in Parliament of various Acts, of which one required subscription to all the doctrinal Articles of 1563 from (a) all clergy not ordained according to the form in the PBs of Edward VI or Queen Elizabeth, and (b) all future incumbents on admission to their several cures.

In view of this action of Parliament the bishops revised the Arts., making sundry emendations and restoring the Twenty-ninth Art., and passed a canon, which laid down that these

Arts. should be signed henceforth by all candidates for Holy Orders. Here at last in 1571 we find in their present form *The Thirty-nine Articles*. They received the Royal sanction, were printed and published in Latin and English, and subscription to them in their entirety was forthwith required of all licensed preachers and all beneficed clergy. Although this latter requirement was not covered by the Act of 1571, it was enforced by the Queen's commissioners, and subscription has as a matter of fact always been made since 1571 to the Arts. as finally revised in that year. Various attempts were made under Puritan auspices to revise the Arts. in a Calvinistic direction, but in every case without success.

The Royal Declaration, prefixed to the Arts. in the PB, was drawn up in all probability by Archbishop Laud and was issued by Charles I in an attempt to allay the disputes then raging between Calvinists and Arminians.

The form of subscription has varied at different times. Prior to 1865 the form generally used was: "I, A.B., do willingly and
6. *Subscription.* from my heart subscribe to the Thirty-nine Arts. . . . and to the three Arts. in the Thirty-sixth Canon, and to all things therein contained." The present form is:

"I assent to the Thirty-nine Arts. and to the Book of Common Prayer and of ordering of Bishops, Priests and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God: and, in public prayer and administration of the Sacraments, I will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority."

How is this "assent" to be understood? A careful study of the Articles and the PB reveals the fact that Anglican Theology moves along certain definite and distinctive lines (see esp. Arts. 6, 11, 19, 20, 23, 25, 29, 31, 36). These lines of doctrine distinguish it from Romanism on the one hand and from the extreme forms of Protestantism on the other. Subscription to the Articles should imply loyalty to these distinctive principles. It is not compatible with adherence to those opposing principles and practices which are distinctive of Rome on the one hand or of Anabaptism on the other. But within its own lines there is scope for a genuine evolution of Anglican theology in the light of present-day knowledge.

Theology is a living science. The immense progress made in other departments of thought in the 19th century could not fail to show itself also in Theology. Biblical Criticism and Natural Science have thrown new light upon the problems of Theology. Men think in new categories, and it is inevitable that the definitions and propositions of the 16th century should be inadequate to express the best theological thought of our own day. But it is one thing to recognise the need for re-statement and quite another to put forth any re-statement which would command universal assent. This may be possible some day. When that day comes, let the task be taken in hand in humble dependence upon the guidance of the Spirit of God. Meantime subscription to the Arts. must be regarded as made, subject to such qualifications as are necessitated by the new light thrown upon certain doctrines in recent times.

The Arts. may be divided into five groups: (i) the doctrine of God (including that of the Person of Jesus Christ) (1-5); (ii) the Rule of Faith—(a) the Scriptures, (b) the Creeds (6-8); (iii) the doctrine of Salvation, as it affects the individual (9-18); (iv) the same in relation to the Church, her ministry and Sacraments (19-31); (v) miscellaneous—Church discipline, etc. (32-39).

The Arts. are given below, as finally settled in 1571. The dates which immediately follow the text give first the date of composition and then dates of subsequent revision, preceded by signs which show the nature of the change, if any, made at such dates (= means "no change," + means "addition," - means "omission"). Reference numbers in the text to notes below are repeated at the beginning and end of the phrase whenever it consists of more than one or two words, e.g., in Art. 2, "begotten . . . Father." Abbreviations: C. of A. for Confession of Augsburg; C. of W. for Confession of Württemberg.

ARTICULI RELIGIONIS.

1. De Fide in Sacrosanctam Trinitatem.

Unus est vivus et verus¹ Deus, æternus, incorporeus, imparibilis, impassibilis, immensa potentia, sapientia, ac bonitatis, Creator et Conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ, tres sunt Personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus Sanctus.

Text (1538) 1553 = 1563 = 1571. Against Anabaptists.

¹ The words in Italics come from the Confession of Augsburg through the 13 Arts. of 1538.

2. ¹De Verbo, sive Filio Dei, qui verus homo factus est.

² Filius, qui est Verbum Patris,

³ ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis⁴; in utero beatæ Virginis, ex illius substantia naturam humanam assumpsit;

ita ut duæ naturæ, divinæ et humanæ, integre atque perfecte in unitate Personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo,

qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

Text (1538) 1553 + 1563 = 1571. Against Anabaptists.

¹ Title 1553 = 1563, Verbum Dei verum hominem esse factum: That the Worde or Sonne of God was made a very man.

² The words in Italics come from the C. of A. (Art. 3) through the 13 Arts. (Art. 3).

^{3,4} Added in 1563 from the C. of Württemberg.

⁴ 1553, for all sinne of manne, bothe original and actual.

3. De Descensu Christi ad Inferos.

Quem ad modum Christus pro nobis mortuus est, et sepultus, ita est etiam credendus¹ ad Inferos descendisse.²

Text (1538) 1553 = 1563 = 1571.

¹ Words in Italics from C. of A. through the 13 Arts. (Art. 3).

² The following clause followed in 1553 but was omitted in 1563.

ARTICLES OF RELIGION.

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible.

And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. ¹Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father,

² begotten from everlasting of the Father, the very and eternal God, of one substance with the Father,³ took Man's nature in the womb of the blessed Virgin, of her substance:

so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice,⁴ not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.²

Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

4. ¹De Resurrectione Christi.

Christus vere a mortuis resurrexit, suumque corpus, cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus recepit :

cum quibus in ^a *cælum ascendit* ibique residet, quoad, extremo die, ad judicandos ^a homines reversurus sit.

Text 1553 + 1563 + 1571. Against Anabaptists.

¹ Title 1553 and 1563, Resurrectio Christi: The Resurrection of Christe.

² The word and a half in Italics is also found in Art. 3 of the 13 Arts. and of the C. of A.

³ "All" was added in 1563 in the English Edition. Some modern texts read "omnes" in the corresponding place in the Latin text, but it is not in the editions of 1553 or 1563, nor in that of 1571, by John Daye.

5. De Spiritu Sancto.

Spiritus Sanctus, a Patre et Filio procedens ejusdem est cum Patre et Filio essentia, majestatis et gloria, verus ac æternus Deus.

Text 1563 = 1571. Against Anabaptists and to render the Arts. more complete. The wording is taken practically verbatim from the C. of W.

6. ¹De divinis Scripturis, quod sufficient ad salutem.

Scriptura sacra continet omnia quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, ², ⁴ non sit a quoquam exigendum ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

^a *Sacra Scripturæ nomine eos canonicos libros Veteris et Novi Testamenti intelligimus, de quorum auctoritate in Ecclesia nunquam dubitatum est.*

De nominibus et numero librorum sacra canonica Scripturæ Veteris Testamenti.

Genesis
Exodus
Leviticus
Numeri

For the bodie laie in the Sepulchre untill the resurrection : but his Ghoste departing from him was with the Ghostes that were in prison or in Helle and did preache to the same, as the place of S. Peter dooeth testifie.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge ^a all Men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

6. ¹Of the Sufficiency of the Holy Scriptures for salvation.

^a Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, ², ⁴ is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation.

^a In the name of holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis
Exodus
Leviticus
Numbers

Of the Names and Number of the Canonical Books—contd.

Deuteron

Josua

Judicum

Ruth

Prior liber Samuelis

Secundus liber

Samuelis

Prior liber Regum

Secundus liber Regum

Prior liber

Paralipomenon

Secundus liber

Paralipomenon

Primus liber Esdra

Secundus liber Esdra

Liber Hester

Liber Job

Psalmi

Proverbia

Ecclesiastes, vel

Concionator

Cantica Salomonis

Quatuor Propheta

Majores

Duodecim Propheta

Minores

Alios autem libros (ut ait Hieronymus⁷) legit quidem Ecclesia, ad exempla vitæ, et formandos mores: illos tamen ad dogmata confirmanda non adhibet; ut sunt.

^a *Tertius liber Esdra*

^a *Quartus liber Esdra*

Liber Tobia

Liber Judith

^a *Reliquum libri Hester*

Liber Sapientia

Liber Jesu, filii Sirach

^a *Baruch propheta*

^a *Canticum trium*

Puerorum

^a *Historia Susannæ*

^a *De Bel et Dracone*

^a *Oratio Manasses*

Prior liber Machabæorum

Secundus liber Machabæorum

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canoniceis.

Text 1553 + 1563 + 1571. Asserts a cardinal doctrine of the Church against (1) Anabaptists

Deuteronomy

Joshua

Judges

Ruth

The First Book of

Samuel

The Second Book of

Samuel

The First Book of

Kings

The Second Book of

Kings

The First Book of

Chronicles

The Second Book of

Chronicles

The First Book of

Esdra

The Second Book of

Esdra

The Book of Esther

The Book of Job

The Psalms

The Proverbs

Ecclesiastes or Preacher

Cantica, or Songs of

Solomon

Four Prophets the

greater

Twelve Prophets the

less

And the other Books (as Hierome saith⁷) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

^a *The Third Book of Esdra*

^a *The Fourth Book of Esdra*

The Book of Tobias

The Book of Judith

^a *The rest of the Book of*

Esther

The Book of Wisdom

Jesus the Son of

Sirach

^a *Baruch the Prophet*

^a *The Song of the Three*

Children

^a *The Story of Susanna*

^a *Of Bel and the Dragon*

^a *The Prayer of Manasses*

The First Book of

Maccabees

The Second Book of

Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

("Antibook religionists"), (2) Roman views on Canon and tradition.

¹ Title, 1553 and 1563: *Divinæ Scripturæ doctrina sufficit ad salutem.*

² First par. 1553, alt. 1563.

³ There followed here in 1553 the following words, which were omitted in 1563:

Licet interdum a fidelibus, ut plium et conducibile ad ordinem et decorum admittatur, attamen

⁴ 1553:

A quoquam non exigendum est, ut (etc., as 1563).

The doctrine of holie Scripture is sufficient to salvation.

Although it be sometime received of the faithful as Godlike and profitable for an ordre and comeliness: Yeat

No manne ought to bee constrained to beleve it as an article of faith or repute it requisite to the necessitie of Salvation.

⁵ There is no authority for the "or" found in some modern texts. One English version of 1563 and a Parker MS. of 1571 read "as"; cp. the Latin.

⁶ The second and following para. were added in 1563, the list of apocryphal books being completed in 1571 (see note⁹). The words in italics are taken from the C. of W.

⁷ In his Preface in *Libros Salomonis*.

The titles in the Art. are mainly taken from the Vulgate, in which Esra and Neh. are called the 1st and 2nd books of Esdras. Consequently the Apocryphal books are enumerated as 3rd and 4th. The titles in our English Bibles are taken from the Hebrew. Consequently Esra and Neh. are called by these names and the Apocryphal books are called 1st and 2nd.

⁸ The names of these books were added in 1571.

7. ¹ De Veteri Testamento.

*Testamentum Vetus Novo contrarium non est,²

quandoquidem, tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare³ male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt.⁴

Quoniam Lex a Deo data per Moysen (quoad cærimonias et ritus) Christianos non astringat, neque Civilia ejus præcepta in aliqua republica necessario recipi debeant;

nihilominus tamen ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus.⁵

7. ¹ Of the Old Testament.

*The Old Testament is not contrary to the New²;

for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.⁴

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.⁵

Text 1553 ± 1563 = 1571. Arts. 6 and 19 of 1553 were combined by Archbp. Parker into one. Against two opposite Anabaptist errors.

¹ Title, 1553:

Vetus Testamentum non est rejiciendum.

^{2,3} 1553, Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum sed retinendum.

⁴ 1553, Quare non sunt audienti. The Eng. text remains as in 1553.

⁵ Art. 7 of 1553 ended here. The rest of the Art. in the Latin

The olde Testament is not to be refused.

The olde Testament is not to bee put awaie as though it were contrarie to the newe, but to be kept still.

The Eng. text remains as in 1553.

text follows very closely the 1st par. of Art. 19 of 1553. The Eng. version of the same par. of Art. 19 ran as follows: The Lawe which was geven of God by Moses, although it binde not Christian menne, as concerning the Ceremonies and Rites of the same: Neither is it required that the Civile Preceptes and Ordres of it shoulde of necessitie bee received in any commune weale: Yet no manne (bee he never so perfecte a Christian) is exempte and lose from the Obedience of those Commandmentes, which are called Moral.

⁶ Art. 19 of 1553 continued as follows:

Quare illi not sunt audienti, qui sacras literas tantum infirmis datas esse perhibent, et spiritum perpetuo jactant, a quo sibi quæ prædicant suggeri asserunt, quoniam cum sacris literis apertissime pugnent.

Wherefore thei are not to be harkened unto who affirme that holie Scripture is given onlie to the weake, and do boaste themselves continually of the spirit, of whom (thei say) thei have learned soche things as thei teache, although the same be most evidently repugnant to the holie Scripture.

8. ¹ De tribus Symbolis.

Symbola tria, Nicænum, Athanasii, et quod vulgo² Apostolorum appellatur, omnino recipienda sunt,³ et credenda⁴; nam firmissimis⁵ Scripturarum testimoniis probari possunt.

8. Of the Three Creeds.

The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received³ and believed⁴; for they may be proved by most certain warrants of holy Scripture.

Text 1553 + 1563 = 1571. Asserts the Catholic character of the English Reformation.

¹ Title, 1553 and 1563, Symbola tria: The three Creeds.

² 1553 and 1563, Apostolicum.

^{3,4} Added in 1563.

⁵ 1553 had here "divinarum."

9. ¹ De Peccato Originali.

Peccatum originis non est (ut fabulantur Pelagiani)² in imitatione Adami situm sed est vitium, et depravatio naturæ, cujuslibet hominis ex Adamo³ naturaliter propagati;

qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat;

unde, in unoquoque nascentium, iram Dei, atque damnationem meretur.

Manet etiam in renatis hæc naturæ depravatio; qua fit ut affectus carnis (Græce *φρόνημα σαρκός*, quod alii sapientiam, alii sensum, alii affectum, alii studium⁷ carnis interpretantur) legi Dei non subjiciatur.

Et quoniam renatis et credentibus nulla, propter Christum, est condemnatio, peccati tamen

9. Of Original or Birth-sin.

Original sin standeth not in the following of Adam (as the *Pelagians* do vainly talk²;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam;

whereby man is very far gone from⁴ original righteousness,⁴ and is of his own nature⁵ inclined to evil, so that the flesh⁶ lusteth always contrary to the spirit;

and therefore in every person born into this world, it deserveth God's wrath and damnation.

And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God.

And although there is no condemnation for them that believe and are baptised, yet the

in sese rationem habere concupiscenciam, fatetur Apostolus.

Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Text 1553 - 1563 = 1571 (Eng. alt.). Against both Roman and Anabaptist views.

¹ Title 1553 and 1563, Peccatum originale.

² In 1553 the words followed:

Et hodie Anabaptistae repetunt. Which also the Anabaptistes doe now a daies renewe.

³ The words in Italics are found in "the 13 Arts." (Art. 2) of 1538.

⁴ 1553 and 1563: his former righteousness, which he had at his creation.

⁵ 1553 and 1563: given.

⁶ 1553 and 1563: desheath.

⁷ Carnis added in 1571.

10. De Libero Arbitrio.

¹ Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus et bonis operibus, ad fidem, et invocationem Dei convertere ac præparare non possit.

Quare,¹ absque gratia Dei (quæ per Christum est) nos præveniente,² ut velimus, et cooperante, dum volumus, ad pietatis opera faciendam, quæ Deo grata sint, et accepta, nihil valeamus.³

Text 1553 + 1563 = 1571. Against Pelagian views (Anabaptist and Roman).

¹⁻² Added in 1563, the words in Italics being taken verbatim from the C. of W.

³ Cp. Aug., *De gratia et libero arbitrio* 17, "sine illo vel operante ut velimus vel co-operante cum volumus ad bonæ pietatis opera nihil valeamus."

⁴ 1553 and 1563 in.

⁵ Added in 1563.

⁶ In 1553 followed the then Art. 10, De gratia: Of grace, which ran as follows:

Gratia Christi, seu Spiritus sanctus qui per eundem datur, cor lapideum auferit, et dat cor carneum. Atque licet ex nolentibus quæ recta sunt volentes faciat et ex volentibus prava nolentes reddat voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

This was omitted in 1563.

11. De Hominis Justificatione.

¹ Tantum² propter meritum Domini ac Servatoris nostri, Jesu Christi, per fidem, non propter opera et merita nostra, iusti coram Deo reputamur.

Quare, sola fide nos justificari doctrina est

10. Of Free-Will.

¹ The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God:

Wherefore¹ we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working² with us, when we have that³ good will.⁴

The grace of Christ or the holie Ghost by him given dothe take awaie the stonie harte, and giveth an harte of fleshe. And although those that have no will to good things he maketh them to will, and those that would evill things he maketh them not to wille the same: Yet nevertheless he enforceth not the will. And therefore no man when he sinneth can excuse himself as not worthy to be blamed or condemned by alleging that he sinned unwillinglie or by compulsion.

11. Of the Justification of Man.

¹ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings:

Wherefore, that we are justified by Faith only

saluberrima, ac consolationis plenissima, ut in Homilia de Justificatione Hominis fusiús explicatur.

is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the² Homily of Justification.

Text (1553) 1563 = 1571. Asserts one of the cardinal Reformation doctrines as against the Roman teaching (see art. JUSTIFICATION).

¹ The present text dates from 1563. The Art. in 1553 ran as follows (the words in Italics are retained in the present text):

Justificatio ex sola fide Jesu Christi, eo sensu quo in Homilia de justificatione explicatur, est certissima et saluberrima Christianorum doctrina.

Justification by onely faith in Jesus Christ in that sence as it is declared in the homilie of Justification is a most certain and wholesome doctrine for Christien menne.

² The words in Italics in the present text come from the C.'s of A. and W. C. of A.: "... non possunt justificari coram Deo propolis viribus, meritis aut operibus, sed ... propter Christum, per fidem..." "Non propter nostra merita, sed propter Christum" (Arts. 4 and 5). C. of W.: "Homo ... reputatur coram eo justus propter solum filium Dei Dominum nostrum Jesum Christum, per fidem."

³ i.e. the 3rd Homily: "of Salvation": cp. the two following "of the true and lively faith" and "of good works."

12. De Bonis Operibus.

¹ Bona opera, quæ sunt fructus fidei, et² justificatos sequuntur, quamquam peccata nostra expiare, et divini judicii severitatem ferre non possunt;

Deo tamen grata sunt, et accepta in Christo; atque ex vera et viva fide necessario profiunt,

ut plane ex illis æque fides viva cognosci possit, atque arbor ex fructu judicari.

12. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment;

yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith;

insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Text 1563 = 1571 (see SANCTIFICATION). Against Roman teaching.

¹ The words in Italics are taken from the C. of W.

² "Justificatos sequuntur" from St. Aug., *de fide et operibus*, cap. 14.

13. ¹ De Operibus ante² Justificationem.

Opera quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut³ multi vocant)⁴ congruo merentur. Immo, cum non sint facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

13. ¹ Of Works before² Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ,

neither do they make men meet to receive grace, or (as the³ School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Text 1553 = 1563 = 1571. Against the scholastic theory of merit.

¹ Title, 1553 and 1563, Opera ante justificationem: Works before justification.

² In text of Art. the phrase is "ante gratiam Christi," etc., "before the grace of Christ," etc.

³ Multi, but Eng. school-authors.

⁴ A servant may be said to deserve his wages "de condigno"; but to deserve support in sickness or old age "de congruo" (Hey.).

14. ¹ *De Operibus Supererogationis.*

Opera, quæ² supererogationis appellant, non possunt sine arrogantia et impietate prædicari.

Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere quam deberent;

cum aperte Christus dicat: ⁴ Cum feceritis omnia, quæcunque præcepta sunt vobis, dicite, Servi inutiles sumus.

Text 1553 = 1563 (alt.) = 1571. Against mediæval teaching.

¹ Title, 1553 and 1563, Opera supererogationis: Woorkes of supererogation.

² From "super" and "erogare"—payment over and above:—cp. Vulg., Lk. 10 35.

³ 1553, "Iniquity."

⁴ Luke 17 10.

15. ¹ *De Christo, qui solus est sine Peccato.*

Christus, in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo² prorsus erat immunis, tum in carne, tum in spiritu. Venit, ut Agnus absque macula, qui mundi peccata, per immolationem sui semel factam, tolleret; et peccatum (ut inquit Joannes) in eo non erat: sed nos reliqui, etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes. Et, si dixerimus, quia peccatum non habemus, nos ipsos seducimus; et veritas in nobis non est.

Text 1553 = 1563 = 1571. Against Anabaptists.

¹ Title, 1553, 1563, and John Daye's edition in 1571: Nemo præter Christum No man is without sinne, est sine peccato, but Christe alone.

² prorsus=clearly, i.e., completely, thoroughly.

14. ¹ *Of Works of Supererogation.*

Voluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety:

for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required:

whereas Christ saith plainly,⁴ When ye have done all that are commanded to you, say, We be unprofitable servants.

15. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was² clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptised, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. ¹ *De Peccato post Baptismum.*

Non omne peccatum mortale, post baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum, et irremissibile.

Proinde lapsi a Baptismo in peccata locus penitentiae non est negandus.

Post acceptum Spiritum Sanctum, possumus a gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere:

ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscuntibus² veniæ locum denegant.

Text 1553, 1563 (alt.), 1571 (alt.). Against Anabaptist errors (cp. C. of A., Art. 12).

¹ Title, 1553:

De peccato in spiritum sanctum.

1563 De lapsis post Baptismum.

² 1553, place for penitentes; 1563, place for penitence.

³ 1553 and 1563, penitentia locum; 1553, place for penitentes; 1563=1571, place of forgiveness.

⁴ 1553 and 1563, and "and amend their lives."

16. ¹ *Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable.

Wherefore the² grant of repentance³ is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives.

And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the⁴ place of forgiveness to such as truly repent.⁴

Of sinne against the holie Ghoste.

Of sinne after Baptisme.

² 1553, place for penitentes; 1563, place for penitence.

³ 1553 and 1563, penitentia locum; 1553, place for penitentes; 1563=1571, place of forgiveness.

⁴ 1553 and 1563, and "and amend their lives."

17. *De Prædestinatione, et Electione.*

Prædestinatio ad vitam est æternum Dei propositum, quo, ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos, quos² in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta), per Christum, ad æternam salutem adducere.

Unde, qui tam præclaro Dei beneficio sunt donati, illi, Spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur: vocationi per gratiam parent; justificantur gratis; adoptantur in filios Dei: unigeniti ejus Filii Jesu Christi imagini efficiuntur conformes: in bonis operibus sancte ambulant; et demum, ex Dei misericordia, pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia

17. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his¹ counsel secret to us, to deliver from curse and damnation those whom he hath chosen² in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore,³ they which be endued with so excellent a benefit of God⁴ be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election

consideratio, dulcis, suavis, et ineffabilis consolationis plena est, vere piis, et his qui sentiunt in se vim Spiritus Christi, facta carnis, et membra quæ adhuc sunt super terram, mortificantem, animunquæ ad cælestia et superna rapientem;

tum quia fidem nostram, de æterna salute consequenda per Christum, plurimum stabilit, atque confirmat, tum quia amorem nostrum in Deum vehementer accendit; ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitum, unde illos diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem.

Deinde ⁴ promissiones divinas sic amplecti oportet, ut nobis in sacris literis ⁵ generaliter propositæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus diserte revelatam.

Text 1553 ± 1563.

¹ 1553, omne iudgemente.

² In Christo, "in Christ," added 1563.

³ 1553 and 1563, soche as have so excellent a benefite of God given unto them.

⁴ 1553:

Licet prædestinationis decreta sunt nobis ignota, tamen.

Omitted 1563.

⁵ "Generally" = universally, i.e., as applying to the whole "genus humanum" :—cp. Art. 7, "Everlasting life is offered to mankind (humano generi est proposita)"; Catechism, Two sacraments "as generally necessary to salvation."

18. ¹ *De speranda æterna salute tantum in Nomine Christi.*

Sunt et illi anathematizandi, qui dicere audent unumquemque, in lege aut secta quam proficetur, esse servandum, modo juxta illam, et lumen naturæ, accurate vixerit,

cum sacre literæ tantum Jesu Christi Nomen

in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God:

So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, ⁴ we must receive God's promises in such wise, as they be ⁵ generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

"Although the Decrees of predestination are unknown unto us, yeat."

18. ¹ *Of obtaining æternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he profeseth, so that he be diligent to frame his life according to that Law, and the Light of Nature.

For holy Scripture doth set out unto us only the

prædicent, in quo salvos fieri homines oporteat.²

Text 1553 = 1563 = 1571. Against certain Anabaptists. The position of the heathen is not dealt with in this Art.

¹ Title, 1553 and 1563: Tantum in nomine Christi speranda est æterna salus.

² 1553. There followed here Omnes obligantur ad moralia legis præcepta servanda.

In 1563 this Art. was omitted here and part of it incorporated in Art. 7 (see Art. 7, notes 4 and 5).

Name of Jesus Christ, whereby men must be saved.³

Wee must truste to obtaine eternal salvation only by the name of Christe.

Art. 19: All men are bounde to keepe the moral commaundments of the Lawe.

19. *De Ecclesia.*

¹ Ecclesia Christi visibilis est cõstus fidelium, in quo Verbum Dei purum prædicatur,

et Sacramenta, quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda, et cærimoniarum ritus, verum in iis etiam quæ credenda sunt.

Text (Latin) 1553 = 1563 = 1571. Against Roman and Sectarian views of the Church.

¹ Cp. C. of A., Art. 7: est autem Ecclesia congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta.

² 1563, "and manner of ceremonies" added.

³ 1571, "their" (1553 and 1563) omitted.

20. *De Ecclesiæ Auctoritate.*

¹ Habet Ecclesia ritus statuendi jus, et in fidei controversiis auctoritatem; quamvis² Ecclesiæ non licet quidquam instituere, quod Verbo Dei scripto adversetur; nec unum scripturæ locum sic exponere potest, ut alteri contradicat.

Quare, licet Ecclesia sit divinorum librorum testis et conservatrix; attamen, ut adversus eos nihil decernere, ita, præter illos, nihil credendum de necessitate salutis debet obtrudere.

Text 1553 + 1563 = 1571. Affirms (a) the legislative power of the Church with regard to Rites (b) the judicial authority with regard to doctrine

19. *Of the Church.*

¹ The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living² and manner of Ceremonies, but also in matters of³ Faith.

20. *Of the Authority of the Church.*

¹ The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith:

And yet¹ it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another.

Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

and (c) relation of Church to Holy Writ, as against (a) Extremists, (β) Romanists.

¹1 The first clause first appears in the Latin edition of 1563, printed and published by Wolfe under the direct authority of the Queen. Probably inserted by the Queen herself, as it is not in the Parker MS. signed by the Bishops in Convocation. However, the Art. as it now stands was ratified by Convocation in 1571, as was proved at Archbp. Laud's Trial in 1645. The wording was probably suggested by the C. of W.: *De Ecclesia*, "hæc ecclesia habeat jus iudicandi de omnibus doctrinis."

21. *De Auctoritate Conciliorum Generalium.*

Generalia concilia, sine jussu et voluntate Principum, congregari non possunt; et, ubi convenerint, quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad Deum pertinent;

ideoque, quæ ab illis constituuntur ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

Text 1553 - 1563 = 1571. The Council of Trent, called together by the Pope alone and consisting only of bishops of the Roman obedience, was now sitting.

¹ 1553, insert here "not only in worldly matters but also"; omitted 1563.

22. *De Purgatorio.*

Doctrina ¹Romanensium de purgatorio, de indulgentiis, de veneratione et adoratione, tum imaginum, tum reliquiarum, necnon de invocatione Sanctorum, res est futillis, inaniter conficta; et nullis Scripturarum testimoniis innitur: immo Verbo Dei contradicit.

Text 1553, 1563 (alt.) = 1571.

¹ 1553, Scholasticorum: "Of Scholastic hours"; altered 1563.

² 1553, "feigned"; altered 1563.

23. *De Vocatione Ministrorum.*

Non licet cuiquam sumere sibi munus ²publicæ prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus et missus.

Atque illos legitime vocatos et missos existimare debemus, qui per

21. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred,¹ even in things pertaining unto God.

Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. *Of Purgatory.*

The ¹Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly ²invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same.

And those we ought to judge lawfully called and sent, which be chosen,

homines, quibus potestas vocandi ministrorum, atque mittendi in vineam Domini, publice concessa est in Ecclesia co-optati fuerint, et adsciti in hoc opus.

Text 1553 = 1563 = 1571. Against the Anabaptists.

¹ Title, 1553 and 1563, Nemo in ecclesia ministrat nisi vocatus: No man male minister in the Congregation, except he be called: altered 1571.

² The words in Italics have come from the 14th Art. of the C. of A. through the 13 Arts. of 1538.

24. *De loquendo in Ecclesia lingua quam populus intelligit.*

² Lingua populo non intellecta publicas in Ecclesia preces peragere, aut Sacramenta administrare, Verbo Dei, et primitivæ Ecclesiæ consuetudini, plane repugnat.

Text 1553, 1563 (alt.) = 1571. Against the mediæval practice.

¹ Title, 1553 and 1563: Agendum est in Ecclesia lingua quæ sit populo nota.

² The present form of the Art. was substituted in 1563 for the earlier form of 1553, which ran as follows:

Decentissimum est et verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vult, nisi adesset qui interpretaretur.

and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Text 1553 = 1563 = 1571. Against the Ana-

¹ Title, 1553 and 1563, Nemo in ecclesia ministrat nisi vocatus: No man male minister in the Congregation, except he be called: altered 1571.

² The words in Italics have come from the 14th Art. of the C. of A. through the 13 Arts. of 1538.

24. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

² It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

Text 1553, 1563 (alt.) = 1571. Against the

Menne must speake in the Congregation in soche tounge, as the people understandeth.

² The present form of the Art. was substituted in 1563 for the earlier form of 1553, which ran as follows:

It is most semelle, and most agreeable, to the woordes of God, that in the congregation nothing be openlie readde, or spoken, in a tongue unknowne to the people, the whiche thinge S. Paule didde forbidde, except some were present that should declare the same.

25. *De Sacramentis.*

¹ ² Sacramenta, ² a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ atque bonæ in nos voluntatis Dei,

per quæ invisibiliter ipse in nos operatur, nos- tramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus, et Cena Domini.

Quinque illa, vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt,

25. *Of the Sacraments.*

¹ Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel,

ut quæ partim a prava Apostolorum imitatione proflexerunt, partim vitæ status sunt, in Scripturis quidem probati;

sed Sacramentorum eandem cum Baptismo et Cena Domini rationem non habentes,⁴ ut quæ signum aliquod visibile, seu cæremoniam, a Deo institutam, non habeant.

Sacramenta non in hoc instituta sunt a Christo, ut spectarentur, aut circumferrentur, sed ut rite illis uteremur;

et, in his duntaxat qui digne percipiunt, salutarem habent effectum.⁵ Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.

And in such only as worthily receive the same they have a wholesome effect or operation:⁵ but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

Text 1553 ± 1563 - 1571. In distinction from both Anabaptist and Roman views and practices, the Church of England position is set forth.

¹ The order and contents of the Art. were considerably altered in 1563. In 1553 the Art. ran as follows:

(a) Dominus noster Jesus Christus sacramenta numero paucissimis, observatu facilissima, significatione præstantissimis, societatem novi populi colligavit, sicut et Baptismus et Cena Domini (this is from St. Aug., Ep. 54);

(b) the present 4th paragraph, with a passage omitted in 1563 (see note⁴); (c) the present 1st paragraph. In 1563 (a) was omitted, (b) was shortened and put last, (c) was put in the forefront, and two new paragraphs were placed between (c) and (b).

² The words in Italics come from Art. 9 of the 13 Arts. of 1538, and this drew largely from Art. 13 of the C. of A.

³ 1553, "per verbum Dei"; 1563, "a Christo."

⁴ 1563, inserted here "quomodo nec Pœnitentia"; omitted 1571.

⁵ In 1553 these words were read here:

Idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est et sacris literis ignota, sic parit sensum minime pium sed admodum superstitiosum. (See SACRAMENT, § 7.)

And yet not that of the worke wrought, as some men speake, whiche worde, as it is straunge and unknown to holie Scripture: so it engendred no godlie, but a very superstitious sense.

26. ¹ De vi Institutionum Divinarum, quod eam non tollat malitia Ministrorum.

² Quamvis, in Ecclesia visibili, bonis mali semper sint admixti, atque interdum ministerio Verbi et Sacramentorum administrationi præsent:

tamen, cum non suo, sed Christi Nomine agent, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet,

26. ¹ Of the Unworthiness of the Ministers, which hinder not the effect of the Sacrament.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments,

yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and

cum in Verbo Dei audiendo, tum in Sacramentis percipiendis.

Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt;

quæ, propter institutionem Christi et promissionem efficaciam sunt, licet per malos administrantur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem, justo convicti judicio, deponantur.

authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments.

Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

Text 1553 + 1563 + 1571. Asserts, against an Anabaptist view, that Sacraments are effectual although ministered by evil men.

¹ Title, 1553 = 1563: Ministrorum malitia non tollit efficaciam institutionum divinarum.

The wickednesse of the Ministeres dooeth not take awaie the effectuall operation of Goddes ordinances.

² The words in Italics come from Art. 5 of the 13 Arts. of 1538, which is in its turn based upon Art. 8 of the C. of A.

³ 1553, "eos"; 1563, "malos ministros."

⁴ 1553 = 1563, "soche"; 1571, "evil ministers."

27. De Baptismo.

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur;

sed etiam est signum regenerationis, per quod, ² *tanquam per instrumentum*, recte baptismum suscipientes, Ecclesiæ inseruntur;

promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum Sanctum, visibiliter obsequantur, fides confirmatur, et vi divinæ invocationis gratia augetur.

³ Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.⁴

27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from other that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church;

the promises of the forgiveness of sin, and of our adoption to be the sons of God¹ by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.² The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.³

Text 1553 + 1563 = 1571. States the teaching of the Church in view of Anabaptist teachings.

¹ "By the Holy Ghost" added in 1563.

² The words in Italics seem to be taken from the C. of A.,

Art. 5, which says that "per verbum et sacramenta, tanquam per instrumenta, donatur Spiritus Sanctus."

2.3 1553:

Mos Ecclesie baptizandi parvulos et laudandus et omnino in Ecclesia retinendus.

Altered 1563.

28. De Cena Domini.

Cena Domini non est tantum signum mutue benevolentie Christianorum inter sese; verum potius est Sacramentum nostrae, per mortem Christi, redemptionis.

Atque adeo, rite, digne et cum fide sumentibus, Panis, quem frangimus, est communicatio Corporis Christi; similiter Poculum benedictionis est communicatio Sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur; ¹Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

²Corpus Christi datur, accipitur, et manducatur, in Cena, tantum coelesti et spirituali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Cena fides est.

Sacramentum Eucharistiae, ex institutione Christi, non servabatur, circumferebatur, elevabatur, nec adorabatur.

Text 1553 \mp 1563 = 1571. Sets forth the teaching of the Church and Roman error.

¹⁻² Added in 1563.

³ This par. was substituted in 1563 for that of 1553, which ran as follows:

Quum naturæ humanæ veritas requirat, ut unus ejusdemque hominis corpus in multis locis simul esse non possit, sed in uno aliquo et definito loco esse oporteat, idcirco Christi corpus, in multis et diversis locis, eodem tempore, præsens esse non potest.

Et quoniam, ut tradunt sacrae literæ, Christus in Cælum fuit subleatus, et ibi usque ad finem seculi esse permansurus, non debet quisquam fideliū carnis ejus et sanguinis Realem et Corporalem (ut loquuntur)

The custome of the Church to christen yonge children is to bee commended, and in any wise to bee retained in the Church.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death;

insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, ¹ overthroweth the nature of a Sacrament, ² and hath given occasion to many superstitions.

³ The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Text 1553 \mp 1563 = 1571. In view of Anabaptist

Forasmuch as the truth of mannes nature requirith that the body of one and the self-same manne cannot be at one time in diverse places, but must needs be in some one certaine place: Therefore the bodie of Christ cannot bee presente at one time in many and diverse places.

And because (as holie Scripture doeth teache) Christ was taken up into heaven, and there shall continue unto the ende of the worlde, a faithfull man ought not, either to beleve or openlie to confesse the reall and bodilie

præsentiam in Eucharistia vel credere vel profiteri.

29. De Manducatione Corporis Christi, et impios illud non manducare.

Impii, et fide viva destituti, licet carnaliter et visibiliter (ut Augustinus loquitur¹) Corporis et Sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur.

Sed potius tantæ rei Sacramentum, seu symbolum, ad judicium sibi manducant et bibunt.

Text (1563 MSS.) 1571. Asserts that the thing signified can only be received by the faithful and repudiates the Roman theory. This Art. is found in the Parker MS. signed by him, Jan. 29, 1563, and in two English MSS. of the same date, but it is not in the printed edition of 1563, and was probably omitted by the authority of the Queen for conciliatory reasons. It was reintroduced at the revision of 1571 after the schism with Rome had become complete.

¹ In Joann. Tract. 28 18.

30. De utraque Specie.

Calix Domini laicis non est denegandus;

utraque enim pars Domini Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

Text 1563 = 1571. Repudiates the Roman practice.

31. De unica Christi Oblatione in Cruce perfecta.

Oblatio Christi, semel facta, perfecta est redemption, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, est ulla alia pro peccatis expiatio; unde Missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem poenæ aut culpæ, pro vivis et defunctis, ² blasphemæ figmenta sunt, et perniciosæ imposturæ.

Text 1553, 1563 (alt.), 1571 (alt.). Asserts the uniqueness and sufficiency of the one oblation of Christ and repudiates "the sacrifices of masses."

¹⁻² Title, 1553, "perfect . . . made."

presence (as thel terme it) of Christes fleshe and bloude, in the Sacramente of the Lordes Supper.

29. Of the Wicked which do not eat the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith¹) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Text (1563 MSS.) 1571. Asserts that the thing signified can only be received by the faithful and repudiates the Roman theory. This Art. is found in the Parker MS. signed by him, Jan. 29, 1563, and in two English MSS. of the same date, but it is not in the printed edition of 1563, and was probably omitted by the authority of the Queen for conciliatory reasons. It was reintroduced at the revision of 1571 after the schism with Rome had become complete.

¹ In Joann. Tract. 28 18.

30. Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people:

for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Text 1563 = 1571. Repudiates the Roman practice.

31. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ ²once made is the perfect redemption, ³ propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or ⁴ guilt, were ⁵ blasphemous fables, and dangerous deceits.

- ¹ 1553 and 1563, "made ones for ever."
² 1553 and 1563, "the pacifying of Goddes displeasure."
³ 1553, "sinne."
⁴ 1553, "figmenta," "forged fables"; "1563, "blasphema" added in Latin; 1571, "blasphemous fables."

32. ¹ *De Conjugio Sacerdotum.*

² Episcopis, presbyteris, et diaconis, nullo mandato divino præceptum est, ut aut coelibatum voveant, aut a matrimonio absterneant. Licet igitur etiam illis, ut ceteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

Text 1553, re-written 1563 = 1571. Asserts the liberty of the clergy and repudiates the Roman rule of celibacy.

¹ Title, 1553, Coelibatus ex verbo Dei præcipitur nemini: The state of single life is commanded to no man by the worde of God; altered 1563.

² 1553, the text of the Article was as follows:

Episcopis, Presbyteris et Diaconis non est mandatum ut coelibatum voveant: nequa jure divino coguntur matrimonio abstinere.

32. ¹ *Of the Marriage of Priests.*

² Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. ¹ *De Excommunicatis vitandis.*

Qui per publicam Ecclesiæ denuntiationem rite ab unitate Ecclesiæ præcisus est, et excommunicatus, is ab universa fidelium multitudine (donec per poenitentiam publice reconciliatus fuerit arbitrio judicis competentis) habendus est tanquam ethnicus et publicanus.

Text 1553 = 1563 = 1571. Asserts the right of the Church to exercise discipline.

¹ Title, 1553 and 1563: Excommunicati vitandi sunt.

33. ¹ *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Excommunicate persones are to bee avoided.

34. ¹ *De Traditionibus Ecclesiasticis.*

² Traditiones atque caeremonias easdem non omnino necessarium est esse ubique, aut prorsus consimiles. Nam et varia semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra Verbum Dei instituitur.

34. ¹ *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word.

Traditiones et caeremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio, volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut ceteri timeant, arguendus est.

⁴ Qualibet Ecclesia particularis, sive nationalis, auctoritatem habet instituendi, mutandi, aut abrogandi caeremonias, aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

Text 1553 + 1563 = 1571. Asserts (1) the right of the national church, as against the Romanists, to make changes, (2) the duty of loyalty to the Church on the part of all her members.

¹ Title, 1553 and 1563, Traditiones ecclesiasticæ: Traditions of the Church.

² The words in Italics come from Art. 5, *De ecclesia*, of the 13 Arts. of 1538.

³ "Temporum," "times," added in 1563.

⁴ The last par. was added in 1563. Cp. a set of 24 Arts. in Latin drawn up by Parker in 1559 (see Hardwick, p. 118, note 4).

35. ¹ *De Homiliis.*

² Tomus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior tomus Homiliarum, quæ editæ sunt tempore Edwardi sexti; itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse judicavimus.

35. ¹ *Of Homilies.*

² The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

³ DE NOMINIBUS HOMILIARUM.

*Of the right Use of the Church
 Against peril of Idolatry
 Of repairing and keeping clean of Churches
 Of good Works: first of Fasting*

OF THE NAMES OF THE HOMILIES.

1. *Of the right Use of the Church*
2. *Against peril of Idolatry*
3. *Of repairing and keeping clean of Churches*
4. *Of good Works: first of Fasting*

OF THE NAMES OF THE HOMILIES—*contd.*

Against Gluttony and Drunkenness
 Against Excess of Apparel
 Of Prayer
 Of the Place and Time of Prayer
 That Common Prayers and Sacraments ought to be ministered in a known Tongue.
 Of the reverend Estimation of God's Word.
 Of Alms-doing
 Of the Nativity of Christ
 Of the Passion of Christ
 Of the Resurrection of Christ
 Of the worthy receiving of the Sacrament of the Body and Blood of Christ
 Of the Gifts of the Holy Ghost
 For the Rogation-days
 Of the State of Matrimony
 Of Repentance
 Against Idleness
 Against Rebellion

5. Against Gluttony and Drunkenness
 6. Against Excess of Apparel
 7. Of Prayer
 8. Of the Place and Time of Prayer
 9. That Common Prayers and Sacraments ought to be ministered in a known Tongue.
 10. Of the reverend Estimation of God's Word
 11. Of Alms-doing
 12. Of the Nativity of Christ
 13. Of the Passion of Christ
 14. Of the Resurrection of Christ
 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ
 16. Of the Gifts of the Holy Ghost
 17. For the Rogation-days
 18. Of the State of Matrimony
 19. Of Repentance
 20. Against Idleness
 21. Against Rebellion

Text (1553), re-written 1563 + 1571. Makes provision for the instruction of the people in sound doctrine.

¹ Title, 1553, *Homiliae*, Homilies; 1563, *Catalogus Homiliarum*.

² 1553, the Text ran as follows:

Homiliae nuper Ecclesiae Anglicanae per Injunctiones regiae traditae atque commendatae, plae sunt atque salutares, doctrinamque ab omnibus amplectendam continent: quare populo diligenter, expedit, clareque recitandae sunt.

Thomelies of late geven and set out by the kinges authoritie, be godlie and wholesome, containing doctrine to be received of all menne, and therefore are to be readde to the people diligente, distinctlie and plainlie.

³ 1563, *Catalogus Homiliarum*. Titles given in Latin.

⁴ Added in 1571 (the homily having just been issued).

36. ¹ *De Episcoporum et Ministrorum Consecratione.*

Libellus de Consecratione Archiepiscoporum et Episcoporum, et de Ordinatione Presbyterorum et Diaconorum, editus nuper temporibus *Edwardi VI* et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet; et nihil habet, quod, ex se, sit aut superstitiosum, aut impium.

Itaque, quicunque juxta

36. ¹ *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering:

neither hath it any thing, that of itself is superstitious and ungodly.

And therefore whosoever

ritus illius libri consecrati aut ordinati sunt, ab anno secundo praedicti regis *Edwardi*, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur,

rite, ordine, atque legitime, statuimus esse, et fore, consecratos et ordinatos.

Text (1553), re-written 1563 = 1571. Asserts the validity of Anglican Orders against (1) extreme Reformers, (2) Romanists.

¹ Title, 1553, *De Libro Precationum et caeremoniarum Ecclesiae Anglicanae*: Of the booke of Pralers and Ceremonies of the Church of Englande.

² The text in 1553 ran as follows:

Libro qui nuperrime auctoritate Regis et Parliamenti Ecclesiae Anglicanae traditus est, continens modum et formam orandi, et sacramenta administrandi in Ecclesia Anglicana: similiter et libellus eadem auctoritate editus de ordinatione ministrorum Ecclesiae, quoad doctrinae veritatem, plii sunt et salutaris doctrinae Evangelii in nullo repugnant sed congruunt et eandem non parum promovent et illustant, atque ideo ab omnibus Ecclesiae Anglicanae fidelibus membris, et maxime a ministris verbi cum omni promptitudine animorum et gratiarum actione, recipiendi, approbandi et populo Dei commendandi sunt.

are consecrate or ordered according to the Rites of that Book, since the second year of the fore-named King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites;

we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The booke whiche of very late time was geven to the Church of Englande by the Kinges authoritie, and the Parliamente, containing the maner and fourme of pralyng and ministring the Sacramentes in the Church of Englande, likewise also the booke of ording Ministers of the Church, set forth by the foresaied auctoritie are godlie and in no poyncte repugnant to the holosome doctrine of the Gospel but agreeable ther-unto, furthering and beautifying the same not a litle, and therefore of al faithful members of the Church of Englande, and chieffe of the ministers of the Worde, thei ought to be received and allowed with all readnesse of minde and thankesgeving, and to be commended to the people of God.

37. *De Civilibus Magistratibus.*

¹ Regia Majestas in hoc Angliae regno, ac ceteris ejus dominiis, summam habet potestatem, ad quam omnium statuum hujus regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis, suprema gubernatio pertinet: et nulli externae jurisdictioni est subjecta, nec esse debet.

² Cum Regiae Majestati summam gubernationem tribuimus (quibus titulis intelligimus, animos quorundam calumniatorum offendi),

non damus Regibus nostris aut Verbi Dei, aut Sacramentorum, administrationem; quod etiam Injunctiones, ab *Elisabetha Regina nostra*

37. *Of the Civil Magistrates.*

¹ The King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set

nuper editæ, apertissime testantur :

sed eam tantum prærogativam, quam in sacris Scripturis, a Deo ipso, omnibus piis Principibus videmus semper fuisse attributam; hoc est, ut omnes status atque ordines, fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive Civiles, in officio continentur; et contumaces ac delinquentes gladio civili coerceantur.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.¹

Leges civiles possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet et ex mandato magistratus arma portare, et iusta bella administrare.

Text 1553 = 1563 = 1571. Asserts Royal as opposed to Papal supremacy.

¹ 1553, the first par. ran as follows :

Rex Angliæ est supremum caput in terris, post Christum, Ecclesiæ Anglicanæ et Hibernicæ.

1563 and 1571, "the Queen's majesty," and so throughout.

² The 2nd par. added in 1563.

³ Here followed in 1553 the following :

Magistratus civilis est a Deo ordinatus atque probatus, quomobrem illi, non solum propter iram, sed etiam propter conscientiam, obediendum est.

forth by *Elisabeth* our Queen doth most plainly testify;

but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.¹

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

The King of Englands is supreme head in earth, nexte under Christe, of the Church of Englands and Irelande.

and so throughout.

The civile Magistrate is ordeined and allowed of God: wherefore we must obeie him, not only for feare of punishment, but also for conscience sake.

38. ¹ *De illicita Bonorum Communicatione.*

Facultates et bona Christianorum non sunt communia, quoad jus et possessionem, ut quidam Anabaptistæ falso jactant.

Debet tamen quisque, de his quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

38. ¹ *Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast.

Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Text 1553 = 1563 = 1571. Against Anabaptists.

¹ Title, 1553 and 1563:

Christianorum bona non sunt communia.

Christien mennes gooddes are not commune.

39. ¹ *De Jurejurando.*
Quemadmodum juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo

39. ¹ *Of a Christian man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian

ejus Jacobo, Christianis hominibus interdictum esse fatemur :

ita Christianorum Religionem minime prohibere censemus, quin, jubente magistratu, in causa fidei et caritatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio, et veritate.²

Text 1553 = 1563 = 1571. Against the Anabaptists.

¹ Title, 1553 and 1563, Licet Christianis jurare :

Christien menne male take an Othe.

² Four Arts. followed in 1553, which were omitted in 1563:— viz. 39. The Resurrection of the dead is not yet brought to passe. 40. The soules of them that departe this life doe neither die with the bodies nor sleep idle. 41. Hereticks called Millenarij. 42. All men shall not bee saved at the length.

CONFIRMATIO ARTICULORUM.

Hic liber antedictorum Articulorum jam denuo approbatus est, per assensum et consensum Serenissimæ Reginæ *Elisabethæ*, Dominae nostræ, Dei gratia, Angliæ, Franciæ, et Hiberniæ Reginæ, defensoris fidel, etc., retinendus, et per totum Regnum Angliæ exsequendus. Qui Articuli lecti sunt, et denuo confirmati, subscriptione D. Archiepiscopi et Episcoporum superioris domus, et totius Cleri inferioris domus, in Convocatione, Anno Domini, MDLXXI.

THE RATIFICATION.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *Elisabeth*, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, etc. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

—U4.

J. BATTERSBY HARFORD.

ARTS AND CRAFTS.—There can be no doubt that a spirit of understanding the worth of an old parish ch. as enshrining

the life of bygone generations and the spirit of the times past is now abroad. Men who find their old houses of pr. in need of repair do not now set about restoration, but attempt to conserve the old. Very slowly too the ch. furniture shop, as a kind of forlorn hope of the decorators of new ch. buildings, is giving way to the idea that ch. furnishings are not so much to be matters of catalogue and contract as matters of careful thought, and, if possible, should be the work of local hands, or hands at any rate with personal feeling for the beauty of God's house in the particular place where it has been built. In many parts of the country nowadays, the carving of some part of the interior of a ch. is the work of a carving class in the village. The village smith is called upon for a bit of iron-work here, the village

stone-mason for the shaping of altar steps or font there, the frontal is embroidered by some lady of the parish. All this is as it ought to be; but how has it come about?

It has come about because of a revival of interest in the forms and spirit of mediæval

2. Its Origin and History.

architecture which began to take place at the end of the 18th cent., but did not become active till near the middle of last century. The Tractarian movement, though in the first place it was an ecclesiastical revival dealing with religious theory and Ch. doctrines, soon began to concern itself with the externals of religion. The æsthetics of public worship were revolutionised; mediæval usage became the recognised standard of taste, and as an effect of this the study of the art and architecture of the Middle Ages was not only largely increased, but also lost much of the character of dilettantism it had possessed as long as no practical result was expected from it. Placed on a more scientific basis by architects, it spread amongst the clergy and educated classes of the community in ever-widening circles until an interest in Gothic art became a popular form of refined enjoyment. In the year 1846, the Ecclesiological Society was formed out of the Cambridge Camden Society; it had as its objects the study of all matters relating to ch. architecture, ritual, music, wall-paintings, and in short whatever might be held to contribute to the greater dignity and beauty of churches. Other archaeological societies with kindred aims were founded in many places, and this influence rapidly spread and gathered strength. The interest in mediæval art was thus brought out of the theoretic stage.

The result of this was a desire to rescue from dilapidation and decay a large number of parish chs. But zeal outran knowledge. Nothing would serve but to bring back the buildings to perfect completeness, and the restorer instead of the repairer was let loose, to the destruction of much of the real life and vitality of the buildings. Men were content with modern copies of what they believed the original builders had intended, and vital and most valuable records of the past gave way to modern reproductions that were often of little value. These restorers were academic in their knowledge, and often prejudiced in favour of this or that particular style of Gothic. They forgot that these village chs. were records of the life of workmen whose conditions made the buildings what they were, and who had left behind only the stones to tell us of that life. As William Morris put it in his address to the Society for the Protection of Ancient Buildings in 1884:—"We know the beauty of the weathered and time-worn surface of an ancient building, and have all of us felt the grief of seeing this surface disappear under the hands of a 'restorer.' But though we all feel this deeply enough, some of us perhaps may be puzzled to explain to the outside world the full value of this ancient surface. It is not

merely that it is in itself picturesque and beautiful, though that is a great deal; neither is it only that there is a sentiment attaching to the very face which the original builders gave their work, but dimly conscious all the while of the many generations which should gaze on it; it is only a part of its value that the stones are felt to be, as Mr. Ruskin beautifully puts it, speaking of some historic French building, now probably changed into an academic model of its real self, that they are felt to be 'the very stones which the eyes of St. Louis saw lifted into their places.' That sentiment is much, but it is not all; nay, it is but a part of the especial value to which I wish to-day to call your attention, which value briefly is, that the untouched surface of ancient architecture bears witness to the development of man's ideas, to the continuity of history, and, so doing, affords never-ceasing instruction, nay education, to the passing generations, not only telling us what were the aspirations of men passed away, but also what we may hope for in the time to come."

It is thus that Morris preached and we must plead for letting well alone. For not only do

3. Repair, not Restoration.

we feel that the surface of an ancient building, the handling of the old handicraftsman, is so invaluable to us, but we also feel that the work done under the conditions in which the old handicraftsman lived cannot be done now, and that any attempt to reproduce it must result in a lifeless imitation, and at the same time destroy for us the charm of art and the historic memorial of bygone times. "No man," adds Morris, "and no body of men, however learned they may be in ancient art, whatever skill in design or love of beauty they may have, can persuade or bribe or force our workmen of to-day to do their work in the same way as the workmen of King Edward I did theirs." If only the restorers of our cathedrals and chs. during the last sixty years had realised this, we should have had our cathedrals and chs. put into sound repair, kept stable and durable, but we should not have had to mourn the irreparable harm done to them as records of life, and thought, feeling, and history, of bygone generations of men.

If it be asked what are the differences between those who desire the restoration of our ancient buildings and those who desire their conservation, we can but reply as Mr. Thackeray Turner replied in his valuable *Introduction* to the *Notes* on the repairs of ancient buildings issued by his Society:—"The restorer professes to be able to bring an ancient building back to its original condition and appearance by faithfully and minutely reproducing all that has been lost and destroyed, and by making the new work resemble the old as nearly as possible. Now we know that the result of putting this doctrine into effect has been to rob the majority of our ancient chs. of their true expression, and to make some of them caricatures of

the old inspiration. They resemble pictures which have been repainted and improved until the beautiful evidences of age and the power of the master's hand have been almost obliterated." It is not too much to say that the restorer is a forger, and the cleverer the restoration the cleverer the forgery. And to forge demoralises, just as to oblige a man to go on making copies he does not understand demoralises the workman.

But the chief reason against this craze for restoration is one William Morris, by his careful survey of the conditions of a workman's life throughout the Middle Ages to the present day, showed clearly enough, viz. :—that the essential and joy-producing fact of a real artistic work is the personal touch of the warm hand and warm heart of the workman. This personal touch is the outcome of the spirit of the age the workman lives in, and is conditioned by his manner of life and his surroundings. The qualities and influences that made a good workman in the 13th and 14th cents. have passed away, and, till they return, the good work of that time, with its power to impress us and inform our spirits, cannot return either. If we are asked why we cannot possibly reproduce the work of the Middle Ages, we answer that the workers did their work not knowing many of them that they were artists, but having real joy in their work, and real power and freedom to express themselves and their individualities in it by the work of their hands. They understood as craftsmen what they were about. They worked not so much for pay as for love of the work and for the glory of God and the praise of their fellow-men. They worked with tools that have been superseded by machinery; they left the impression of their minds each day upon the work of their hands. But things have altered. The workman paid by contract, as the builder is paid by contract, knows nothing of the joy of putting his own soul into wood or stone, but works blindly to pattern by the piece as the architect supplies him the working drawings. It does not matter to him if the work is base or noble, beautiful or ugly. All he has to do is to get through a certain amount of work in a given time, and get his pay at the week end. We cannot then under such altered conditions reproduce mediæval originality. What we can do is to see that what is repairable or conservable of the old work should be carefully put into repair, and for any new addition that is to be made we must face the altered conditions of life and labour and leave to after generations as vital a record as may be of our own times.

And to the conserving of old buildings without restoration a very powerful adjunct has of late been introduced by using, as has been done at Winchester Cathedral, at the ch. of Holy Trinity in Hull, and on the towers and walls of Chester, the grouting machine. By means of this machine, without touching the outside skin or wall coating, there can be blown under

hydraulic pressure into the wall, which is so decayed in its interior as to be about to fall, a jet or jets of fine Portland cement of the consistency of cream, which percolates through the mass, and when it sets turns the whole fabric into a solid monolith of stone. If certain conditions of cleaning the wall stones by hydraulic pressure of water are first observed, this method, so far as the report of one of our ablest engineers goes, has never been known to fail.

But why should we so care to preserve the beauty of our old parish chs.—why should we care to have beautiful chs. at all?

4. Office of Beauty in Religion.

The answer is that the instinctive love of the beautiful in man given to us by God is conjoined with the gift of his own nature to us that makes us desire to create the beautiful, and to offer it to him who is the fountain-head of "all things bright and beautiful." Thus, men desiring to praise God feel that they can best do this by giving of their best to him in praise of the Creator. David's desire to build a temple at Jerusalem exceeding magnifical, notwithstanding that "God. . . dwelleth not in temples made with hands," and that the "heaven of heavens cannot contain" him, is linked on to the desire of Pheidias and Praxiteles when the Parthenon rose in honour of the goddess on the Athenian hill. And the desire of the merchants of Liverpool who are building their cathedral embodies one thought, to give the most beautiful things they can imagine or achieve as the works of their hands to the glory and praise of the Divine and the help of the people. It does not need to be a sacred building, that is, a building for worship, that embodies this thought. The building for the Rylands Library at Manchester, as much as the building of the chapel for the Order of the Knights of the Thistle at St. Giles', Edinburgh, is the outcome of the same desire, praise to God and the service of men.

Where the gift of the Parthenon to the people differed from the gift of the ch. of St. Pudenziana at Rome in the 4th cent., and of the Baptistery and Sant' Apollinare Nuovo at Ravenna in the 5th cent., was, that in the one the work of a slave class had reared the building at the inspiration of a master architect mind and at the cost of the leisured classes with the idea not only of honouring the goddess but of winning great glory for the city; while in the case of the chs. and those glorious mosaics of St. Pudenziana at Rome, the Baptistery and Sant' Apollinare Nuovo at Ravenna, the workers, still probably in the condition of slaves to wealthy masters, worked at a building in which they felt, as one in Christ, they had a common interest, and whose glory should not be for the municipality but for the great invisible Lord Christ, whose they were and whom they worshipped as brothers one of another. The whole idea of that early decoration was to show the Lord in glory, and to honour the saintly lives of those who being recalled to mind might inspire the worshippers to follow in their steps.

The liturgical, doctrinal and allusive combination which began in the Catacombs was carried right through to the Middle Ages with a distinctly didactic purpose. This was sometimes mysterious and symbolic, while sometimes mere representation of facts in the life and death of the Lord predominated; but the idea of a Gospel message to the heart of the worshipper was never absent.

The old saying of Quintilian that "pictures are the books of those who cannot read" was

5. The Teaching Power of Art.

really the foundation of the decoration of all the chs. from the 5th cent. onward. The movement begun by St. Nilus, of making the walls of a ch. a kind of picture Bible, gained impetus from St. Gregory the Great in the 6th cent., and his recommendation that "paintings in chs. should be used that the illiterate might behold upon the walls what they were unable to read in a book" was the basis for this decoration of chs. right up to and on through the mediæval period. The colour scheme led up to the east end and was subordinated to the glories of Paradise that were thereon depicted. It was not till the 10th cent. that the western wall was decorated, and then it was generally utilised for display of the Last Judgment and the terrors of Hell. It is to be noted that in all the early mosaics the Christ is not represented as suffering but as triumphant.

It was left for painters of the 12th and 13th cents. to depict the agonies of the Christ and to magnify the horrors of Hell. The fact was that, as religion became unhealthy, pictures became unhealthy, too. And it was not till the revival of a truer teaching by the mystics in Germany and by St. Francis of Assisi in Italy, not till Meister Wilhelm and Giotto were inspired by God to help their time, that the decorative pictures and carvings in the chs. became again healthy in tone and tender and human and true. I do not forget that Orcagna could paint, as he did in the Campo Santo at Pisa, an impressive scene of the Last Judgment that offends against no canon of taste, but I am bound to remember that Luca Signorelli at Orvieto, by his depicting of the physical torture of the damned, makes one wish that he had never been commanded to paint the subject and carry out the wishes of a hierarchy who honestly enough believed that men could be scared to Heaven by fear of Hell, though they could not be led thither by love.

One of the great helps to the decoration of chs., the building and beautifying of the houses of God throughout Europe, was

6. Monks often Artists.

the fact that the monastic life from the first, for all its austerities and sometimes for all its Puritanism, as in the case of the reformed Benedictine orders beginning with the Cluniacs of the 10th cent., insisted on using its hands. Bede tells us that in the Celtic monastery at Bangor near Chester two thousand inmates lived by the work of their hands. St. Bernard in the 12th cent.

provided that artisans who entered the order were to continue working at their crafts, and one historian of the same period, Ordericus Vitalis, tells us that, when the founder of a certain monastery bade all who joined it continue the practice of their arts, "there gathered about him freely craftsmen both in wood and iron, carvers and goldsmiths, painters and stonemasons, and others skilled in all manner of cunning work." Anyone who has visited the cells of San Marco at Florence knows how the monastic life as shown us by the hands of Fra Angelico realises the need of art and the naturalness of its demand upon the lives of men. "The mediæval artist's work," as has been well said, "exalted the practice of the crafts that produce beautiful things as not only a function of human nature, but a law of the universe at large."

The monkish craftsmen of the 11th cent. and the Gothic masons and carvers of the 13th cent. offered all they could make or do on the altar of Christian service. Theirs was the gift of beauty to the Creator of all beauty—a grateful rendering back of the boon so lavishly bestowed, the gift of skill and care to the inventive brain and cunning hand. Life without art appeared to those men impossible, and herein lies the great gulf that divides them from us; and the fact that we are content to worship in unlovely buildings, or at most to fill them with cheap upholstery and machine-made fittings, is not the result of a Puritan revolt against Romish doctrines, but arises from the fact that with us artistic work and artistic decoration are a kind of extra, a sort of varnish that rich men can pay for, and are not felt to be an inevitable and necessary part of the worshippers' lives.

We are enabled to know from the writings of an 11th cent. Ruskin, a certain German Benedictine monk, Theophilus, who was a practical

7. A Mediæval Craftsman.

craftsman in metal and wood and stone, and who expounded his views of art and artistic culture and practice in a treatise of three books entitled *Schedula Diversarum Artium*, something of the spirit to which we owe the art movement which culminated in the glories of the Gothic cathedral and the masterly perfection of mediæval workmanship. "Man," says he, "was made in the image of God, in the similitude of the Divine Artist who fashioned the world, and he is bound to make his resemblance to the Divine as real and effective as he can." Knowledge of art "is not the private possession of any one individual, but is a trust from God which the skilled person holds for the benefit of his fellows." For which reason, Theophilus declares he is ready to offer to all who desire humbly to learn, as freely as he has himself received it, all the gift of the Divine grace—this gift being the knowledge of the technical processes of the arts which he then goes on to unfold. He urges the artist "to believe that the Spirit of God has filled his heart, and will direct him by the seven gifts of the Holy Ghost."

No more effective *apologia* for the cultivation of art has appeared till Ruskin's day than the assertion of the monk Theophilus, that the love of what is beautiful is part of human nature and that the creation of what is beautiful is part of the law of the universe at large. Look at creation, he says. "It is the work of an artist, who has made all things

beautiful in their season. He has gifted you, too, with a portion of His own nature, has formed you an artist, and you are bound in service to Him to exercise your creative power and make the most of your affinity with what is beautiful. In the name of religion take up the brush and tongs and mallet, and spare not cost nor labour till the House of God that you build shall shine like the very fields of Paradise." He is urging that an abbey ch. ought in its beauty to be a match, as it were, to the beauty of the universe. "The ch.," he says, "is to be so decorated on ceiling and walls as to present the appearance of the Heavenly Garden. It will seem to be blooming with all kinds of flowers, and green with leaves and grass like the celestial fields where the blessed ones receive their crowns. The ceiling will be flowered like an embroidered robe, the wall resemble a garden, the windows send in a flood of variously coloured light." Nor will the fabric alone be decorated. The fittings and apparatus, including all the vessels for the service of the sanctuary, will be as beautiful as can be made. Theophilus is so preoccupied with his desire for beauty in decoration that his treatise speaks little about art as representative. Notwithstanding, upon the walls will be displayed, he suggests, the passion of the Lord, touching the heart of the worshipper, or the suffering of the saints will be movingly depicted. If the joys of Heaven are displayed at one end of the building, and at the other the torments of the regions of the lost, he hopes that the spectator will take cheer from the thought of good actions and be terrified at the remembrance of his sins.

Those of us who have visited the French cathedrals of Chartres, or Amiens, or Rheims, will see that Theophilus' conception of Christian art was realised with completeness and splendour in the French Gothic cathedral in the age of St. Louis, and, though we can have little conception to-day of the glory of the interiors glancing with golden colour and hung with gorgeous eastern stuffs, as St. Louis would see them, we know enough from the decorative sculpture that still remains to us in these cathedrals, or in such effigies in stone or bronze as were achieved by English craftsmen in the 14th cent.—the *Queen Eleanor* at Westminster Abbey, and *King Edward II* at Gloucester—that the idea which underlay all the magnificent work of the best mediæval time was not so much to be purely representative, as by its dignity and beauty to bring before our minds the noblest forms and the most spiritual conception of earthly beauty that could be imagined. It would be true to say that at the best time the representative element in art work was always subordinate to direct artistic expression.

We sometimes think that the destruction of the artistic beauty of our places of worship

was a necessary part of the Reformation.

8. The Reformation and Art.

The facts are against us. The vandalism that in Switzerland in Luther's time swept the Swiss chs. bare of their pictures, and in Great Britain under the title "monuments of superstition" ruthlessly destroyed artistic treasures of indescribable beauty and perfect innocence, had little or nothing to do with the art feeling of the time. The mere fact that the beauty of this art had been in the service of Rome was enough to make it *anathema*. And, though it was certain that to the Presbyterian and the Independent whatever of art was embodied in priestly vestments or altar ornament would be

anathema, and a too literal interpretation of such a saying of Christ as "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down," tended to a very narrow view of the dignity and service of art, on the other hand it is to be noticed that in Holland a national art of scriptural pictures was the immediate sequel to the adoption in that country of the principles of the Reformation. No one who has studied the paintings of Rembrandt, his pictures on religious themes from both the OT and NT, or his *Christ and Mary Magdalene* at Brunswick, or his *Christ at Emmaus* in the Louvre, or the *Return of the Prodigal Son* at St. Petersburg, or his *Christ Healing the Sick*, can help feeling that Protestantism *quod* Protestantism was not against religious art, and that it was possible, and is possible still, for a great painter to treat the person and the acts of Christ "in a spirit as far removed from mysticism on the one side as from rationalism on the other," in such a way as that the divine majesty of Christ may be as convincingly apparent as his humanity.

Doubtless with Protestantism there has come a change over the minds of men in the matter of what is and what is not healthy religious art. The "liturgical, doctrinal or allusive compositions," which began in the Catacombs and flourished in the form of pictures of the Last Things in the later mediæval period, have ceased largely to have didactic or religious significance, and are looked upon to-day chiefly of value as the embodiment of poetic thought and interpretation. Notwithstanding, we find enshrined in the pictures in St. Paul's by the late G. F. Watts that which will always appeal to the imaginative side of man and not seem out of place in our chs. Devotional pictures such as Fra Angelico painted, and in which the great Christian virtues of humility, purity and devotion are inculcated, will always speak to the hearts of men; and, though it is very unlikely with the fear upon us of Mariolatry that we should ever welcome to our chs. the great devotional pictures of the early schools of religious art in Italy, it is a distinct loss to us that the pictures expressing the special Christian temper of humility and dependence, and revealing to us innocence and love and the spirit of service embodied in Virgin Mother and in saint and angel, which help us in our homes should be banished from our houses of prayer. Nevertheless, we are bound to remember that these paintings belong to a time whose range of religious idea and whose atmosphere has passed away perhaps for ever.

When we come to a third series of paintings, the historical representations of the life of Christ or of OT or NT scenes, we

9. Art in our present Churches.

we feel that here the Ch. of our day might specially find help and helpers. In Post-Reformation as surely as in Pre-Reformation times, to bring home, with convincing force to the spectator, the personality, the significance of the acts of

Christ, the deeds of OT heroes and NT saints, is surely part and parcel of the duty of Ch. teaching. Our continually increasing interest in the facts of the past and our desire to bring before the worshippers the actualities of the scenes with which the Gospel narrative was connected demand this. And, whilst, of course, a great artist cannot do this without so secularising or modernising the scene as to rob it of its air of remoteness from the ordinary world, it is more possible for the painter of to-day, with the knowledge of history at his command, to present to us the Christ and his disciples or the heroes of Hebrew history as they were seen and known upon earth than probably has been possible at any other time. What can be done in this direction has been shown to us by the members of the Pre-Raphaelite school, Millais, Rossetti, and Holman Hunt. Anyone who enters St. Paul's and watches the crowds pause before Holman Hunt's great replica of the *Light of the World* must feel that the Ch. of our time, if it would only make an appeal for such help as the artists of our time might give, would find in such pictorial representations of OT and NT scenes a handmaid to the religious teaching of our day.

Meanwhile it is for us to do what we can, to urge upon other people to look upon a ch. interior as having a message for the souls of the worshippers. A restful sense of quiet harmony of colouring should prevail throughout; whatever of ornament is attempted should have thought in its making and be hand-worked rather than machine-made. Efforts should be made to enlist the handicraft of the neighbourhood in any decorative work. Instead of being content with some costly gift of an altar frontal from a London shop, it should be our aim to show that an altar frontal of great artistic beauty can be made of simple material in our own village. In many parts of England we now have our wood-carving classes. The work of our young men might very well be called forth under proper supervision and design to give richness to some portion of ch. furniture. One thing we must avoid, and that is sham. To plaster the walls of a ch. and to rule lines in the plaster to make it look like blocks of stone ought to be no more possible than the pasting of transparent pictures upon the glass to make pretence of stained-glass windows. But those who have the care of our ch.'s may very well be called upon to provide that whatever is of beauty in them should be visible. I have seen glorious glass in an East End window hidden or the design entirely marred by the determination of a Vicar in charge to erect a reredos against it. I have seen altar candlesticks so placed upon a re-table as entirely to destroy the effect of a fresco by a leading artist of our time and to make the whole decoration appear ridiculous.

Nor will it be out of place to urge the clergy to preserve very carefully whatever possessions of artistic merit or historic handicraft their chs. contain. Not only here, but in America,

men are always on the look-out to obtain for museums or for their own collections such valuables. On more than one occasion I have heard of clergymen, urged by pressing need of funds for some parochial purpose, seriously considering an offer for the purchase of a precious Elizabethan Chalice. A real love of handicraft and a reverence for the work of former ages would, of course, make any consideration of such a money bribe impossible. Nor are words too strong to condemn the thoughtlessness that would for present gain entirely put out of court the deed and faith of the donors of past times.

Whilst we do what we can to add to the beauty and the dignity of the interior of a ch., we are also bound to see that our churchyards

10. Art in Churchyards. are properly cared for. As matters are now, for want of this proper care, our graveyards are filled with costly monuments of stone that vie with one another in vulgarity and ugliness. No one with any sense of the beauty of line or carving, or knowledge of proportion, can help being offended as they pass through these machine-made monstrosities, for which the illustrated catalogue of the monument maker is chiefly responsible. Side by side with these, in place of living flowers, one sees grotesque floral wreaths of glass or pottery beneath glass shades that not only disfigure the churchyard but destroy the grass upon which they are laid. It ought to be possible to teach, and have the teaching accepted, that we only dishonour our friends by putting up to their memories anything that is either vulgar in suggestion or ugly in shape. Further, so far as possible, the stones used should be stones of the countryside. Thus, for example, it is neither common sense nor artistic to put up staring white marble which is perishable (for it is only glorified chalk) in a Cumberland or Westmoreland churchyard, whose hills would provide material for tombstones that are harmonious in colour with the countryside, and are in texture everlasting—for the Borrowdale slate never weathers, and a thousand years hence any lettering or carving upon it will be as clear as to-day. Nor can we too often insist that the clump of snowdrops, or daffodils, or primroses, or hyacinths, or a climbing rose, or a rose bush with its yearly gift of beauty of new life, is infinitely more honourable to the dead, and more touching as a memorial from the hand of those who plant it, than the lifeless sham flowers beneath their glass globes.

The best that we can give ought to be given to church and churchyard, if God who gave us the sense of beauty to be used to his praise is to be rightly honoured.—R4.

H. D. RAWNSLEY.

ASCENSION DAY.—See FESTIVAL, § 21; ASCENSION-TIDE (RATIONALE), § 1.

ASCENSION-TIDE, RATIONALE OF SERVICES FOR.

The Ascension of Christ is the climax and completion of His Resurrection. He could not be holden of death, and He could not be withheld from His place unto the Father: when He was risen from the dead this was His message to the Apostles, "I ascend unto my Father and your Father, and to my God and

**1.
Ascension
Day.**

your God." He tarried upon earth for forty days for definite purposes—to give proof of the Resurrection, and in the light of that victory to instruct His apostles concerning the Church. The *Epistle* (Acts 1 1-11) and *Gospel* (Mark 16 14-20) for Ascension Day tell us simply of the Ascension itself: in both narratives we have the command of the Lord as He is about to be received out of sight: He lays upon His Church the duty of converting the world. The *Proper Psalms* of this day give praise to God for the exaltation of Christ into the Heavens. The *OT Lessons* (MP, Dan. 7 9-14; EP, 11 Kings 2 1-13) gather from prophecy and history the promise and type of Christ's Ascension and dominion. In the *NT Lessons* (MP, Luke 24 44-53; EP, Heb. 4) again we have the narrative of the Ascension, and then the consequent exhortation, "Let us labour therefore to enter into that rest," "Let us hold fast our profession," "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The Ascension of our Lord is the assurance of our future place in glory: where He is, there we shall also be.

The nine days that follow Ascension Day and bring us to Whitsunday are called days of *Expectation*. As our Lord on Olivet bade His Apostles tarry in Jerusalem till they should receive the Holy Ghost, so when we reach

2.
Sunday
after.

this period of the year we are called to follow our Lord in heart and mind into the Heavens, and then to desire earnestly, and confidently expect, the outpouring of the Holy Ghost. The ministry of the Holy Ghost in the soul is the application to the personal life of the powers and influences of Jesus Christ. In the *Epistle* (1 Peter 4 7-11) for the Sunday after Ascension Day, St. Peter enjoins that the spiritual gift of every man should be so occupied and exercised as to glorify God. The *OT Lessons* (MP, Deut. 30; EP, Deut. 34 or Josh. 1) promise mercy to the penitent, and show us that the choice of good or evil lies within our power: by the right use of will we may claim life. It is not God that condemns or forgets any man: the gift of God is offered to our capacity to receive it: the Comforter will dwell in all hearts that have been opened to the love of the Redeemer (*Gospel* John 15 26-16 4). It is necessary that we learn that the upward look of the expectant soul is away from the things of this world; it is a rejection of all that would divert the heart or will from God. We must be one with the Psalmist, "I will direct my prayer unto God and will look up."—G36.

J. WAKEFORD.

ASCETICISM.—A. is a word employed in two senses. In the broader sense it means "the theory . . . of the means . . . by which a complete conformity with the Divine will may be attained" (*Cent. Dic.*). In this sense it is "nothing else

than an enlightened method adopted in the observance of the law of God through all the various degrees of service, from the obedience of the ordinary believer to the absorbing devotion of the greatest saint" (*Cath. Encyc.*, s.v.). Thus, A. is contrasted with **FASTING** as a principle is with a practice. A. is ethical and has to do with the moral virtues, fasting is a practice adopted among others as a means in the effort to attain perfection. Moreover, A. as a principle is permanent and constant, fasting is temporary and occasional. The use of the word in this sense is found in the Fathers. Clemens Alex. calls Christianity an *ἀσκησις*, so, too, Lucian the Martyr is termed a great *ἀσκητής* (*Syn. Scr. Sacr.*). Cyril of Jerusalem gives this name to persons frequent and earnest in pr., while in Cyril of Alexandria *ἀσκησις* is synonymous with self-denial (*In Joan.* 13 35). Thus, A. in its broader sense is practised by all who through desire to follow more perfectly the way of God, or for the sake of the extension of the Kingdom, practise self-control whether by fasting or abstaining from alcohol or certain forms of entertainment, or by perseverance in pr. and devotional exercises.

More properly, however, the word designates a special withdrawal from the world in order to

2. In narrower
sense.

cultivate a higher degree of sanctity (see Lecky, *Europ. Morals* 1 136), and the adoption of austere practices, such as celibacy, insufficiency of food, warmth, sleep, etc.

Such withdrawal was practised in other systems than the Christian, as e.g., by the Ebionites, Buddhists. It became common in Christianity after about 150, when the Church was largely influenced by the Gnostic idea of the inherent evilness of matter. The *Apostolic Canons*, however, strongly oppose this sentiment as a ground for Asceticism.

The result was the growth of Monasticism, which tended to an individualistic cult of soul development. In the 4th cent. the coenobitic life became popular, and such communities were called *ἀσκητήρια* (Socrates, *HE* 4 23).

In its narrower sense A. "rests upon a two-fold morality, one expressed in precepts of universal obligation for the multitude, and one expressed in counsels of perfection intended only for those more advanced in holiness" (*DCA*, s.v.), leading to two doctrines, (1) of distinction between ordinary and advanced Christians, which is foreign to the NT (see Gwatkin, *Early Ch. Hist.* 1 244 f.), and (2) that the passions are to be extirpated rather than controlled. It is self-control that is aimed at in fasting (see *Homily on Fasting*, pt. 1). Undoubtedly A. in its more rigid sense is often adopted as productive of merit, while the Church of England in the *Homily* quoted states that to fast "with this persuasion . . . that our fasting and our good works can make us perfect and just men . . . is a devilish persuasion." Fasting, in a word, differs from A. as a practice from a principle, as what is occasional differs from what is constant, and as a means of promoting

self-control, prayerfulness and penitence from a method of acquiring merit or perfection.—K3'.

J. R. DARBYSHIRE.

ASCRPTION.—The Act of Praise with which it is usual to conclude a Sermon. The custom of concluding a Sermon with an Act of Praise is very ancient. In St. Chrysostom's time the Sermon was prefaced with the versicle and response, V. "Peace be with all," R. "And with thy Spirit," and was closed with a doxology to the Holy Trinity (see Chrysostom in Col. 33, and conclusions of his Homilies).—X2.

LUCIUS SMITH.

ASH-WEDNESDAY.—See LENT, § 3; LENT (RATIONALE), § 1.

ASSESSOR.—One who sits with a judge to advise him as to questions of fact and usage. The history of the subject was discussed by Abp. Benson in *Read v. Lincoln*, L.R., 14 P.D. 88. The judicial Committee of the Privy Council is not to hear any eccles. case save in the presence of three episcopal A.'s. A.'s sit with the Bp. in proceedings under the CHURCH DISCIPLINE ACT, 1840, § 1, and three clerical and two lay As. sit with the Chancellor under the CLERGY DISCIPLINE ACT, 1892, § 2, 3. For rules, see *Stat. Rules and Orders* (1904) IV. *Ecc. Court*, E. 61-109.—A5.

R. J. WHITWELL.

ATHANASIAN CREED.—See QUICUNQUE VULT.

AUGSBURG CONFESSION.—This was the first of all the Reformed Confessions of Faith, and is a universally authorised formulary in all Lutheran Churches to-day. It was drawn up by Philip Melancthon, on the basis of the Schwabach Arts., which had been compiled by Lutheran divines in 1529, after the failure of the Conference at Marburg had shown the irreconcilable differences between the Swiss and German Reformers on the subject of the Eucharist. After having been carefully revised by Luther, it was signed by all the German Protestant princes who were assembled for the Diet of Augsburg in 1530, and there read in the presence of the Emperor Charles V. It consisted of 29 Arts., which are divided into two parts, the first dealing with the cardinal doctrines of the Christian faith, and the second with ecclesiastical abuses. Its tone was most moderate, aiming at a return to the faith of the Early Fathers, while protesting strongly against the innovations of the mediæval Schoolmen on the one hand and of the sectaries on the other.

It exerted an indirect but important influence on our English Articles of Religion, for the "13 Arts.," which were published in England in 1538 as a result of a conference between English bishops and Lutheran envoys, were based almost entirely on it, and these again formed the groundwork of many of the 42 Arts. of 1553, which are so largely identical with the Elizabethan Articles now in force. Thus, the teaching contained in the recognised standard of doctrine of the English Church, with the notable exception of that on the Sacrament of the Lord's Supper, is largely based on the Lutheran Confession of Augsburg; as many as eight of our present ARTICLES being distinctly borrowed from it, while in some cases the phraseology is almost identical.—U4.

G. FOSTER CARTER.

AUMBRY.—A cupboard, generally on the gospel side of an altar, used to contain the altar

plate, etc., vestries being seldom provided in ancient parish churches. The aumbries sometimes found in the east walls of old chancels may have been designed to keep relics in; it is less probable that they were used for the Reservation of the Sacrament.

A few churches have tall narrow aumbries, usually in the nave, suitable to contain banner staves and the staff of the processional cross; other examples of aumbries are long and low, as if intended to hold spare altar candles.—K5.

C. A. NICHOLSON.

AUTHORITY.—One of the "notes" of Religion is A. The word of the prophet or preacher, the ritual formula or

1. A. a Note of Religion.

ceremonial act or semi-judicial utterance of the priest, the dogmas, rules and customs of churches and religious orders, the doctrines and precepts of sacred books, the shrines and temples hallowed for worship—all these variously illustrate the claim that Religion properly carries with it A. Even where no religious system exists, only an unorganised religiosity, the beliefs which it reflects exert a solemnising influence, however vague they may be or infrequent in practical effect. If we extend our idea of Religion so far as to define it as a reverential relation to a Being above ourselves, the element of A. persists up to the vanishing point of Religion itself.

In the sense in which the word has just been used, A. is that august force discerned as

2. Two kinds of Authority.

resident within the true and the good, constraining the mind and binding the conscience. It is an inner power influencing belief and action. But besides this use of the term A. (without any article), we also speak of "an authority" or "authorities," and of "authority" in a lower sense, as a general term for the influence of various external authorities. And most of the difficulties which have arisen in connection with A. have sprung from a confusion between the two kinds, or an illegitimate identification of one with the other. The two may be contrasted as inward and outward, as absolute and relative, as final and provisional, as divine and human, the first immediately recognised, the second mediately communicated.

But, before elaborating further this contrast, it is important to observe that although Religion

3. Spheres of Authority.

(and under RELIGION [see that art.] Morality is included as implicit religion) has a peculiar A., yet the other sides or directions of man's fourfold activity as a spiritual being are not without their appropriate foundation in A. of the higher kind. Beauty *dominates* the soul of the artist, the poet, the musician. Truth *masters* the mind of the historian and philosopher. Utility speaks to the inventor, the trader, the statesman, with an *authoritative* accent, "This works better than that." All discussions and controversies in these realms are meaningless unless the disputants possess faculties which can, after proper training and upon sufficient data, obtain the judgment of a Supreme Court of the spirit, from which there is no appeal. So Religion only has

transcendent A. because its sphere transcends the spheres of Business, Research, and Art. At the call of Duty, that is to say, a man is bound to renounce pleasure or gain, enlargement of knowledge, or æsthetic cultivation, which without such higher call would have made unhindered appeal to his will.

It may be useful next to notice that A., in the lower sense of an external regulative force,

is an indispensable factor over the whole range of man's life of thought and action. Without this all-pervading atmosphere of A. civilisation would crumble to pieces in a generation. So it is in no exclusive sense that A. must be pronounced indispensable to the Christian religion. Some of its uses may be indicated.

1. First of all, it is *educative*. The achievements of the past can only be safeguarded by summarising them in propositions and rules which can be readily taught, or by embodying them in traditional practices and observances which can be easily imitated.

2. It also *economises* effort. We cannot all investigate everything or test it experimentally for ourselves. So we take all sorts of things on trust, on the A. of others. A. is a labour-saving device, by which we are able to *use* the results of many toilers' work. We rely on the A. of the experts.

3. It makes *co-operation* possible. If people are to work together, some basis must be settled on which they are to act. Political and business organisations are absolutely dependent on the formation of laws and institutions possessing recognised Authority.

4. It is a *uniting* influence. We have only to think what social life would be without any accepted code of manners, bearing real if undefined A., to pass to the inference that in worship, for example, some measure of uniformity required by A. will be necessary if Christian fellowship is to be a reality.

5. It is an agency for *peace*. If there be no tribunal, the A. of which is generally recognised, disputes and differences, which in their earlier stages might have been settled, will harden into party badges separating hostile camps.

6. A. is needed for *discipline*. It must needs be that offences come, but woe betide the society in which offences against morals or good order are committed with impunity, because no executive A. has sufficient power to intervene.

Something more needs to be said in order to make clear the essentially *practical* nature of all external A. It is a non-rational,

though by no means necessarily irrational, force. It acts as such within the personal life of the individual. He may bow to A. in advance of, or as a labour-saving substitute for, or in opposition to, his intelligent judgment upon the situation. As a learner he constrains himself by an act of will to *assume* that as true or useful which he expects he will soon prove to possess the quality of truth or utility. He frames or adopts rules, and

forms or picks up habits, which enable him to come to conclusions or take action without thinking out afresh the steps on which they were based. All he asks is that the course he follows shall *work*. We are all in this sense pragmatists over large tracts of life. Finally, the ordinary person constantly allows custom or prejudice—both forms of A.—to outweigh plain reasoning which, if the balance had not been loaded by A., would have determined the decision. We save our reasoning powers for new and important questions by confining caprice within a close network of authoritative regulations, self-made or borrowed. Then, one fine day it may be, we wake up to find ourselves prisoners.

It is even more obvious in the case of organised societies, such as a Church is, that this kind of

A. is a practical and non-rational force.¹ Just because it is external, it can only affect the outside of

the persons whom it affects. Fear of the stake may force a written or spoken recantation, but will not alter the heretic's views of truth. A rubric can only require the *recitation* of the *Qui-cunque Vult*, it cannot secure agreement. The Elizabethan bps. might enforce the wearing of the surplice, but they could not ensure approval of it; indeed, several of them were personally opposed to it on rational grounds. The fact simply is that, when a form of words has to be drawn up to express the common convictions of many, or an order of service or a ceremony or an ornament has to be sanctioned as a channel or instrument of common devotion, or some administrative or financial scheme has to be resolved upon for general adoption, or a particular style of architecture has to be chosen for a new church in which many subscribers are interested, in each and all of these cases a resort to A. is necessary. It may be a single arbitrator, or a majority of some body, or a pair of expert assessors, or the King in Council, or the bp. of the diocese, who is the deciding A., but the principle is the same. The grounds of the decision may be entirely rational, but, when the decision has been made, the appeal of external A. as such is to the will.

If, however, it is important to distinguish between the two forms of A., it is equally necessary to see that there is an intimate

relation between the two, and to understand clearly what that relation is. That there is such a relation is proved by the decay of A., where doubt or disbelief has arisen as to whether some external A., sacred book or rite or priesthood, rests on any higher A. The Gods of Hellas are now but names, because

¹ Cp. Thorndike on *The Service of God at Religious Assemblies* (Works I 225), where he points out that though St. Paul gave reasons for rules about worship, yet "because it is not possible that matters of this nature should be put past contradiction and dispute by constraining reasons issuing from the mere nature of things, and yet the quiet of the Ch.—on which the edification of it dependeth—requireth that this should be out of dispute," he states (1 Cor. II 16) "a general rule for the Ch. to follow, that in matters of this indifference the custom of the Ch. is to be preferred before our own reasons."

the stories about them came to be recognised as untrue and directly or indirectly immoral. Dissenters join the Ch. of Eng., not always because their religious and eccles. convictions compel the step, but not infrequently because the forms of worship sanctioned by the A. of custom or prescription in the chapel seem æsthetically unworthy, or because the denominational system does not work well in practice. The criterion of intrinsic worth, that is to say, is applied in one direction or another.

External A. is then always ostensibly based upon internal A., and in the long run can only

2. Appeal to Experience.

hold its ground, if it can establish, in response to challenge, its claim to echo the inward voice. The appeal lies to the experience of reality. After broadening the basis of judgment, and bringing the point in doubt into comparison with the most relevant data available, the question has to be asked whether it authenticates itself to the judge who sits within the soul. Only when authorities can be at suitable times and by fitting persons arraigned before the bar of Authority, can these be trusted wholesomely to influence belief and conduct. The appeal must be at suitable times. All questions cannot secure satisfactory treatment simultaneously. Problems grow ripe for solution. There is a time to rest in venerable human authority: there is a time to go behind it to the ultimate Divine Authority. So the appeal must be made by suitable persons. There are broad issues which average minds can properly judge *when* they have been sifted by trained minds of special capacity and knowledge, but not before. There must be a proper trial, and the jury must be fit.

The appeal lies to the experience of reality. And the starting-point must be the experience of reality by the individual. If we

3. Master and Disciple.

press back our thought about the rise into consciousness of any new revelation of truth or goodness, we arrive at a moment or a period in the life-experience of some elect soul, in which the vision has been vouchsafed. Abraham, Moses, Isaiah, St. Paul, St. Athanasius, St. Francis—these may serve as representative names. But what they have received, they must share. So around each gathers a group of imitators or disciples. The prophet, hero, or saint inspires the Ch., and in this way the revelation grows in certitude, and becomes lodged in history. Yet the process is essentially the same. The disciples do not see the vision till the masters depict it. But, when it has been shown them, they—if they be genuine disciples—*recognise* it sooner or later as authoritative, just as the masters did. Here, however, a risk arises. They who have been shown some constraining vision by one whom they hail as master are tempted to fall into hero-worship. They set him on a pinnacle, and take all his sayings for true, and all his counsels for right. At this point comes in the testing value of the wider Ch. Those who are not under the glamour of the master's personality and

presence, sift out the gold from the dross in the crucible of their experience, and so the best only prevails; unless, indeed, the uninspired *dicta* gain from a powerful organisation an A. for the time irresistible. It may then be long ages before the error be eliminated. Another risk arises from the necessarily imperfect *form* in which the vision is both perceived and communicated. There is no heavenly language of perfection, in which the soul can recognise and receive infallible messages from God. As the Rabbis used to say, "The law speaks with the tongue of the sons of men." The resources of an undeveloped language have to be strained to express what no one has tried to express before. The risk is obvious that the husk may be mistaken for the kernel, the necessary wrappage of illusion and defective expression for the final embodiment of a perfect vision. A long line of inspired interpreters is, accordingly, needed to rescue truth from the distorting hands of well-meaning A.; and the function of the contemporary Ch. in welcoming the convincing interpretations and rejecting the unsound is equally obvious, whether its A. be expressed by undefined acceptance or refusal, or by synodical or other pronouncement.

That successive generations of disciples shall have any confidence in going back to the original

10. Function of Literature.

utterances of the masters is made possible by the art of writing. A sacred literature is, indeed, a necessity to a religion in which revelation has become articulate. Such a literature is itself a product of A. The master or one of his disciples collects his words into a book, with the intention that they shall carry weight. An adherent gathers the memories and traditions of the community or of some well-informed individual or circle, and records them in a connected narrative, in which the being of God can be discerned through His saving deeds, and the nature and calling of man taught by pattern. So, too, those usually less immediate products of inspiration, the ordinances and rules of law-givers and administrators, and the maxims and reflections of sages, find permanent record, that their authoritative guidance may mould later lives. Presently this combined record gains A. of a general and inclusive kind for itself. The influence of tradition and the direct kindling power of *parts* of the material so preserved create a presumption that the whole is equally authoritative.

The OT is a library of sacred books which illustrates this description. It is not unique as a record of the religious experience

11. The OT.

of a people, for other races and countries have their Bibles. But even the earlier Testament of the Christian Bible is supreme and unapproachable in value, at once for its actual contents and intrinsic worth and for its providential relation to the NT. It was the concentration of the leaders of Israel on the religious life of the people which humanly determined the Divine impress left upon the surviving literature of Israel. Hellenic Art, Roman Order,

and Hebrew Religion, each represented the efflorescence of some real factor in the human spirit. The finest fruit of OT religion is by common consent found in the Psalter, which serves still as the constant vehicle of Christian devotion. Those who cannot recognise that the Hebrew psalmists have received a real revelation from God will never be persuaded about any revelation. (For some remarks on the religious value of the OT narratives, see HISTORY.) But for the Jew it was the Law which first gained regulative A. in his religious life, and which has ever since retained the supreme place in his regard.

Yet for Christians large tracts of the Law, regarded by the Jews of our Lord's time with the profoundest veneration, have lost

12. The A. of all binding A. and possess only historical and illustrative value.

The reason is that in between the two Testaments came He who spake with "A., and not as the scribes." Now the scribes were always quoting Scripture, so this contrasted A. could not be derived from the OT. Indeed, Christ's treatment of the OT was always marked by reverent freedom, the freedom being at least as noticeable as the reverence. Moreover, when challenged with the question, "By what A. doest thou these things?" he pointedly avoided naming any external A., however august, as the ground of his teaching or work. Throughout He seemed to rely on the self-evidencing nature of truth and right to authenticate His words and acts to all who had ears to hear and eyes to see. He simply said things, and they went home. His own A., even, was rather that of an unimpeachable witness than of an ultimate A. And if he used such an expression as, "But I say unto you," in contrast with, "It was said to them of old time," it is not because he meant to stifle doubt by an *ipse dixit*, but to call attention sharply to the contrast of substance. In the latest, the spiritual Gospel as it has been called *par excellence*, Christ says emphatically, "The words that I say unto you, I speak not from myself" (John 14 10); but He gives the clue to the meaning of this when He says with equal emphasis, "The words that I speak unto you, they are spirit and they are life" (John 6 63). With other leaders and teachers the words and acts which carry any peculiar A. stand out as exceptional, from a background of ordinary life carrying no special weight. But all the Gospels present to us our Lord as investing his lightest act and word with an A. which His disciples never thought of questioning after they had once accepted Him as Master; and one of the evangelists reports Him as crystallising this implicit claim in the words, "I am the way, the truth, and the life." After His Ascension this unbounded A., already recognised, found its justification in the growing fulness and clearness of the apostolic teaching as to His Person. The living, actual A. of the historical Jesus, reflected in the whole-hearted faith and devotion—in the life, that is to say—of His followers, was

found to carry with it conclusions to which it imparted its own note of certitude. There were controversies in the Apostolic Church, but there is no trace of any dispute about the supreme A. of Jesus Christ, or about the reality of that Incarnation of the Son of God which all saw behind the spiritual force of Love and Wisdom that had entered so unmistakably into their experience.

It has not been necessary to have recourse to any conception of A. differing in kind from that

13. His A. previously described in order to represent the A. of Christ. He came not to destroy, but to fulfil.

He preached no new God, but manifested more fully to His countrymen the God of Abraham, Isaac, and Jacob. He set up no new ideal of goodness, but disentangled the supreme principle of Love to God and man from all minor or temporary applications and embodiments of it, and He lived out the ideal in its perfection. By successive instalments of revelation (*πολυμερῶς*), and by widely differing forms of idea and institution (*πολυτρόπως*), God had long ago spoken unto the fathers of the Jewish Church by means of the awakened ears and cleansed lips of a line of elect souls (*ἐν τοῖς προφήταις*), men of imperfect life, and of partial and intermittent vision. Now, in the apostolic days, at the culminating epoch of the whole earthly dispensation (*ἐπ' ἰσχύου τοῦν ἡμερῶν τούτων*), He had spoken unto the faithful in the words and deeds of One who was no servant among many, but a Son without peer (*ἐν υἱῷ*), the Heir of the future (*κληρονόμον πάντων*), the supreme Actor in Creation (*ὃς οὐ καὶ ἐποίησεν τοὺς αἰῶνας*) and History (*φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*), the Radiance of the Divine perfection (*ἀπαύγασμα τῆς δόξης*) and the very Mould of essential Godhead (*χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*), who could make purification of sins for others (*καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος*, Heb. 1 1-3), because he needed none for Himself, though tempted like the rest (*πειρασμένον κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας*, Heb. 4 15). Here in compact fulness of expression we find the witness of the NT summed up.

According to this witness, with which it is hardly necessary to prove that the PB is through-

14. Function of the NT. out in explicit agreement, God gave to the world in the Person of His

Incarnate Son a perfect Mediator or Expression of His Being and Will within the self-imposed limitations of His real Humanity. But, for us in the 20th cent. after Christ to be in a position to rely upon His A. to reveal God to man and to reconcile man to God, we need, in accordance with the rule stated above (§ 9), trustworthy records. This is what gives its supreme importance to the Bible. In the NT is contained very nearly all that is known of the Historical Jesus and His immediate followers. In another art. (BIBLE IN PB) something is said of the reverent dependence of the compilers and revisers of the PB upon the Bible in every

part of their work. Here it is enough to remark that the Eng. Ch. has never attempted to *give* or *lend* A. to the Bible. It has simply *recognised* in it the A. of Him who not only shines out in the NT as the Light and Life of the world, but, having been discovered there, can also be discerned in the OT as mysteriously active during the time of preparation.

The A. of the Bible is then undeniable and indispensable. But it has yet to be related to

15. A. of the Bible.

two other seats of A., the Church and the individual. Here, as elsewhere, mischief has resulted from pressing the different meanings of convenient terms so as to create an unreal opposition. The Bible is but a collection of extracts from the book of universal experience: it is an anthology from the endless roll of unfolding reality. Its value lies in its being a selection of what man needs most and longest to remember. The experience which it records is the experience of individuals. But these individuals made up a Church. The Bible is the Word of God in the form given to it by the individuals who received it for communication to others, and containing just those books which the Church recognised as entitled to Canonical A. Its supreme A. is not distinct in kind from the A. of the Church or the individual, but arises from real, historical causes. The OT, as a matter of fact, records the direct historical preparation for the Christ, it was used and built upon by our Lord Himself, and it was taken over as authoritative by the Christian Ch. It can therefore never be superseded. Other sacred books may be found to carry with them a certain amount of A. from the occasional value of some of their contents. But the OT has a *necessary* place among the authorities to which Christians turn.

It is clearer still that the NT must rank highest of all external authorities. It reflects, with a degree of fidelity very rare in literature of a similar kind, the impression made by Christ upon the eye and ear-witnesses of His acts and words. It records what the first generation of disciples reported that He said and did. But it goes further than this. Though our Lord is never described as writing, except in the dust, He made unmistakable allusion to the Spirit of God as continuing and completing His work of guidance and revelation. And the Acts, Epistles, and Apocalypse, however much they add to the Gospels in the way of application, interpretation and supplement, are for the most part obviously regarded by their authors as truly conveying teaching and testimony received from above, and are expected to be received as authoritative by the readers. The doctrines, the ethics, the ritual, and the organisation of the entire historic Christian Ch. have been based upon the assumption that the apostolic writings have this authoritative character.

16. A. of the Church.

Any exaggerated claims to A. on behalf of the Ch., as compared with Holy Scripture, are implicitly and explicitly rejected in the PB and Arts.

"God's word written" (Art. 20), so far as it has settled anything, cannot be overridden by the Church.

So Bp. Gore (*The Body of Christ*, 2nd ed., p. 224) has pointed out that "Christ has guaranteed the permanence in the world of the grace and truth which came by Him. But He never came near to guaranteeing His Ch. against misuses of eccles. A. akin to those which rendered the scribes and Pharisees and chief priests so wholly inadequate for the fulfilment of their Divine function. Thus, when we see the authorities of the Christian Ch. at any period ignoring the real appeal to Scripture as at once the motive and the limit of their dogmatic action, we are much more than justified in appealing back behind them to that on which we all alike rest—the foundation of the apostles and prophets. And if we find cause to mistrust eccles. A. in a few instances, this tends to modify our whole attitude towards it. It comes to occupy a place in our minds—in our whole idea of religion and the Ch.—proportionate to that which it seems to occupy in the mind and teaching of Christ—that is to say, we recognise its reality and its function in the order of the Ch.; but we can never regard it as absolute and final, except when it can justify its action or utterance by the appeal behind itself to the Word of God—the record of the original apostolic teaching."

We have already seen that this need not involve any disparagement of the *kind* of A. possessed by the Ch. It may be taken as merely a frank recognition of the overwhelming *degree* of A. possessed by the apostolic Ch., as:—(a) closest to the fountain head of A., Christ Himself; (b) receiving and transmitting the revelation from leaders chosen by the Master Himself; (c) exercising a unique formative influence upon the Ch. of all the ages; and (d) in a peculiar sense "unspotted from the world." The A. of the Ch. has still an immense range over all matters not settled in terms by Scripture. It is not however infallible in any sphere, for great historic Churches have "erred, not only in their living and manner of ceremonies, but also in matters of Faith" (Art. 19). Art. 34 also expressly reserves to the local Ch. (cp. RITUAL, § 6) full A. in regard to rites and ceremonies. From the reference to particular local Churches in Art. 19, it might be inferred that "the Church" of Art. 20, which "hath power to decree Rites or ceremonies, and authority in Controversies of Faith," is also the local Ch., as in Art. 34, but the point is not made clear. (See further, DOCTRINE.)

Few things are more desirable than a better understanding as to the A. of the Ch., but on few points has there been wider diversity of opinion. On the one hand, such solemn words as those of our Lord, "As my Father hath sent me, even so send I you," have been interpreted as lodging in the apostolic body and their successors a plenary power to define truth, control the dispensation of grace, make laws, and govern the faithful, all this being from above, with or without some more or less effective synodical system for securing the assent of the main body of the Ch. On the other hand, any little group of persons, professing and calling themselves

Christians, and meeting together in virtue of the promise to the "two or three," has been declared to possess, as a religious democracy, full autonomous A. The question is further complicated by the necessity, not peculiar by any means to "established" churches (see ESTABLISHED CH.), of relating together the State and the Ch. as co-existent authorities.

It is perhaps enough to point out:—(1) that the PB is one long assertion of A.; (2) that as such it is in the main the re-assertion of the A. of the Bible and of the older Ch. of which the Eng. Ch. is by unbroken continuity of life the

17. The PB's Claim to A.

direct heir; (3) that its characteristic use and encouragement of learning and references to antiquity express a profound reverence for A. as garnering the experience of the past; (4) that the actual freedom exercised in relaxing, modifying and supplementing the authoritative mediæval system in all spheres constitutes a very powerful claim of A. for the living Ch. in those groupings in which at any time it finds itself historically organised; (5) that, large as may be the scope of matters to be settled on grounds of policy, the controlling grasp of principles is recognised as a fundamental condition of the valid exercise of A. (see, e.g., RITUAL, §§ 2-5); and (6) that it is judged expedient, wherever practicable, to associate together the authorities of the Ch. and the State. It may be added that, though the Eng. Ch. no longer claims to enforce her A. upon all the citizens by coercive jurisdiction, she has never formally withdrawn her assertion of that A. as a moral and spiritual force.

At this point it is necessary to call attention to certain qualifications, forgetfulness of which has caused difficulties only second, if second, to those occasioned by confusions about the kinds of A.

18. Degrees of Authority.

referred to in § 2. These qualifications relate to the *degrees* of A. That such degrees exist has been already implied in the general distinction drawn in § 9 between master and disciple, in the descending scale—Christ, the Bible, the later Ch.—and in the discretion exercised in the retention or rejection of different elements in the mediæval system. But the recognition of degrees must be carried further. If the express words of Christ may properly be set apart from the rest of the NT, are all His words, as they stand, of equal A.? Can disputable deductions from enigmatic phrases have equal weight with the "first and great commandment"? Can doubtful interpretations of parables outweigh clear unfigurative sayings? Can single sentences bear the same weight of A. as large groups of repeated or consentient utterances? Again, seeing that our Lord disclaimed the function of pronouncing judicial decisions, are we to suppose that His utterances about divorce were meant as legislative enactments binding those to whom His Spirit was promised? These are important questions, to which different answers are being given. Similar questions would bring out the existence of *degrees* of A.,

not only between one A. and another, but within the dicta of all the other several authorities.

For the individual Christian the matter may easily appear more difficult than it is. When once it is seen to be illusory to seek

19. A. and the Individual.

for an external infallible A. (see further, KNOWLEDGE), whether book, person, or society, the foundations may seem to be shaken. But when it is remembered that in all other realms of human thought and life we get on without any such infallible A., and only find occasional inconvenience from the lack of it, when we deal with unsettled points of detail or novel problems, we are reassured. The English Churchman is in a somewhat peculiar position. On the one hand, no Ch. in Christendom has ever sheltered so wide a variety of doctrinal types. Its customary standards of ceremonial are diverse. Its members differ largely on current moral issues. On the other hand, all find in the Catholic Creeds the accepted expression of their common faith. All start from the same definition of duty to God and man. All reverence and use the Bible. All nourish their devotional life upon the PB. All carry on their work, their worship and their studies under a continual current of criticism, only partly unfriendly and injurious, which ensures that, by a wide and searching appeal to the experience of reality, the sound is being increasingly sifted out from the unsound. So the individual is well advised, who rests his soul firmly upon those great rock-foundations of faith and duty to which the Incarnate Word, the written Word, and the Spirit-bearing Ch. point with consentient witness, and to estimate other parts of the structure of his religion according to the *degree* of A. which they derive from the more or less clear teachings of his authorities. On minor points of belief and practice he will gladly adopt, as the basis of his thinking and acting, guidance offered him in books or sermons and instructions by men whom he has learned to know and trust. As he grows older, he will find that increasingly he believes and lives as he does, not merely or mainly because any human A. has told him, but because he has found the witness within himself. He will also probably have come to hold his judgment in suspense about many points on which he was once confident.

The PB makes reference to the A. of the Sovereign as derived from God, to the A. of Royal officers and of Parliament, and to the A. of the Ministry. The Arts. refer to the A. of the Canonical books (Art. 6), and of the Ch. (Art. 20).

For A. in matters of faith, cp. DOCTRINE, KNOWLEDGE, SCRIPTURE; for the A. of the Ministry, see APOSTOLIC SUCCESSION and ORDERS (HOLY); for A. over worship, cp. RITUAL, CEREMONIAL, etc.; and for the exercise of A., see ORDER. Hooker's *EP*, bk. i, is still the best older treatment of the general question. There is no standard modern work on the subject, but cp. Strong *A. and the Principle of Obedience*; Headlam, *A., Reason and Revelation*; Illingworth, *Divine Transcendence*.—U.

G. HARFORD.

AVE MARIA.—See MARY, THE BLESSED VIRGIN, § 2.

BANDS.—Two small oblong pieces of white linen fastened round the neck and falling under the chin upon the breast; originally, the falling collar of olden time. In France, under K. Louis XV, they were changed to black bordered with white, and are so worn in the present day abroad as part of the outdoor dress of the secular clergy. B. are not confined to the clergy.—R3. V. STALEY.

BANDS, CHURCH.—In the early Christian Ch. the instruments employed for accompanying the voice were the ten-stringed *Psallery* and the *Kithara*, a development of the lyre. For these, no doubt, the use of somewhat similar stringed instruments in the ritual of Solomon's Temple furnished sufficient precedent; but at the close of the 7th cent. the organ was adopted for eccles. purposes by Pope Vitalian, and throughout the Middle Ages was recognised by Holy Ch. as "the only instrument of musyk in proses, sequences, and ympnes," though on solemn and festal occasions the minstrels and waits were also permitted to exercise their craft, materialising, in fact, the thought of universal praise expressed in the quaint carvings of angels and musicians still to be seen on corbel, gallery, and screen.

To the Reformers of the 16th cent. such displays were naturally distasteful, and according to Queen Elizabeth's Injunctions (1559) a "modest and distinct song" was to be used in all parts of the Common Prayer, "so that the ditty may be plainly understood." To these requirements Tallis, Byrd, Bull, Gibbons, and other distinguished composers of Elizabethan and early Stuart times, conformed their music. It is interesting, however, to observe that in many of the new statutes granted to cathedral bodies by Henry VIII provision was made for payment of wind instrument players as well as of an organist. At Canterbury, for instance, two cornett¹ players and two sackbut players were appointed to support the voices of the singers. The same appears to have been the case at York, Westminster Abbey, and Durham; while payments for such instruments—as in 1595 "for the Chappell of Trinity College, Cambridge"—show that their use was not confined to cathedral purposes.

The Puritanical zeal of the Commonwealth vented itself with unrestrained fury against all such abominations, and organs as well as the humbler accompaniments of ch. music were scattered or destroyed. So thoroughly was the work carried out, that in the majority of our parochial chs. more than a cent. elapsed before instrumental music was again heard within their walls. With the cathedrals and large town chs. the case was somewhat different, and, upon the restoration of the

Anglican service, skilful organ-builders like Dallam, Loosemore, "Father" Smith, and Harris were busily employed in repairing the mischief. The old cornett was also used for a time, partly to assist the boys' voices, which were inadequately trained; but the Gay Monarch with his taste for French fashions could not appreciate the stately English music, and, in 1662, Evelyn, after attending the Chapel Royal, notes in his Diary: "Instead of the ancient, grave and solemn wind music accompanying the organ, was introduced a concert of twenty-four violins between every pause after the French fantastical light way, better suiting a tavern or a playhouse than a church. This was the first time of change, and now we no more hear the Cornett which gave life to the Organ; that instrument quite left off in which the English were so skilful." Such instrumental accompaniments were introduced into several of the cathedrals, as St. Paul's and Lichfield, and, although Purcell's anthems with short symphonies for stringed instruments were mainly written for use in the Chapel Royal, Boyce and the Ch. composers of the first part of the 18th cent. were often able to command the services elsewhere of a large orchestra as well as the organ.

In the country chs., however, no such opportunities existed. Thomas Mace, when speaking of Parochial Musick in his *Musick's Monument* (1676), laments the want of organs and the difficulty of procuring organists, as well as "the whining, tooting, yelling and screeking there is in many country congregations." As he does not recognise the use of any instrument to pulse or strike the psalm tune, but allots it to the vocal powers of the clerk, it is evident that the singing, such as it was, was unaccompanied, though in later times a pitch pipe was provided. The great revival in religious life during the 18th cent., due to the labours of the Wesley family, to whom we are indebted for two of our greatest Ch. organists and composers, brought singing into greater prominence, and sought to consecrate to higher purposes the musical talent of village and town. It is probably for this reason that the fiddlers, who had usually frequented the taverns, or as Christmas waits had perambulated the streets, were in the later half of that cent. placed in the West gallery of our chs., and with their instrumental efforts sustained the harmonies of Ps. and anthem. It seems at first that stringed instruments alone were admitted, but in the early years of the 19th cent. flute, clarionet, hautboy, bassoon, and serpent had been added to their number, to be followed afterward by trombone, bass horn, ophicleide, and keyed bugle. Even the megaphone, under the name of vamp-horn, was employed in some village chs. to increase the volume of vocal sound. Detailed accounts of these bands, as they existed in South Dorset, where the last ch. band lingered till 1895, have been given in the *Musical News* (1893) and the *Antiquary* (1906) by the present writer; and Thomas Hardy's descriptions of the old players in *Under the Greenwood Tree* and *Life's Little Ironies* are well known. Toward the middle of the 19th cent. they began to be superseded at first by the barrel-organs, and then by the small organs and harmoniums which appeared to provide a more suitable accompaniment for sacred music. But there is now a tendency to over-organise

¹ The old cornett is distinct from the modern cornet.

our country chs., and it is preferable, while keeping the size of the organ within reasonable bounds, to supplement it on great festivals with such competent instrumentalists as the parish can produce, and thus afford those whose singing powers, maybe, are limited, the opportunity of rendering their meed of praise with strings and pipe.—Q3.

FRANCIS W. GALPIN.

BANGOR USE.—See **USE**, § 16.

BANNERS.—The use of B., ensigns, standards, flags, etc., has come down from early times.

They were originally introduced for military purposes. The *vesillum* and *labarum* of the Romans consisted of a square piece of cloth fixed to a cross bar at the top of a spear. So, on through the cents., in one form or another, the use of B. has been continuous. The Church adopted their use in her functions, and B., "banner-staves," "banner-cloths," "streamers," are mentioned in inventories among the ornaments of our churches. They were carried in processions and were also set up in churches.

The processions referred to are those on Ash-Wednesday and Maundy Thursday, when a hair-cloth banner took the place of the processional cross; on Palm Sunday and on Corpus Christi; on Rogation Days, with the special B. of the lion and the dragon; and on Ascension Day. The devices on B. were various, e.g., coats of arms, figures of saints, badges, and texts. "Flags" are known to have been used on certain days, e.g., the Dedication Festival, on church towers.

B. were also used at the funerals of important personages. At the funeral of Bp. Cosin, in April, 1671, "banner-rolls" were borne on each side of the hearse, also the "great banner." The same are recorded as having been carried at Bishop Trelawney's funeral in 1721. The "great banner" is again mentioned in the account of the funeral of the Duke of Marlborough in 1722.

B. are set up in the chapels of orders of Knighthood over the stalls of the Knights with their coats of arms upon them. Well-known examples of this custom are to be seen in the chapels of St. George, Windsor, of Henry VII in Westminster Abbey, and of St. Michael and St. George in St. Paul's Cathedral, where the B. are those of the Knights of the Garter, of the Bath, and of St. Michael and St. George respectively.

It is well to remember with regard to B. that what is of more importance than all else is the design, and to get this the right person should be resorted to, that is, one who understands the art and will not produce what is pretentious and showy.—R4.

H. D. MACNAMARA.

BANNS.—Canon 62 on this subject is confirmed by Statute. By 4 George IV, c. 76, s. 2 (the present Marriage Act), it is enacted that

"All banns of matrimony shall be published in an audible manner in the parish ch. or in some public chapel in which chapel Banns of matrimony may now or may hereafter be lawfully published or belonging to such parish or chapelry wherein

the persons to be married shall dwell according to the form of words prescribed by the rubrick prefixed to the office of matrimony in the book of Common Prayer upon three *Sundays* preceding the solemnisation of

marriage during the time of morning service or of evening service (if there shall be no morning service in such church or chapel upon the *Sunday* upon which such banns shall be so published) immediately after the second lesson; and whensoever it shall happen that the persons to be married shall dwell in divers parishes or chapelries the banns shall in like manner be published in the ch. or in any such chapel as aforesaid belonging to such parish or chapelry wherein each of the said persons shall dwell; and all other the rules prescribed by the said rubrick concerning the publication of banns and the solemnisation of matrimony and not hereby altered shall be duly observed; and that in all cases where banns shall have been published the marriage shall be solemnised in one of the parish churches or chapels where such banns shall have been published and in no other place whatsoever."

It will be observed that "Sundays" only are named in the Act as in the Latin version of canon 62, and publication on any "holy-day" will not now suffice. By s. 6 of the same Act Banns must be published from a Book provided by the Churchwardens and each publication signed by the Officiating Clergyman.

By s. 7 no Clergyman is obliged to publish banns unless a written notice stating the particulars mentioned in the section, e.g., full names and houses of abode and time "dwelt inhabited or lodged" in such houses respectively, shall be delivered to him at least seven days beforehand. In practice this notice is generally waived, but it is obvious proper inquiry should be made where practicable as to residence. No doubt in populous parishes the making of inquiries is attended with great difficulty, nevertheless any Clergyman who married all persons representing themselves to be his Parishioners when in fact they were not resident in his Parish without taking any steps to test the truth of their statements would render himself liable at least to ecclesiastical censure.

There is a conflict of opinion as to the proper place in the service in ch. at which Banns should be published. The rubric as altered at the last review says

2. Rule as to Publication.

"immediately before the Sentences for the Offertory," the Marriage Act states "after the second lesson," and about the year 1809 the rubric was altered by the Curators of the Press at Oxford with the object of bringing it into conformity with the supposed meaning of the Act of Parliament, but apparently without lawful authority. Inasmuch as sect. 2 set out above (re-enacting sect. 1 of the first Marriage Act) contains no indication of any intention to alter the direction of the rubric as to the time for publication of Banns at morning service, but on the contrary enforces the provisions of the rubric so far as they are not expressly altered, it is thought that the proper time for publication at morning service is immediately before the Offertory Sentences and that the words "immediately after the second lesson" refer only to Evening Prayer. Plainly, the spirit and object of the rubric is to secure publication to a full congregation, and it may be that publication after the Nicene Creed when

Morning Prayer has been read including the two lessons is good. But publication at an ordinary early Communion Service, as is sometimes the case, is of doubtful validity.

The words "dwelt inhabited or lodged" have never received judicial interpretation,

but in the opinion of Sir R. Phillimore (1861) they would be "satisfied by a lodging taken for 15 days in which the persons taking it occasionally sleep and reside—and that they would not be satisfied by the mere hiring of the lodgings without any residence therein"; and he also says, "I do not believe the true intent of the law was to enforce more than 15 days' *bona fide* residence in a parish in which the parties did not usually reside. If they usually dwell therein, 15 days' residence before the banns are published I hold to be unnecessary—the object is to give persons legally interested in preventing the marriage a certain amount of notice that it is about to be contracted." A false description of residence has been held to impose upon the Clergyman, if the fact be known to him, the duty of not proceeding with the marriage ceremony.

1. *Where parties dwell in Different Parishes.* Banns must be published in each. On no account should a Clergyman proceed unless the certificate required by the rubric be forthcoming and apparently in order. No form of certificate is prescribed, but the following is sufficient: "I hereby Certify that the banns of marriage between A.B., Bachelor, of the Parish of Liverpool in the County of Lancaster, and C.D., Spinster, of the Parish of Walton on the Hill in the same County, were duly published in the Parish Ch. of St. Peter, Liverpool, on three several Sundays namely March 6th, 13th and 20th, 1910, and no objection was declared."

4. *Other Points.* "Dated this 21st day of March, 1910. J.A.K., Rector of Liverpool."

2. *How Banns may be forbidden.* Banns may be forbidden or objected to in any manner whether openly and publicly or by communication directly to the Clergyman. The Clergyman must inquire into what is alleged and satisfy himself if the objection be valid or otherwise, and act accordingly. A public objection by parent or guardian renders the publication void.

3. *As to Names to be used.* The native and original name in full of the parties ought to be used, but, if the original name be not the name of repute, the latter should be used—in other words, the names the parents or guardians, relations and friends, are best acquainted with.

4. *Time.* Marriage can only be solemnised within three calendar months after complete publication.—
ma. T. H. ARDEN.

BAPTISM.—The doctrine of B., as held in the Ch. of Eng., is to be found in the 27th Art. and the Cat., with which should be compared the language of the three BAPTISMAL OFFICES. B. is one of two "Sacraments of the Gospel." For those general features which it has in common with HC see SACRAMENT. In this art. it will be taken for granted that the above-mentioned; art. has been read, and

attention will be concentrated upon those features which are peculiar to Baptism.

The definition of B. in Art. 27 should also be carefully noted (see text under ARTICLES OF RELIGION). How was this statement arrived at?

The doctrine presupposes a precedent usage. It is evident from the NT that the practice of receiving new-comers by B. prevailed in the Ch. universally from the days of Pentecost onwards (Acts 2:38-41; Jerusalem, 8:12-16; Samaria, 8:36; Judæa, 9:18; Damascus, 10:47, 48; Cæsarea, 16:15, 33; Philippi, 18:8; Corinth, 19:5; Ephesus). This practice was not peculiar to Christianity, and, in order to understand it, it is necessary to inquire into the historical antecedents of Christian Baptism.

In the art. SACRAMENT illustrations and initiatory rites, prevailing among many nations and in connection with various religious mysteries, have been referred to. Interesting as they are, they do not throw much light upon the actual evolution of B. in the Christian Ch. The Ch. arose out of the bosom of Judaism, and the customs of the Jews are historically the true antecedents of the Christian custom.

(a) Ceremonial washings were enjoined in the Levitical Law (Lev. 11:28, 40, 13:58, 14:8 f., 52, 15:5, 8, etc.; Numb. 19:7, 8, 10, 17-19). The word *Barritzein* was used of these washings in NT times (Mk. 7:4; RVm., Lk. 11:38; Heb. 9:10). It was used not only of washings of the hands, but also of cups and pots and brazen vessels.—(b) The prophets foretold a Divine cleansing from sin in the days of the Messianic kingdom, e.g., Ezek. 36:25.—(c) It became the custom among the Jews long before St. John's time to receive proselytes into the Jewish Ch. by B. (see Schürer, *Hist. of Jewish People*, ii. 2:323; Edersheim, *Life and Times of J. the Messiah*, 2:747).—(d) "The Baptism of John." St. John Baptist dealt with the Jew, as the Jew dealt with the Gentile proselyte. Although a son of Abraham, he needed cleansing ere he could enter the kingdom of God. St. John was a prophet and herald of Messiah and, as such, he summoned to "the B. (1) of repentance (2) unto remission of sins" (Mark 1:4), i.e., (1) of preparation for the coming of Messiah, (2) of promise of the great Divine Cleansing.—(e) Our Lord's disciples (acc. to St. John 3:22 and 4:1, 2) baptised in the early days of our Lord's ministry. This seems to be a continuation of St. John's method and it was apparently afterwards abandoned. It is not mentioned at all in the Synoptic Gospels even in instructions to the twelve (Mark 6:7 ff.; cp. Lk. 10).

To sum up this section, the word "baptise" had a clear meaning and the practice was a well-known one, before Christian B. was instituted.

Our Lord's Commission to B. is to be found in Mt. 28:19 (cp. Mk. 16:16, but see RVm. to ver. 9; Lk. and Jn. are silent).

4. *Instituted by Christ.* (a) The integrity of the text was called in question by F. C. Conybeare in the *Hibbert Journal*, No. 1, on the ground that Eusebius, when quoting Mt. 28:19, either omits altogether the clause "baptising . . . Holy Ghost" or (seventeen times) quotes it in the form

"make disciples of all the nations in my name." Chase (*JTS* 6 24) replied that (i) theological writers in all ages omit in quotations clauses irrelevant to their immediate purpose; (ii) the Western Text was fond of assimilation of parallel passages, and Eus. may have used such a text or invented the reading himself (see Westcott, *Canon*, p. xxx, on Chrysostom's quotations); (iii) Eus. thrice explicitly quotes clearly or alludes to the clause "baptising . . . Ghost," where they are relevant to the argument; (iv) the Church habitually exercised reticence with regard to such specifically Christian doctrines as B. and the Trinity (cp. Chrys. on *St. Matt.*, etc.).

(b) The wording of the clause and its relation to the main structure of the verse require attention. "Make disciples": this is the main "commission"—a Missionary Commission. The word "disciple" is used frequently in Gospels and Acts (not found in OT, Eps. or Rev.) to express the relationship to Jesus of his first followers. How Jesus "made disciples" we may see from the Gospels. For the Apostolic practice, see Lk. 24 47, Acts 14 21.—"Baptising them." The order was: (i) preaching; (ii) belief, acceptance of the message as true; (iii) baptism, which symbolised cleansing and initiated into the society of the disciples.—"In" or "into the name." Chase (*ib.* 6 24), following Westcott, urges the importance of translating "into." Our Lord is not prescribing the use of a formula, but revealing the spiritual significance of the rite (*viz.*, incorporation into God as revealed in His Triune Nature). J. Armitage Robinson (*JTS* 7 26) urges reasons for taking the clause rather as a solemn authorisation to act "in" the Divine name. The ancient versions all read it in this way.

Our assurance that Christian B. is based upon our Lord's own authority is not, however, based solely upon one text. The universal practice of B. in the Ch. from the beginning seems most intelligible on the supposition that it had the Master's authority. The passages quoted in § 2 should be carefully studied from this point of view.

Acts not only records the universal practice of B., but here and there we come across phrases

which throw light upon the meaning of B., such as 2 38, "unto the remission of your sins, and ye shall receive"; 22 16, "arise and be baptised and wash away thy sins, calling on his name."—The Eps. of *St. James*, *St. Jude* and *2 Peter* do not mention B.—There is one reference to B. in *1 Peter*. It occurs in a passage which is difficult, because the figure is involved and the construction complicated. The water of the Flood, through which the family of Noah was safely brought, suggests the water of B., but that which saves is "not the putting away of the filth of the flesh, but the inquiry (*or* appeal) of (*or* for) a good conscience toward God" (1 Pet. 3 21 RVm.).—*The Ep. to the Hebrews* refers to B. in 6 1, 2, where "the teaching of B.'s" may mean teaching as to the distinction between Christian and earlier B.'s, and probably also in 6 4, 5 (*or* to the laying on of hands). The phrase in 10 22, "our body washed with pure water," may be a reference to B., the outward washing embodying and guaranteeing the inward sprinkling.—*St. Paul* provides us with a larger body of doctrinal statements. "As many of you as were baptised into Christ did put on Christ" (Gal. 3 27), "were baptised into His death" (Rom. 6 3, 4), and "buried with him in baptism, wherein ye were also raised with him through faith" (Col. 2 12), "were all baptised in one Spirit

into one body" (1 Cor. 12 13, Eph. 4 5), "cleansed by the washing (*or* laver) of the water, conditioned by an utterance" (Eph. 5 26), "saved through the washing (*or* laver) of new birth and renewal of the Holy Ghost" (Tit. 3 5).—There is no direct reference to Christian B. in the *Apocalypse* or in the Gospel or Epistles of *St. John*. The words of John 3 5, "born of water and the spirit," read in their historical situation must refer primarily to the B. of preparation (see 1 26, 31, 33 and 3 22-26, 4 1, 2). Verse 5 is intended to explain ver. 3, and refers to two things which Nicodemus might be expected to know: (a) John's B.; (b) the Messianic B. in the Spirit, which St. John had foretold. We may now apply the words to Christian B., but we cannot deduce from them a doctrine with regard to Christian B., which would not hold good of the earlier B.—1 John 5 6-8 must similarly refer to actual events in our Lord's earthly life (note aor. part.), *i.e.*, most naturally His B. and His Death. There may be a reference to the incident recorded in Jn. 19 34, and possibly also to the sacramental symbols, as testifying to Christ's continuous power to cleanse and to redeem. Note also the contrast drawn between the B. of John and that of Jesus, the one in water, the other in the Holy Spirit (Mt. 3 11, Mk. 1 8, Lk. 3 16, Jo. 1 33, Acts 1 5, 11 16, 19 3-6; cp. 1 Cor. 12 13); the analogy of B. unto Moses in the Cloud and in the Sea (1 Cor. 10 1, 2); the baptism for the dead at Corinth (1 Cor. 15 29); and the B. of suffering (Mk. 10 39, Lk. 12 50).

In weighing the NT references to B. we must note (1) the connection in which they occur and the proportional place which B. occupies in the doctrinal scheme of the writers, (2) the absence of reference to B. where according to some doctrinal schemes we should have expected to find it. If we observe the NT proportion, we shall approach the doctrine of the Sacraments of grace through the doctrine of grace, and not *vice versa*.

Adults only are explicitly mentioned in the NT as the subjects of B., and the absence of any

explicit command to baptise infants and of any explicit record of the B. of Infants has been interpreted by many as showing that the practice of Infant B. was not apostolic. There is, however, a good deal which points in the opposite direction.

(a) The argument from silence is precarious. The keeping of Sunday instead of Saturday and the presence of women at the HC are neither of them explicitly commanded in the NT. It may in fact be interpreted in favour of Infant B. on the ground that Jews, who were accustomed to the admission of their male infants into the Old Covenant by Circumcision, would expect a similar admission into the New Covenant by B. The children of proselytes were thus admitted into the Jewish Ch. If the children had been excluded from membership in the Christian Ch. there would have arisen strong protests on the part of Jewish believers.—(b) The analogies with circumcision (Rom. 4 11-13, Gal. 3 6-29) and with the passing through the Red Sea (1 Cor. 10 2, note "were all baptised") point in the same direction.—(c) The words of St. Peter in Acts 2 38, 39 seem to mean actual children and not merely posterity, and the

households recorded as baptised (Acts 16 15, 16 33, 1 Cor. 1 16) may well have included infants.

Passing to the Post-Apostolic Ch. we find the *Didache* (§ 7), an ancient Ch. Manual written about the end of the 1st cent., laying down rules for the instruction and preparation by fasting of candidates for B., which clearly refer to adults; and Justin Martyr (I *Apol.* 61), about A.D. 155, gives an account of the administration of B., in which he speaks of the baptised as those "who are fully persuaded that what we have taught them is in accordance with the truth and who have devoted themselves to a Christian life." Probably the B. of converts in that missionary age so overshadowed that of infants that these two writers thought it sufficient to deal with the former only (cp. Reports of Missionary Societies to-day). Irenæus (*Adv. Haer.*, ii. 22 4), about A.D. 180, uses language which clearly points to the prevalence of Infant B. in his day, while Tertullian's plea (*De Bapt.* 18) for delay until years of discretion *ipso facto* implies that in his day (about A.D. 200) the B. of infants was the rule. In the 4th cent. it is possible to cite what appears at first sight to be instances of Christian parents delaying the B. of their children, but in each case (with the exception of Gregory Naz.) the father seems to have been a heathen at the time of the child's birth. St. Augustine (*De Bapt. con. Donat.* 4 23) bears witness that in his day (about A.D. 400) Infant B. was "that which the whole Church practises, and which has not been instituted by Councils but was ever in use," so that it "is very reasonably believed to be no other than a thing delivered by authority of the Apostles." From St. Augustine's days onwards, the B. of Infants has been the rule of every section of the Christian Ch. with the exception of the Baptists and the Plymouth Brethren. The position of the Ch. of Eng. is set forth with studied moderation in the last sentence of Art. 27.

(a) The word βαπτίζω primarily meant "immerse," but in the Greek version of the OT, and therefore in the NT, it was used in a technical religious sense of an act of ceremonial cleansing (see § 3 a above). Hand-washing was by pouring water over the hands, not by immersion. B. "in the Holy Spirit" was by outpouring (Acts 2 17, 18, 33; 10 44, 45; and see 1 Cor. 10 2). (b) B. in a river (Mk. 1 5, etc.) might be by immersion, or by pouring upon the head while standing in the water (as seen in early Catacomb paintings). The house of the jailor at Philippi is not likely to have contained a bath or tank permitting of total immersion (Acts 16 33). (c) St. Paul twice speaks of B. as a burial and resurrection with Christ. The idea of cleansing is, however, the primary NT idea of the significance of B., and that of a mystical death and resurrection, although strikingly illustrated by immersion, is secondary and does not demand literal immersion in water as essential to the validity or regularity of the rite.

The *Didache* (l.c.) speaks of B. in running water, if possible, or in other water, cold or warm, or by pouring water thrice upon the head. In Cyprian's time (about 250) B. by pouring or sprinkling was given only to the sick, but is defended by him (*Ep.* 69 12-16) as under the circumstances perfectly adequate.

Immersion of infants was the rule until the 13th cent. in the Church of the West, and in England it remained the rule until towards the end of the 16th cent., although Affusion was allowed "if the Child be weak." (See Rubric, and BAPTISMAL OFFICES, § 19.) In the 17th cent. the Baptists began by using affusion, but in 1642 the practice of immersion was introduced amongst them and it speedily became the rule. All other Western Christian bodies in the present day, who baptise at all, use sprinkling or affusion (pouring over the head).

B. in the NT is said to be "into the name of the Father and of the Son and of the Holy Ghost" (Mt. 28 19), but more often "in the name of Jesus Christ" (Acts 2 38, 10 48), "into Christ" (Gal. 3 27; cp. Rom. 6 3), or "into the name of the Lord Jesus" (Acts 8 16, 19 5). These phrases may however be intended, not to give us any form of words used at the moment of B., but merely to declare that it was Christian B. (and see § 4 b above).

The *Didache* enjoins B. "in (or "into") the name of the F. and of the S. and of the H.Gh.," and Justin Martyr and Tertullian (*De Bapt.* 13) speak of a similar usage but in varying language. But Stephen, Bp. of Rome, successfully contends, against Cyprian, that those who have been baptised simply "into the name of Christ" do not need to be rebaptised, and Ambrose takes the same line. This seems to point to a double tradition in the Ch.; at any rate the question of the formula was not regarded as of first-rate importance.

The NT nowhere lays down or suggests that Ordination was a necessary qualification for the proper performance of the rite.

8. The Administrator. The words in the *Didache*, "baptise ye thus," seems as general as directions to fast or pray. Ignatius (*ad Smyrn.* 8 2) insists that B. shall not be administered without the authority of the bp., but, like Justin Martyr a few years later, lays down no rule as to who shall administer it. Tertullian (*De Bapt.* 17) says that ordinarily the officers of the Church only should baptise, but, when they cannot be obtained, laymen may baptise. (See ORDERS, HOLY, § 14; and LAY-BAPTISM.)

The teaching of the Ch. of Eng. on B. is found in its simplest form in the Ch. Cat. (cp. Art. 27). B. is one of two Sacraments of the Gospel. A Sacrament has two parts, one outward, one inward. The outward visible sign or form in B. is "Water, wherein the person is baptised in the Name of the Father and of the Son and of the Holy Ghost" (see § 8). The inward and spiritual grace is "a death unto sin and a new birth unto

righteousness: for . . . we are hereby made the children of grace." So far all Church teachers are agreed. Disagreement unfortunately arises over the question: What is the *relation* between the two parts? Agreed that to every baptised person Regeneration is "formally" or "sacramentally" given, (a) Is it in every case actually received? (b) Is it always received at the moment of administration of the rite? In the discussion of these points the preliminary question arises: What is Regeneration? For this last point, see REGENERATION.

Here we can only say that in the NT, while the word "Regeneration" only occurs once of spiritual regeneration (Tit. 3 5), the thing itself is described in a number of ways, all of which convey the idea of a new birth issuing in a new life, e.g., begotten again (1 Peter 1 3, 23), begotten of God (1 Jn. 3 9, etc.), children of God, sons of God, begotten of the Spirit (Jn. 3 5-8), new creation, newness of life. The same meaning prevails in the usage of the Fathers, the Schoolmen, and the Church Catechism as above. For other and secondary uses of the word, see § 11 (last part) and § 12.

The only hope of disentangling these knotty questions is to take the cases of (a) adults and (b) infants separately.

The Cat., Pt. II, Q. 6, takes the case of adults first, and we shall do well to adopt the same order. The first point is: (a) Is

11. Baptismal Regeneration: Regeneration in every case actually received? We note at the outset

(a) **Adults.** that there are *conditions* attached to the donation, "conditions precedent" to the enjoyment of the gift. "What is required of persons to be baptised? Repentance . . . and Faith. . . ." What then happens, if the baptised person be not penitent and believing at the moment of administration? B. is an initiatory rite and cannot be repeated. Has such a person lost for ever the grace of Regeneration owing to his lack of receptivity at the moment? The answer of the Ch. from the first has been: No. He has received the Sacrament of the Grace, and has thus received a title to the Grace of the Sacrament upon fulfilling the conditions. He is introduced into a covenanted state. He has "the baptismal character." The liberal rule of admission into the Early Ch. is only intelligible on such a supposition. Grace could not thus be tied to one particular moment. The Ch. has therefore always held that the "*Fictus*" (i.e., the person who receives the rite of B. in a state of unworthiness) has the inward grace *conditionally* made over to him, and that this becomes actually his as soon as he repents and believes. The "title" which he received at B. holds good throughout life. The same rule was applied to those who lapsed into sin and to those who were baptised in schism and heresy.

Cp. Waterland 4 443. (1) ". . . God never fails as to His part . . ." (2) The Holy Spirit is in some sense offered to all that receive Christian B. . . . (3) The Holy Spirit . . . consecrates the persons

(baptised) in an outward and relative sense . . . , which consecration is for ever binding (4) Even the unworthy are by their B. put into a Christian state. . . . Therefore . . . they must be supposed to have pardon and grace and gospel privileges conditionally made over to them, though not yet actually applied by reason of their disqualifications. If they do repent . . . then that conditional grant, suspended as it were before with respect to any saving effects, begins at length to take place effectually. . . ." See Mozley, *Review of the Baptismal Controversy*, pt. I, chap. 3.

The answer, therefore, as to the first point is: Regeneration, in the sense of an actual death unto sin and a new birth unto righteousness, is really received in the case of an Adult if, and when, and only when, the conditions upon which the "title" is given in the rite of B. are actually fulfilled.

When we pass on to the second point and ask, (b) Is Regeneration always received at the moment of administration of the rite, we see that we have already partially answered that question. In the case of the *Fictus*, Regeneration in the full sense does not pass to the unworthy recipient of the Sacrament. It is "suspended" for the time being. But what about the penitent believing adult; does not he receive Regeneration at the moment of administration? Well, does he? Does not many a catechumen in heathen lands to-day show every sign of having "passed from death unto life" before the hour of his B. arrives?

By a series of steps Ch. theologians arrived at the "*obsignatory* theory," and decided that the believing Adult was regenerate before B., though this did not relieve him from the obligation to receive the outward seal of the Sacrament. (i) It was recognised that an unbaptised catechumen dying a martyr's death must have received the "*res sacramenti*," "the thing signified" (so Cyprian; and Aug., c. *Don.* 4 29). (ii) But a catechumen dying unbaptised might have the spirit of a martyr, though his death might be due to accident not to martyrdom: must not he too be recognised as having received regeneration? Ambrose answered: Yes. Finally, (iii) it was realised that on the same principle all faithful catechumens possessed the grace of regeneration before B. Tert. and Aug. in an incidental way admit this, and the Schoolmen adopt it methodically. Peter Lombard treats it as universally recognised (4 4, 6, 7). "B.," he says, in the case of a believing adult, "is the Sacrament of the Thing which has preceded, i.e., of the remission of sins given before through faith. . . . Do not wonder that sometimes the Thing precedes, when sometimes it follows long after."

But how then are we to understand the language of the Office of B. for such as are of riper years, which like that of all ancient Offices implies that the person baptised is unregenerate up to the moment of B., and regenerate immediately after? The answer is, that the historical doctrine of the Ch. upon the subject of B. proves that this PB language is the recognised language of ceremonial, and does not imply a doctrine

to that effect. The rite of B. is the ceremonial counterpart of the spiritual fact of a new birth, and its language is framed accordingly. As having received the Sacrament or sign of regeneration all the baptised may be said to be "sacramentally" regenerate; they are then formally incorporated into Christ's body, the Ch.; but the actual inward new birth "may be granted before, in, or after B." (see Mozley, *ib.*, pt. I, c. 9).

(c) The preceding discussion will have sufficiently shown that Regeneration in its primary meaning, as defined in the Ch. Cat., can, in the case of adults, be actually enjoyed only by *penitent believers*, although in a secondary sense, by a common usage, "all that are baptised may be called by man regenerate . . . as having received the Sacrament of regeneration, and thus being *sacramentally* regenerate" (Goode, *Effects of Infant B.*, p. 22). See SACRAMENT, § 9.

In the case of infants, as in the case of adults, we have to answer the same two questions:

(a) Is Regeneration *in every case* received? (b) Is it in every case received *at the time* of administration?

(b) *Infants.* These questions we cannot answer until we have dealt with three preliminary points. (1) We saw that in the case of adults there were "conditions precedent" to the reception of the inward grace and therefore of the complete Sacrament, viz., repentance and faith. Are these conditions set aside in the case of infants? The answer of our Ch. is clear. "Why then are Infants baptised when by reason of their tender age they cannot perform them? Because they promise them both (*i.e.*, both repentance and faith) by their sureties; which promise, when they come to age, themselves are bound to perform." The performance then is essential to the reception in the full sense of the grace of the Sacrament. The conditions are postponed, not over-ridden. (2) Many persons, baptised in infancy, show no signs to the day of their death of any new life, such as would follow a real "death unto sin and new birth unto righteousness." Many others do not appear to enter into newness of life until many years after their reception of the outward rite. Our theory of Baptismal Regeneration must be such as will do equal justice to the teaching of Scripture and to the facts of experience. (3) Scripture cannot directly decide these questions, because it "only explicitly mentions such conditions as adults can fulfil" (Mozley, *Baptismal Controversy*, p. 22 f.). The bearing of its teaching on Infant B. must therefore be a matter of inference, not of direct statement.

Let us now attack these questions (a) and (b) as given above. In the Baptismal Office, the priest, after the B. and reception into the Ch., uses these words (added in 1552): "Seeing now . . . that this Child is regenerate and grafted into the body of Christ's Ch., let us give thanks . . . and . . . make our prayer that this child may

lead the rest of his life according to this beginning." All the clergy of the Ch. of Eng. use these words, but the exact meaning of the words is a matter of dispute.

The following five explanations have been given.

(i) "This child is regenerate." This is true, *in the full sense* of actual new birth, of all baptised infants *unconditionally* (so the *Roman Schoolmen*). But, to square this with actual facts, they watered regeneration down to mean "infused good habits implanted by divine grace," and went on to contradict their own definition of a habit as "a quality of the mind not easily removable, by which one acts easily and pleasurably" by laying down that these "infused good habits" only acted when set in motion either by man's will assisted by special grace or by special and sovereign grace alone, and that these habits were frequently so hindered by concupiscence that they never acted at all. This theory is artificial and false. Habits which never act are not habits at all. In modern days the same theory seems implied when it is taught that in B. a "germ" of eternal life is in every case implanted, though it may never afterwards come to fruition. This phraseology is borrowed from biology. It seems to suggest a semi-materialistic, almost physical, embodiment of life which is alien to the spiritual reality. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and the two births take place after the laws of the respective spheres, flesh and spirit, to which they belong.

(ii) "This child is regenerate." Yes, all baptised infants are "*sacramentally*" regenerate as having received the sacrament of regeneration, but "really and truly" only when and if they are baptised with the Holy Ghost (so Mayer's *Catechism*, published under Laud's primacy, etc., quoted in Mozley, *ib.*, pt. I, chap. 11, pp. 172-3). Such a use, as we have already seen (see SACRAMENT, § 9), is common among the Fathers and the Reformers, and it is legitimate so long as it is plain that the regeneration of all baptised infants is meant in this secondary sense, and not in the full scriptural sense of actual new birth showing itself necessarily in a new life. Even an infant born dead may be said to be "born," but regeneration in its full sense means "born alive" (see Dimock, *The Doctrine of the Sacraments*, note v).

(iii) "This child is regenerate." Yes, but a distinction must be made between regeneration and renovation. Regeneration is a *change of state*, whereby the baptised is introduced into the sphere of grace, into new spiritual surroundings. This is true of all infants. Renovation, on the other hand, is that inner change of heart wrought within by the operation of the Spirit of God (see Harold Browne, *On the Articles*, p. 615, and quotation from Waterland in note). Using regeneration in this eccles. sense, Bp. Wilberforce speaks of "the regenerate man, who will not be converted, as the most fearful spectacle of

obstinate rebellion" possible (*Addresses to candidates for Ordination*, pp. 45-46).

(iv) "This child is regenerate." Yes, regenerate in the full sense of the word, *if elect* (so the Calvinists). "Baptism," says Calvin, "is God's ordinary instrument to change and regenerate us." "We deny that infants cannot be regenerated" (*i.e.*, in the full sense of the word) "by the power of God. . . . It is true that faith and repentance are not yet formed in them, but they have implanted in them, by the secret operation of the Spirit, the latent seed of both" (*Institutes* 4 14, 12, 16, 18-20). This seminal faith and repentance, according to the Calvinist, is indefectible and is given only to elect infants. But he cannot tell who have this "prevenient" grace. Some certainly are regenerate, and he therefore proceeds on the hypothesis for the time being that the child baptised is elect and therefore regenerate.

(v) "This child is regenerate." Yes, we can say this in the full sense, *by anticipation*, on the supposition that the answers made by the sponsors will be made good by the child, when it has come to years of discretion. The title is now given. The grace is conditionally made over to the child. We trust that the child will by fulfilment of the conditions actually appropriate the grace thus given. The child is, therefore, spoken of as regenerate by anticipation and hypothesis. He is potentially, but not actually, such, until signs of spiritual life are manifested.

Augustine seems to hold this view (*De Bapt. con. Donat.* 4 24): "As in Isaac, who was circumcised the eighth day, the seal of the righteousness went before, and (as he was a follower of his father's faith) the righteousness itself . . . came after: so in infants baptised the sacrament of regeneration goes before, and (if they put in practice the Christian religion) conversion of the heart, the mystery (*i.e.*, sacrament) "whereof went before in their body, comes after" (cp. Ussher, *Body of Divinity*: "The righteousness of Christ and all the promises of grace were in my B. estated upon me and sealed up unto me on God's part: but then I come to have the profit and benefit of them, when I come to understand what grant God in B. hath sealed unto me, and actually to lay hold upon it by faith"—see whole passage quoted in Goode's *Effects of Infant B.*, pp. 316-7).

It will be seen that these different ways of understanding an apparently straightforward statement may be divided into two

14. Criticism of Interpretations. "regenerate."

1. Those who insist that *every* baptised infant "is" regenerate unconditionally do so at the expense of the word "regenerate," which they are compelled by the logic of the facts to water down until regeneration means (i) an infusion of good habits which do not necessarily act, or (ii) the reception of the sacrament of

regeneration, or (iii) the introduction into new spiritual surroundings.

2. Those who feel that they cannot thus empty the word "regeneration" of its full scriptural sense as a new birth, ushering in a new life, are compelled in like manner to qualify the word "is" and to say that, while it is either (iv) true at the time of those infants who have already seminal faith, or (v) true, by anticipation, of those who will hereafter appropriate the sacramental donation, it is not true of all. There are conditions attached which all do not and will not fulfil, and therefore the statement must be taken as one of charitable presupposition. The sponsors have spoken "in the name of" the child, and the statement *assumes* that the sponsors truly represent the child. These two lines of explanation can each of them claim to be in accordance with recognised linguistic usage. On the one hand, such words as "Christian," "saint," "elect," etc., have both a lower and a higher sense (cp. St. Paul in Rom. 2 28, 29: "He is *not* a Jew who is one outwardly . . . but he is a Jew who is one inwardly"), and therefore we may use "regeneration" in the lower sense, if we carefully make clear that it is in that sense that we use it.

On the other hand, the language of supposition is a recognised use of language, pervading ordinary literature, the Scriptures and the PB (cp. the language of the Burial Service and of the office of Adult Baptism), and those who wish to be true to the scriptural definition of the inward grace as given in the Cat. will prefer to resort to this line of explanation (Mozley, *ib.*, pt. II, cc. 2-5, esp. 4). It will now be seen that the answers to questions (a) and (b) above depend upon which of the definitions of regeneration we accept. Every infant at the moment of B. receives regeneration as defined in par. 1, (ii) and (iii), but not regeneration in its full scriptural sense as defined in par. 2. The danger of statements using the word "regeneration" in one of the senses of group 1 is that they may be (and often are) understood in one of the senses of group 2, and the impression conveyed that all baptised persons, although they have never fulfilled the conditions of repentance and faith, are necessarily and in the fullest sense "born again." That danger is avoided by treating the case of infants as subject to the same laws as the case of adults, the only difference being that in the case of infants the fulfilment of the conditions is postponed until "they come to age."

There are a few phrases which require brief elucidation. (1) *In Article* 27. (a) "A sign of profession." Zwinglians and Anabaptists would go thus far. Cp.

15. *Supplementary Notes.* closing Exhortation in Bapt. 1, 2, 3.—(b) "A sign of regeneration." Art. 25 calls Sacrs. "effectual signs"; "regeneration" is defined by the addition "or new birth."—(c) "Whereby," *i.e.*, by which sign (Latin *per quod*); "instrument" here = a grafting tool; "rightly" (Latin *recte*) = worthily: B. is effectual in all who receive "rightly."—(d)

"The promises . . . are visibly signed and sealed." Cp. the obnoxious view (as in Ussher, quoted § 13).—(e) "Forgiveness," "adoption": the two Baptismal gifts, as in the Confirmation Service: "who hast vouchsafed to regenerate . . . and hast given unto them forgiveness of all their sins."—(f) "By the Holy Ghost" may be connected with either the words that precede or the words that follow, but the former seems preferable.—(g) "Faith is confirmed and grace increased," i.e., in the typical case of the believing adult. In those who have been baptised in infancy the same result follows believing retrospect.

(2) *In the Catechism, Pt. I.* The Catechism presumes that every child who uses it is "in the spiritual condition in which a Christian child ought to be." The same child who says, "Wherein I was made a member of Christ . . ." says also, "By God's help so I will (believe and do, as promised). And I heartily thank our heavenly Father . . . and I pray unto God. . . ." And again, "I learn to believe in . . . God the Holy Ghost, who sanctifieth me and all the elect people of God." Those who remember what "elect" meant at the time when the Cat. was compiled and who notice the present tense, "sanctifieth," will realise that the last quoted answer must have been understood hypothetically, and that the answer first quoted must equally have been understood at that time either in the "hypothetical" or the "sacramental" sense, § 142 (iv), (v), or 141 (ii), (iii). Apart from their historical setting the words are of course susceptible of other meanings. The Questions and Answers in Part II have been sufficiently dealt with in § 14.

(3) *In the Baptismal Services.* In the 2nd Pr. in Bapt., the words "remission of his sins by spiritual regeneration," imply that the whole service has an anticipatory character. The infant cannot yet have committed "sins," but B. certifies forgiveness of "sins" to the baptised on repentance and faith.

Other doctrinal phrases have been sufficiently dealt with in §§ 11 and 12.

Arts. in Hastings' *Dict. of the Bible, Enc. Brit.*, and esp. the *Enc. of Religion and Ethics* (Bartlet, Lake and Wood); Hooker, *Ecl. Pol.*

18. *Bibliography.* 538-66; Mozley, *Review of Baptismal Controversy*; Dimock, *Doctrine of the Sacraments*; F. W. Robertson, *Sermons* 4 and 5 (2nd series); Darwell Stone, *Holy Baptism*; W. Wall, *History of Infant Baptism*.—*id.*

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BAPTISM, LAY.—See LAY BAPTISM.

BAPTISM, PREPARATION FOR.—See PREPARATION.

BAPTISMAL OFFICES.

- I. THE THREE BAPTISMAL OFFICES, § 1.
- II. PRELIMINARY, § 2-5.
- III. HISTORY AND SOURCES OF BAPT.¹, § 6-24.
- IV. HISTORY AND SOURCES OF BAPT.², § 25-31.
- V. HISTORY AND SOURCES OF BAPT.³, § 32, 33.
- VI. PRACTICAL HINTS, § 34-37.
- VII. COMPARATIVE TABLE, § 38.
- VIII. BIBLIOGRAPHY, § 39.

I. THE THREE BAPTISMAL OFFICES. There are three Bapt. Offices in the PB, entitled

1. *The Three Baptismal Offices.* (1) "*The Ministration of Publick Baptism of Infants, to be used in the Church*" (Bapt.¹);

(2) "*The Ministration of Private Baptism of Children in houses*" (Bapt.²);

(3) "*The Ministration of Baptism to such as are of riper years, and are able to answer for themselves*" (Bapt.³).

Bapt.³ was drawn up in 1662. Up to that date the same office had served for the Bapt. of children and of adults. Bapt.² is merely an adaptation of Bapt.¹ for cases of necessity, and, as far as may be, follows on its lines. Thus Bapt.¹ is the proper PB representative of the Bapt. Offices of the early and mediæval churches, and hence it will form the main subject of the present article.

II. PRELIMINARY. In the *Sar. Manual* the Bapt. Service was divided into three parts, all of which might be, and sometimes

2. *The Three Divisions of the Service.* were, used at separate times:

(a) *The Order for Making a Catechumen*, said at the church door;

(β) *The Blessing of the Font*, used only on Easter and Whitsun Evens, and whenever the water needed to be changed;

(γ) *The Rite of Baptising*.

These distinctions were retained in the PB of 1549, though the special names for the various parts were omitted. In 1552 and ever since all three parts are still represented, though the distinctions have been removed. The service now forms one harmonious whole, said at the Font and at the same time.

The problem which faced the compilers of the Bapt. Offices of 1549 was a comparatively simple one. Bapt. was not a subject

3. *Principles of the PB Compilers.* of much controversy at that time, and it would not be easy to find

much doctrinal difference between the teaching of the *Sar. Bapt. rite* and that of the PB. The principles which guided the Reformers in this part of their work were three: (i) turning the service into English; (ii) simplifying it by omitting the less important and less edifying ceremonies; (iii) making the *earlier* part of the service more appropriate to the circumstances of the time. Most of the *Sar. formulæ* and *prs.* in this part had reference to a course of pre-baptismal teaching and preparation. They were highly appropriate while heathenism was still rampant, but had ceased to be suitable in a Christian country where practically all were baptised in infancy.

Much of the Bapt. Offices of the PB of 1549 was composed by the compilers. This is especially the case with the Exhortations. But still more was derived

4. *Sources.* from pre-existing sources. These

sources were four: (a) the *Bible*; (b) the *Sar. Manual*, which contained the Bapt. services; (c) various *German Reformed Offices*, more especially HERMANN'S CONSULTATION, published in 1543 and translated into Latin in 1545 (it is from this Latin translation that we quote below); (d) some *Gallican rite*, probably the *Mozarabic*, the only one then in print.

The influence of (b) is visible all through the

Bapt. Offices of 1549, and in particular it is practically the only source of (γ). (c) is the main source of (α). (d) is used in the Blessing of the Font (β) only. Thus we see the influence of the German books chiefly in the less important parts of the rite. The more solemn parts follow the ancient forms.

As is well known, the PB of 1549 was considerably altered in 1552, mainly through the influence of Bucer. In the Bapt.

5. Alterations in 1552. Offices he objected to the following particulars: (1) the earlier part of the service being said at the church-door; (2) the Exorcism; (3) the white Vesture; (4) the Unction; (5) the Blessing of the Water; (6) the Sign of the Cross on the child's forehead and breast, and the words which accompanied it because addressed to the child; (7) the addressing of the Questions to the child instead of the godparents (Bucer wished them to take some such shape as this: "Will you for your parts take diligence that this infant when he grows up, etc. ?"); (8) certain expressions in the first two prayers—"by the Bapt. of thy well-beloved Son Jesus Christ thou didst sanctify the flood Jordan and all other waters to this mystical washing away of sin," "they coming to thy holy Bapt." The first five of these were accordingly omitted, and partial concessions were, as we shall see, made in (6) and (7). But the expressions in (8) were retained; and in 1662 (5), the Blessing of the Water, was re-introduced. Otherwise the service remains in all its main features the same as in 1552.

III. HISTORY AND SOURCES OF BAPT.¹ The Office begins with three Rubrics. The first of these comes from the PB of 1549, in which it was preceded by a notice (omitted in 1662) to the effect that in the old time Bapt. was publicly administered at Easter and Whitsuntide only. The idea of bringing Bapt. into greater prominence by ministering it chiefly on Sundays and holy-days is probably derived from Hermann. In practice this Rubric is seldom carried out, Bapt. usually forming a separate service, and taking place in presence of the relations and friends only. There are no doubt difficulties in the way of obeying the Rubric. But the spiritual loss is great, as the teaching contained in the Bapt. service is too often forgotten or ignored. It is an excellent plan to have Public Bapts. on certain fixed days, e.g., Easter Even, Whitsun Even, and the Eve of the Epiphany, the days commonly appointed for that rite in the early Church.

The second Rubric which regulates the number of godparents was added in 1662, but probably represents earlier custom. By the 29th canon of 1604 parents are forbidden to stand as sponsors to their children, and no one is allowed to be a godparent until he has first received HC. (The former part of this canon was repealed informally by Convocation in 1865.) On the other hand, in the Irish and Amer. PB's parents are expressly allowed to be sponsors, and a canon of the Scotch Episcopal Church (canon 34 of 1876) gives the same permission. These authorities likewise allow fewer than three sponsors in cases of necessity.

The third Rubric is derived with some alterations from the PB of 1549, the main point of difference being the direction that the Font is *then to be filled*

with pure water. In the 1549 book the water needed to be changed only once a month.

The question as to whether the child has been already baptised or not comes from the Sar., and is intended to guard against the possibility of a sacrilegious repetition of Bapt. (see RE-BAPTISM). It is followed by the first Exh., one phrase in which ("all men are conceived and born in sin") is taken from Hermann, while the rest was drawn up in 1549. The object of this Exh. is to point out (from John 3 5) the necessity of Bapt., and to ask the prs. of the congregation for the child.

The Pr. following is based on 1 Peter 3 20, 21 and 1 Cor. 10 1, 2, and was in all probability originally composed by Luther. The translation

8. 1st Prayer. of 1549 was re-modelled and improved in 1552. "Pater omnipotens Deus, qui olim impium mundum horribili iudicio tuo per diluvium perdidisti, et solam familiam pii Noe, octo tantum animas, pro ineffabili misericordia tua conservasti, et qui obduratum Aegyptiorum Regem Pharaonem cum omnibus copiis et virtute ejus bellica submersisti in Mari Rubro, populumque tuum Israeliticum siccis pedibus transire fecisti, et in his lavacrum regenerationis sacrum baptismi adumbrare voluisti; praeterea baptisate Filii tui Christi Jesu Jordanem et caeteras aquas ad sanctam demersionem atque ablutionem peccatorum consecrasti: rogamus te pro immensa misericordia tua infantem hunc propitius respice, veram illi fidem et Spiritum sanctum tuum dona, ut per hoc sacrosanctum diluvium in eo submergatur et pereat quicquid ex Adamo sordium contraxit, ut ex impiorum numero segregatus, in sancta ecclesiae tuae arca tutus servari possit et nomen tuum alacri et ferventi spiritu semper confiteri et sanctificare et regno tuo constanti fiducia et certa spe inservire, quae tandem cum piis omnibus promissionem aeternae vitae asequatur per Jesum Christum Dominum nostrum" (*Hermann*).

This Pr. was followed in 1549 by the Sign of the Cross made on the child's forehead and breast with an appropriate form of words, but these were removed in 1552 (with some modifications) to a later point in the service (see below § 23).

Next comes the Pr., "Almighty and immortal God, etc." This Pr. (based on Matt. 7 7, 8) has remained unaltered since 1549 and is

9. 2nd Prayer. translated from Sar. It is found in *Greg.*, but does not occur in *Gel.*:

"Deus, immortale praesidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te invoco super hunc famulum tuum N. qui, baptisati tui donum petens, aeternam consequi gratiam spirituali regeneratione desiderat. Accipe eum, Domine: ut quia dignatus es dicere, Petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis, petenti prae-mium porridge, et januam pande pulsanti: ut aeternam coelestis lavacri benedictionem consecutus, promissa tui muneris regna percipiat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus per omnia saecula saeculorum" (*Sar.*).

It will be noticed that in the original this Pr. is addressed to our Lord, but in the English to God the Father.

Here in 1549 came the EXORCISM, omitted in 1552.

Next follows the Bapt. Gospel, the purpose of which is to take away all doubts as to the lawfulness of Infant Bapt. Just as the foregoing prayers are the modern representatives of the prayers said over Catechumens in the early Church, so the Gospel is the modern representative of the doctrinal and

7. Preliminary Question and 1st Exhortation.

6. Preliminary Rubric of Bapt.¹

10. The Baptismal Gospel.

moral teaching given to them. Very naturally, the subject is Christ blessing little children. But while in the Sar. this was taken from Matt. (19 13-15), in the PB it is taken from Mark (10 13-16). The reason for the change is obvious. Mark's account is so much fuller and more appropriate than Matthew's. Here again the Reformers followed German authorities, the passage from Mark occurring in Hermann.

The Gospel is followed by a second Exh. in which the priest enlarges on its teaching and applies it to the present infant. This Exh. owes the

**11. 2nd
Exhortation
and Prayer
following.**

following clauses to Hermann: "commanded the children to be brought unto him," "doubt ye not therefore, but earnestly believe that . . . he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom," "nothing doubting but that he favourably allowed this charitable work of ours in bringing this infant." The remainder was composed in 1549. It then led up to the recitation (from the Sar.) of the Lord's Pr. and the Creed, a relic of the *Redditio Symboli*, the solemn public repetition of the Creed by the Catechumens before Bapt. This was omitted in 1552, and the Exh. was thus immediately followed by the Pr. "Almighty and everlasting God, heavenly Father, etc.," which is partly a thanksgiving to God for having called his people to a state of grace, and partly an intercession for the infant. Like a former Pr. it was composed by Luther, and is taken from Hermann:

"Omnipotens et aeternae Deus, Pater coelestis, gratias agimus tibi aeternas, quod ad hanc agnitionem gratiae tuae et fidei erga te nos vocare dignatus es. Auge et confirma hanc fidem in nobis perpetuo. Da huic infanti Spiritum Sanctum tuum quo regeneretur et haeres fiat aeternae salutis quam ecclesiae tuae sanctae, pueris simul et senibus, propter Christum ex gratia et misericordia tua promissisti, per Dominum nostrum Jesum Christum qui tecum vivit et regnat nunc et in perpetuum."

The wording of the Exh. at its close has given rise to the idea (embodied in a rubric of the Irish PB) that the above Pr. was intended to be said by the people together with the priest. That this is not so is shown by the fact that the Pr. is not divided into paragraphed sentences, as all prayers intended for joint repetition (e.g., the General Conf.) are, and by the *Amen* at the end being printed in italics.

In 1549 the priest was then directed to take the child by the right hand and bring him to the Font. This ceremony (from the Sar.) ended the first part of the Office, and was of course omitted in 1552, when the whole service was directed to be said at the Font.

The more solemn part of the service now begins with an address to the godparents leading up to the

**12. Address
to Godparents.**

Answers they are to make in the child's name. The latter part of the address is the work of the compilers of 1549, but the former is derived from Hermann:

"Dilecti in Christo, hesterno die gratia Dei audivimus quam immensa et ineffabilis misericordia in baptismo exhibetur. Satanæ et mundo renuntiastis, fidem Christi estis confessi et obedientiam Christo et ecclesiae promissistis, et petistis a Deo Patre, ut propter Filium suum Dominum nostrum Jesum Christum infantes hos eripiat e regno tenebrarum et constituat in regno Filii sui dilecti. Horum meminisse vos oportet, et non dubitare nos haec omnia quae petimus certo esse accepturos, si credimus."

We now come to the Bapt. Questions. Bapt. involves a covenant between God and man. Man

promises faith and obedience—a belief in the Christian religion, and a life in accordance with God's commandments. God on his part

**13. The
Baptismal
Questions
and
Answers.**

covenants that, if man keeps his promises, he shall obtain everlasting life. The promises are expressed in the Answers made to the priest's Questions, and the custom of expressing them bef.

Bapt. in this manner, by Question and Answer, is very old—probably as old as Christianity itself. It was of immemorial antiquity in Tertullian's days, c. 210 (*De Cor. Mil.* 3), and is possibly referred to by St. Peter when he speaks, in connection with Bapt., of "the interrogation (*ἐπερώτημα*) of a good conscience towards God" (1 Pet. 3 21 RV). Originally, the Questions and Answers were made twice—once in the presence of the Church—and a second time immediately before the actual Bapt. (Tertullian, *l.c.*). In the case of an infant, the Answers are made on his behalf by the GODPARENTS, a custom likewise mentioned by Tertullian (*De Bapt.* 18). The Questions and Answers are four in number: (a) the Renunciation of the Devil, the World and the Flesh; (b) the Confession of Faith; (c) the Desire for Bapt.; (d) the Promise to keep God's Commandments. (d) was added in 1662, the other three being based, though with considerable modifications, on the Sar. (a) and (b) require special mention.

(a) The Renunciation is of primitive antiquity, being mentioned by Tertullian, *De Spect.* 4, *De Cor.*

Mil. 3 (in the latter place as an immemorial custom even then); by

Origen, *Exhort. Mart.* 17; and by

Cyprian, *Ep.* 13 (6) 5, *De Laps.* 8. Its form, according to Tertullian, was to renounce "the devil, his pomp and his angels." The Sar. is very similar: "Dost thou renounce Satan? And all his works? And all his pomps? (Abrenuntias Satanæ? Et omnibus operibus ejus? Et omnibus pompis ejus?). The addition of "the world" is first found in Cyprian (*l.c.*). It appears also in the Gallican rites, from which, either directly or through Hermann's influence, it has found its way into the PB. The mention of "the flesh" is due to the compilers of 1549.

(b) The Bapt. Confession of Faith follows the Renunciation, and is likewise of immemorial antiquity. It is mentioned by Irenaeus,

**14. The
Confession
of Faith.**

c. 185, *Contra Haeres.* i. 94; Tertullian, *De Spect.* 4; Cyprian, *Ep.* 70 2; and, if the textus receptus may be trusted,

Acts 8 37. (This verse, whether genuine or not, was found in some copies of Acts before the end of the 2nd cent., as we learn from Irenaeus, *Contra Haeres.* iii. 12 8.) The PB form differs from that in the Sar. in two respects. (1) In the Sar. it is divided into three questions, each with its answer. So too in 1549. But in 1552 all was thrown into one question. (2) In the PB the whole Ap. Creed is given. The form was shorter in the Sar., though the use of the whole Creed in this place was not unknown in mediæval England (*Missal of Robert of Jumièges*, p. 99, HBS). Some of the German books contain the whole Creed, e.g., the *Brandenburg Nürnberg Kirchen Ordnung* of 1533,¹ though not Hermann. And from them it may have come into the PB. (With regard to the peculiarities in the version of the Creed here see APOSTLES' CREED, § 4, 6.) The Amer. PB, with questionable wisdom, compresses all into one sentence: "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?"

We now come to the Blessing of the Water. This again is a custom of great antiquity, being mentioned by Tertullian, *De Bapt.* 4, and Cyprian, *Ep.* 70 1. In

¹ I owe this fact to the kindness of the late Bp. Dowden.

the PB of 1549 it might be used (as in the Sar.) as a separate Office, and it then consisted of two

16. The Blessing of the Water.

Colls., with eight short petitions between them. In 1552 the first Coll. was omitted, and the short petitions (reduced in number to four) with the second Coll. (based on John 19 34, Matt. 28 19) were made an integral part of Public Bapt.; but everything directly referring to the Blessing of the Water was left out. In 1662 however, the Blessing was restored, the words "sanctify this water to the mystical washing away of sin" being added. We append, from the *Mozarabic*, the original Latin of the four short petitions, and from the Sar. *Benedictio Fontis* a passage reproduced in the Coll. following.

"Sepeliatur hic ille Adam vetus, resurgat novus. Moriatur hic omne quod carnis est, resurgat omne quod est Spiritus. . . . Quicumque hic renuntiat Diabolo, da eis triumphare de mundo. . . . Quicumque hic tuus esse coeperit, tuus esse non desinat; ut per ministerium nostrum tibi consecratus, aeternis ad te virtutibus, aeternis praemiis consecratur: per misericordiam ipsius Dei nostri qui est benedictus et vivit et omnia regit in saecula saeculorum" (*Moz.*).

"Qui te una cum sanguine delatere suo produxit: et discipulis suis jussit ut credentes baptizarentur in te dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti" (*Sar.*).

The Blessing of the Water is immediately followed by the naming and baptising of the child. The custom of giving the name at Bapt.,

17. The Naming of the Child.

which thus becomes the Christian name, has been for centuries universal. But, though of great antiquity, it can hardly be considered primitive. In the Sar. the name was mentioned several times during the service, but in 1549 thrice only—at the signing with the cross, at the Renunciation, and at the actual Bapt. The PB of 1552 retained only the last of these, thus bringing out prominently the baptismal character of the name. (See NAME, CHRISTIAN.)

The form of Bapt. need not detain us long. The language of the NT (*e.g.*, Acts 8 16) has

18. The Baptismal Formula.

caused some to believe that at first Bapt. was sometimes, at any rate, administered in the name of the Lord Jesus only. But the mention of all three Persons of the Trinity (based on our Lord's words as recorded in Matt. 28 19)¹ has been universal since at least the beginning of the 2nd century. It is found in *Didache* 7 (early 2nd cent.); Justin Martyr, *c.* 155, 1 *Apol.* 61; Tertullian, *De Bapt.* 13; to say nothing of a host of later writers and service-books.

We must however say something about the manner of baptising. The PB of 1549 has this curious rubric: "The Priest shall

19. The Manner of Baptizing.

take the child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side: Second, the left side: The third time dipping the face toward the font: so it be discreetly and warily done."

¹ In view of statements made in certain quarters, it may be well to point out that the testimony in favour of this verse as it stands in the TR (omitting slight and unimportant variations) is simply overwhelming, and that there is practically no evidence to the contrary.

This, though differently worded, comes practically to the same thing as the corresponding rubric in the Sar., which prescribes dipping, first with the child's face turned northwards and his head eastwards, then with his face southwards, and finally with his face downwards. Then in 1549 comes the alternative rubric: "If the child be weak, it shall suffice to pour water upon it." That, too, was allowed by the Sar. In 1552 the rubric was simplified:—"Naming the child," he "shall dip it in the water. . . . And if the child be weak, it shall suffice to pour water upon it." So the rubric has remained ever since, except that in 1662 the caution was inserted that IMMERSION is to be used "if they shall certify that the child may well endure it." But AFFUSION is prescribed "if they certify that the child is weak." As a matter of fact, immersion was the ordinary use in England till towards the end of the reign of Queen Elizabeth. Then affusion, which had always been practised in cases of sickness, came to be customary. The wording of the rubric, and the size of the old Fonts in this country (large enough to immerse an infant), are memorials of the original rule.

Under present circumstances, if the child be brought to church fully clothed, the minister has a right to assume, without actually putting the question, that the child is too weak to endure immersion.

With regard to the antiquity of Bapt. by affusion, we find it allowed in cases of necessity

20. Antiquity of Baptism by Affusion.

by the *Didache* 7 ("pour water thrice on the head in the name of the Father, etc."), and by Cyprian, *Ep.* 69 (76) 12. As an example of its actual use we may adduce Novatian, a leading presbyter of the Church of Rome, who had been baptised (before 250) in this manner (Eusebius, *HE.* vi. 43 14). Then, too, in the ancient pictures of the Bapt. of Christ to be found in the Catacombs and on the walls of Baptisteries, some dating from the 4th cent. if not earlier, immersion is never represented. Our Lord is always depicted standing in the water, and St. John pouring water on his head. Into the NT meaning of the word βαπτίζω we cannot now enter. Suffice it to say that in one place at least (1 Cor. 10 2) it cannot possibly mean "immerse."

We have now to speak of Threefold Immersion or Affusion. This, in ordinary cases, was prescribed by the Sar. and the PB of

21. Threefold Immersion or Affusion.

1549, and is of enormous antiquity. It is mentioned by Tertullian, *De Cor. Mil.* 3, among customs which even in his days (*c.* 210) reached back beyond the memory of man. And, as we have seen, it is, in the case of affusion, commanded still earlier in the *Didache* (7). Hence it must date back almost, if not quite, to the Apostles' days. In the 6th cent. the practice of a single immersion began in the Spanish Church and was confirmed by the 4th Council of Toledo (A.D. 633). Of course both methods of baptising are equally valid, but there is much greater

authority in favour of the threefold use. And, though since 1552 this is not commanded, there is nothing in the rubrics of the PB to forbid it.

For Infant Bapt. in general see art. BAPTISM, § 6, 12, 13. The only point which needs to be mentioned here is the very strong evidence as to the practice of Infant Bapt. in early days. The NT thrice makes mention of the Bapt. of households (Acts 16 15, 16 33, 1 Cor. 1 16), and the following 2nd and 3rd cent. writers speak of Infant Bapt.: Irenaeus, *Contra Haeres.* ii. 22 4; Tertullian, *De Bapt.* 18; Origen, *In Levit.* 8 3, *Hom. in Luc.* 14; Cyprian, *Ep.* 64 (59). There is also the case of Polycarp, who at his martyrdom, being still in full vigour, had been a Christian (and therefore baptised) for 86 years (*Martyr. Polycarp* 9). Since his martyrdom took place in the year 155 (see Lightfoot, *Apostolic Fathers*, Part II, 1 629 ff.), he must have been baptised as an infant or very young child about the year 70.

In the PB of 1549 the Bapt. was immediately followed by the putting on of the CHRISM or white baptismal vesture, and by Unction (see CHRISM), each accompanied by an appropriate form of words. Both these ceremonies are of great antiquity, but were omitted in 1552, as we have seen, through the influence of Bucer.

The gap left by their omission was filled up by the public reception of the newly baptised child into Christ's flock, accompanied by the SIGN OF THE CROSS made on its forehead. This had occurred at an earlier point of the service in 1549 and also in the Sar. There is early testimony to the sign of the Cross in both places. For its use on Catechumens bef. Bapt. we may take the instance of Augustine (c. 360—*Confessions* 1 11). For its use immediately aft. Bapt. we have 2nd cent. evidence (Tertullian, *De Resurr. Carn.* 8). The PB formula which accompanies the signation contains reminiscences of both Sar. and Hermann, but is mainly the work of the compilers of 1549 and 1552. In the 17th cent. the Puritans were most anxious to have the sign of the Cross removed from the PB. To answer their objections canon 30 of 1604 was drawn up, giving reasons for its retention (see SIGN OF CROSS, § 4). And in 1662 the rubric referring to this canon was inserted at the end of Bapt.¹ This rubric is omitted in the Amer. PB, but in the Irish PB it is considerably amplified, and the canon referred to is printed in full at the end of the Irish canons. The Amer. PB allows the omission of the sign of the Cross, if those who present the child so desire, "although the church knoweth no worthy cause of scruple concerning the same."

All that follows, consisting of Thanksgiving for the regeneration of the child, down to the Exh. to the Godparents (with the exception, of course, of the Lord's Pr.) is the work of the revisers of 1552, who also moved the Lord's Pr. from an earlier point in the service to its present position. The Exh. to the Godparents enforcing their duties with regard to the child was composed in 1549, and has remained practically the same ever since. The substance of the concluding Exh. was in 1549 expressed as a rubric, and was brought into its present shape in 1662. In the Amer. PB it has been greatly improved by the omission of the words "in the vulgar tongue."

The Office ends with two rubrics, the former of which (asserting the salvation of baptised infants who die before committing actual sin) is taken from

an earlier rubric which from 1549 to 1662 immediately preceded the Cat. The latter of the two has been already discussed (see § 23).

IV. HISTORY AND SOURCES OF BAPT.² Bapt.² ("The Ministratio[n] of Private Baptism of Children in Houses") consists of two parts: (A) Private Bapt., with its special Rules; (B) Office of Public Reception into the Church of those who have been privately baptised. (A) and (B) are in some parts at least of England (e.g., Lancashire) popularly distinguished by the names of *Baptism* and *Christening*.

Private Bapt. in case of necessity is a custom of great antiquity. Probably the earliest recorded instance is that of Novatian—before A.D. 250 (Eusebius, *HE* vi, 43 14)—though still earlier we have mention of Bapts. taking place in prisons (*ib.* vi. 5 6).

(A) The preliminary Rubrics of Bapt.², directed against delay of Bapt. and against Bapt. at home except in cases of great necessity, remain almost the same as in 1549, and have their counter-

parts in the Sar. *Manual*. But the succeeding Rubrics ran as follows from 1549 to 1604: "And when great need shall compel them so to do, that then they minister it" (i.e., private Bapt.) "on this fashion. First, let them that be present call upon God for his grace and say the Lord's Pr., if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words: *N. I baptise thee in the name of the Father and of the Son and of the Holy Ghost. Amen.* And let them not doubt, but that the child so baptised is lawfully and sufficiently baptized, and ought not to be baptised again in the church." The substance of this is to be found in the rubrics of the Sar. *Manual*. But the direction to "call upon God for his grace, and say the Lord's Pr." is from Hermann.

The sanction thus given to Bapt. by laymen and women, though traditional in England, as may be seen by the Sar., was disliked by the Puritans and others including King James I, through whose influence it was withdrawn in 1604, and express permission to baptise was confined to "lawful ministers." In 1662 the directions for the minister to say as many as possible of the Colls. from Bapt.¹ bef. baptising the child, and the Pr. of Thanksgiving aft., were added. (For further information *re* the Minister of Bapt. see LAY-BAPTISM.)

(B) The second part of Bapt.² contains the Office to be used when a child privately baptised is brought to be publicly received into the Church.

From 1549 to 1604 it began with six questions intended to ascertain whether the child had been validly baptised or not. The Sar. directed a similar examination to take place, but before the child was brought to the church. It provided, however, no form of questions, and the compilers of 1549 to some extent followed Hermann. In 1604 five of the six questions were still retained, in spite of the fact that no one but a lawful minister was now authorised to baptise. The last of the five was omitted in 1662.

The validity of the Bapt. being duly ascertained, the service proceeds. Naturally, it is modelled on the

Public Bapt. Office, and the older English use (Langton's *Constitutions*) directed the priest to say only those parts of it which followed the actual Bapt. The later use (Sar. *Manual*) required the repetition of everything except the

28. Office of Reception into the Church.

28. Examination into Validity of Baptism.

27. Alterations made in 1604.

26. Private Baptism in 1549.

25. Private Baptism (Bapt.²).

24. Conclusion of the Office.

23. The Sign of the Cross.

22. Antiquity of Infant Baptism.

actual Bapt. and the two Questions immediately preceding it. The PB of 1549 steers a middle course between the two. The Office in it consists of:—Certification (from Hermann); Gospel (from Mark); Exh. following (from Bapt.¹ with slight necessary variations); Lord's Pr.; Creed; Questions (as in Bapt.¹ with necessary omission of last two); putting on of the Chrisom (with formula from Bapt.¹); Pr. of Thanksgiving (adapted from 3rd Pr. in Bapt.¹); and the final Exh.'s to the godparents. The omission of the Exorcism (so inappropriate, not to say profane, after the child has been baptised) is a great improvement on the Sar.; but it is not clear why the Unction (prescribed in Bapt.¹) is also omitted.

In 1552 the Office was altered by the omission of the Creed (?) and of the Chrisom with its accompanying formula. The Questions addressed to the godparents now began "Dost thou, in the name of this child, etc."—an expression not adopted in Bapt.¹ till 1662, and then (in both Bapt.¹ and Bapt.²) in the first Question only.

In 1662 the following changes were made. (a) What had hitherto been the final Thanksgiving was transferred to the same place as in Bapt.¹ (b) The Question "Wilt thou then obediently keep, etc." was added (as likewise in Bapt.¹). (c) The concluding part of the Office was conformed to Bapt.¹, the sign of the Cross (with accompanying words), the short Exh. and Pr. of Thanksgiving following being added in their respective places. (d) Curiously enough, the last Exh. to the godparents was omitted—a mistake rectified in both Irish and Amer. PBs. The latter somewhat modifies also the language of the opening Certification.

Bapt.² has retained one or two early features which have been altered in Bapt.¹, e.g., the position of the Lord's Pr. and of the naming of the child.

Bapt.² concludes with a direction as to what is to be done if the priest cannot find out whether the child has been validly baptised or not.

In this case the whole of Bapt.¹ is to be used, but at the actual baptising the following form is to be said: "If thou art not already baptised, N. I baptise thee in the name of the Father and of the Son and of the Holy Ghost. Amen." This (taken in substance from the Sar.) is done to ensure the child's Bapt. and at the same time to avoid the possibility of a sacrilegious repetition of the Sacrament. Bapt. performed in this manner is commonly termed *Hypothetical* (or *Conditional*) Baptism. The first known mention of it occurs in the 8th century and is made by Boniface, Archbishop of Mainz. The earlier custom was to baptise *unconditionally* in cases of doubt—so 7th canon of the sixth Council of Carthage (early 5th cent.), and 84th canon of the Council in Trullo (691).

V. HISTORY AND SOURCES OF BAPT.² In the Middle Ages and down to the 17th cent. no need was felt of an Office for the Bapt. of Adults.

Every one in England had been baptised in infancy, and the Church of England had not, since Anglo-Saxon days, been a missionary Church.

But in the 17th cent. things were changed. Early in the 16th cent. Anabaptism had arisen in Germany, and later on it had spread to England. Its adherents (commonly called BAPTISTS in this country) rejected Infant Bapt., and consequently, in 1662, England contained a number of unbaptised adults. Further, Colonies (then called Plantations) had been formed, and in this way Christianity had begun to affect a number of native races. Hence the Pref. to the PB (drawn up in 1662) explains the necessity for the

compilation of Bapt.² as due on the one hand to "the growth of Anabaptism," and on the other to the necessity of providing an Office "for the baptising of natives in our Plantations and others converted to the Faith."

The structure of Bapt.² follows the lines of Bapt.¹ In particular the prayers are practically the same with the exception of the last¹

33. *Structure of Bapt.²* which is taken from Bapt.¹ The first rubric however prescribes a course of instruction and preparation which is impossible in the case of infants; the Exh.'s, though occasionally coinciding with those in Bapt.¹, are usually different; the Gospel is John 3 1-8 (Christ and Nicodemus); the candidate answers the Questions himself, the godparents being merely witnesses; and the priest is directed to take him by the right hand and place him conveniently by the Font bef. the actual Bapt. Finally, one of the two concluding rubrics points out the expediency of the newly-baptised being confirmed as soon as possible.

VI. PRACTICAL HINTS. (a) According to the rubric the Font is "to be filled with pure water."

34. *Practical Hints before the Service.* This rubric forbids the indecent custom, common a generation or two ago and still not altogether obsolete, of having a basin in the Font and putting the water into the basin.

Further, there is to be not merely a little water at the bottom of the Font; it is "to be filled." When the Font is decorated for Festivals (a custom more honoured in the breach than the observance), no flower-pot or anything else should be allowed *inside* it, and any decoration intended for the top should be placed on the Font-cover, so that it may easily be removed before a Bapt. In addition, the side of the Font (usually the West) on which the priest stands should be left entirely without decoration.

(b) In arranging the Bapt. party, the godparents should be placed together, a little apart from the rest, and the godmother who holds the child should stand next to the priest on his left.

(c) Notwithstanding the rubric, if there be only one child to be baptised, it is well, for the avoiding of mistakes, for the priest to inquire privately before the service whether the child be a boy or a girl.

(d) During the service all persons in church should face the Font. Not to do so is to show disrespect to the Sacrament of Baptism.

35. *Hints during the Earlier Part of the Service.* (e) There is no direction for the congregation to *kneel* during the first two Prs., and it is more convenient for all to *stand*. The rubric bef. the Gospel is designed simply to ensure all standing while it is being read.

(f) The custom which prevails in some churches for the congregation to repeat the third Pr. with the priest rests apparently on a misunderstanding (see § 11).

(g) In ascertaining the child's name, the priest should take care that he has the Christian name only, and not the surname also.

(h) With regard to Immersion or Affusion, see § 19.

36. *Hints with regard to the Act of Baptism.* (i) In taking the child the priest should carefully place it on his left arm with its face upwards and its head pointing to his left. Unless it is held in this position, it cannot be baptised in a seemly and reverent manner. In the case, which occasionally happens, of the Bapt. of a child two or three years old, it is well for the parents or friends to assist the priest in holding it.

(k) It must be carefully noted that the custom of

¹ In the Amer. PB this, too, is taken from Bapt.¹

sprinkling the water on the child's head is a breach of the rubrics, which prescribe either dipping or pouring. It has done much harm to the Church of England, and has been the cause of many leaving her communion either for the Baptists, or for the Church of Rome. There is probably nothing which has been of so much use to the latter body in this country as the custom in question, for it has given a handle to the casting of doubts on the validity of English Baptisms. The priest should *fill* the baptismal *SHELL*, or, if there be no shell, the hollow of his right hand, with water and pour it thrice or once (see § 21) on the child's forehead. While he is pouring, he of course pronounces the sacramental words: "I baptise thee, etc."

(l) It is the English custom, and in accordance with early Christian precedent, for the sign of the Cross to be made with the thumb, and not the forefinger. Before handing the child back to the godmother, it is well to wipe its head with a clean napkin provided for that purpose.

(m) With regard to the question as to whether the words "*all kneeling*" include the Priest, see POSITION AND POSTURE OF MINISTER AND PEOPLE, § 4.

(n) Immediately aft. the conclusion of the service, the plug in the Font should be lifted and the water allowed to drain out. If there be no plug, the Font should be emptied by means of a siphon.

VII. COMPARATIVE TABLE OF RITES OF BAPTISM AND CONFIRMATION. (This Table gives the general outlines. Many minor points, particularly in the Sarum, have been omitted for the sake of brevity. In the first column all details given in italics can be traced back to the 2nd cent. at latest; the rest are as old at least as the 4th cent. The details are numbered in the Sarum; the numbers in the other columns point out parallels. The 8th cent. Roman rite will be found in the first column of the similar Table in Procter and Frere. It must be remembered that in the Sarum and the PB of 1549 the earlier part of the service, down to the bringing of the child into church, was said at the church door, and that the Blessing of the Water took place only when the water in the Font was changed, and usually apart from an actual Baptism.)

EARLY CHURCH.	SARUM.	PB OF 1549.	PB OF 1662.
	1. Inquiry as to baptism and name.	1. Inquiry as to baptism.	1. Inquiry as to baptism (= 1549).
		First Exhortation (to people).	First Exhortation (= 1549).
2. Sign of Cross.	2. Sign of Cross (on forehead and breast).	3. First Prayer.	3. First Prayer (= 1549, nearly).
3. Prayers for Catechumens.	3. Prayers (three in number).	2. Sign of Cross (on forehead and breast), with naming.	
4. Giving of Salt (in West only).	4. Giving of Salt.		
5. 6. Exorcisms.	5. Prayers and Exorcisms (each three in number, the 2nd Pr. being <i>Deus, immortale praesidium</i>).	5. Second Prayer (= <i>Deus, immortale praesidium</i>).	5. Second Prayer (= 1549).
7. Instructions.	6. Final Exorcism.	6. Exorcism.	
8. Ephphatha (in West only).	7. Gospel (Matt. 19 13-15).	7. Gospel (Mark 10 13-16).	7. Gospel (= 1549).
	8. Ephphatha.	Second Exhortation (to people).	Second Exhortation (= 1549, nearly).
	9. Lord's Prayer.	9. Lord's Prayer.	
11. Repetition of Creed (Redditio Symboli).	10. Hail Mary.	11. Creed.	
	11. Creed.	Third Prayer.	Third Prayer (= 1549).
	12. Sign of Cross (on hand).	13. Child brought into church.	
	13. Child brought into church.		
14. Blessing of the Water.	14. Blessing of the Water, comprising: (a) Litany. (b) Collect. (c) Solemn Blessing (in form of Eucharistic Preface). (d) Pouring of Oil and Chrism into the Water.	14. Blessing of the Water, comprising: (c) Prayer of Blessing. (e) Eight short Petitions. (f) Collect (for such as shall be baptised).	
15. Renunciation of Satan (and, in some churches, of World. The Renunciation was twice made, once in Church, a second time immediately before Baptism).	15. Threefold Renunciation of Satan.	Third Exhortation (to Godparents).	Third Exhortation (= 1549).
		15. Threefold Renunciation of devil, world and flesh (with naming).	15. Renunciation (= 1549, but single, not threefold).

EARLY CHURCH.	SARUM.	PB OF 1549.	PB OF 1662.
16. Unction (with exorcised Oil).	16. Unction (with Oil).		
17. <i>Confession of Faith.</i>	17. Threefold Confession of Faith.	17. Threefold Confession of Faith.	17. Confession of Faith (= 1549, but single, not threefold).
	18. Desire for Baptism.	18. Desire for Baptism.	18. Desire for Baptism (= 1549, in substance). Promise to keep Commandments.
			14. (e) Four short Petitions (selected from the eight of 1549).
			14. (c, f) Collect for such as shall be baptised (= 1549, but with Blessing of Water added).
20. <i>Baptism (by threefold Immersion, or by threefold Affusion, with Formula " . . . in the name, etc. ").</i>	19. Naming of child. 20. Baptism (by threefold Immersion, with Formula, <i>Ei ego baptizo te in nomine, etc.</i>).	19. Naming of child. 20. Baptism (by threefold Immersion, or by Affusion, with Formula, <i>I baptise thee in the name, etc.</i>).	19. Naming of child. 20. Baptism (by Immersion, or by Affusion, with Formula, <i>I baptise, etc.</i> = 1549, except that Immersion not ordered to be threefold).
21, 28. <i>Uction (with Chrism).</i>	21. Unction (with Chrism—in form of Cross).	22. Putting on of the Chrism.	2, 21. Sign of Cross (= 1549, but on forehead only).
21, 28. <i>Sign of Cross.</i>	22. Putting on of the Chrism.	21. Unction.	Preface to 9. Lord's Prayer.
22. White garments.	23. Delivery of the Taper.		Post-Baptismal Thanksgiving.
	24. Final Directions. 25. Final Gospel (or Gospels).	Fourth Exhortation (to Godparents). 24. Final Directions.	Fourth Exhortation (= 1549). 24. Final Directions (= 1549, nearly).
	CONFIRMATION.	CONFIRMATION. Questions asked from Catechism.	CONFIRMATION. Preface.
	26. Versicles.	26. Versicles (= Sarum).	Renewal of Baptismal Vows.
27. <i>Prayer for Holy Ghost.</i>	27. Prayer for Holy Ghost (<i>Omnipotens, sempiterna Deus</i>).	27. Prayer for Holy Ghost (= <i>Omnipotens, sempiterna Deus</i>).	26. Versicles (= 1549, nearly). 27. Prayer for Holy Ghost (= 1549, nearly).
<i>Laying on of the Hand.</i>	28. Sign of Cross and Unction (with Chrism, and Formula, <i>Consigno te N. signo crucis, et confirmo chrismate salutis; in nomine, etc.</i>).	28. Sign of Cross, and Laying on of Hand (with Formula, <i>N. I sign thee with the sign of the cross, and lay my hand upon thee; in the name, etc.</i>).	Laying on of Hand (with Formula, <i>Defend, O Lord, etc.</i>).
<i>The Milk and Honey (possibly not till after First Communion).</i>	29. Post-Confirmation Collect.	29. Post-Confirmation Collect.	Lord's Prayer. 29. Post-Confirmation Collect (= 1549). Collect (= 2nd of the Six after HC).
	30. Blessing.	30. Blessing.	30. Blessing (= 1549).
31. <i>First Communion.</i>	31. First Communion.	31. First Communion.	31. First Communion.

VIII. BIBLIOGRAPHY. (A) *Service Books*.—*Euchologion* (Goar's ed. best), for the Greek rite; *Rituale Romanum*, for the present Roman rite; *Gelasian Sacramentary* (Clarendon Press), bk. I, for the 8th cent. Roman rite; Martene, *De Antiq. Eccles. Rit.* i, i and iv, 24, gives a large collection of Western Bapt. formulae; Daniel, *Codex Liturgicus* 1 171-196, gives a smaller do.; Maskell, *Monumenta Ritualia* 1 1-32, for the Sarum rite; Daniel, *Codex Liturgicus* 2 183-270, for the German Post-Reformation forms; *First PB of Edward VI compared with successive revisions* (Parker, 1877) exhibits conveniently the Bapt. Offices in the various PB's; Fallow, *The Bapt. Offices Illustrated* (Oxford, 1838), gives the text of the PB sources. (B) *Ancient Authorities*.—Justin Martyr, 1 *Apol.* 61; Tertullian, *De Bapt.*; Cyprian, *Eps.* 64 (59), 69 (76), 70, 71, 72, 73, 74, 75; Acts of 7th Council of Carthage; *De Rebaptismate* (3rd cent.); Cyril Jer., *Catechetical and Mystagogic Lectures*; *Peregrinatio Silvae*; also the early *Ordines*.—*Didache, Canons of Hippolytus, Egyptian Church Order, Testament of our Lord, Apostol. Constitutions*; and Sarapion's *Sacramentary*. (C) *Modern Writers*.—Bingham, *Antiquities*, bk. xi; Augusti, *Christ. Archæol.*, vol. 7; Binterim, *Denkwürdigkeiten* 1; Duchesne, *Christian Worship*, c. 9; Stone, *Holy Baptism*; Maclean, *Early Christian Worship*, p. 59 ff., gives a popular account of the early Bapt. rites. (D) *Arts. in Dictionaries*.—art. *Baptism* in DCA, Hastings' DB, *Dict. of Christ and Gospels*, and *Encyclopæd. Biblic.*; *Encyclopæd. of Religion and Ethics*, art. *Baptism (early Christian)*; Cabrol, DAC, arts. *Baptême, Baptême de Jésus, Baptistère*.—lb.

J. W. TYRER.

BAPTISTERY.—In the earliest ages of the Ch., there was no special place set apart for

Bapt. It was customary to baptise
1. *In Ancient Times.*

wherever water could be found (Acts 8 36; Tertullian, *De Bapt.* 4). But, owing to the prevailing practice of IMMERSION, it soon became necessary to have a building specially devoted to that purpose. Probably the oldest existing *Baptistery* (as such a building is called) is in the Catacomb of Pontianus at Rome. From the 4th cent. onwards, Bs. were built in each city near the cathedral ch. The earliest ch. of which we have any detailed description, that at Tyre erected by Bp. Paulinus c. 315, possessed such a B. (Eusebius, *HE.* x. 4 45). Many Bs., some dating from at least the 5th cent., still exist in Italy. They are almost invariably circular or octagonal, and contain a large font in the centre, sunk two or three steps below the floor of the B., so as to allow total or partial immersion. As examples, we may mention the Bs. at Florence, Pisa, and Ravenna, and the Lateran B. at Rome.

Bs. of the foregoing type were not unknown in Eng. bef. the Norman Conquest. But for many cents. it has been usual to place the FONT, not in a B., but in the body of the ch.; and this position is assumed in the rubrics of the PB, which imply that Bapt. will normally take place in the face of the congregation during MEP. The font generally stands at the west end of the ch., near the main door, and this is its best position, as signifying that Bapt. is the

Sacr. of entrance into the Ch. In modern chs. an attempt is sometimes made to revive Bs. by putting the font into a separate chapel in order to ensure reverential treatment for it. It is difficult to see any objection to this, provided the font be plainly visible from the main body of the ch. (For further information, see arts. *Baptistry* in DCA, and *Baptistère* in Cabrol's DAC.).—R6

J. W. TYRER.

BAPTISTS.—The Particular Baptists were the last stage in the evolution of Protestant, Puritan, Separatist. Henry Jacob was silenced for nonconformity in 1604; in twelve years he founded a Separatist Church, many of whose members became convinced twenty years later that Bapt. was not for infants but for professed believers; by 1642 several churches had adopted this principle and had also restricted themselves to the legal practice of Bapt. by immersion only. Confounded popularly with the continental Anabaptists of a century earlier, they published in 1644 a strongly Calvinist confession which repudiated anarchist views. On the Long Parliament and the Assembly of Divines they were not represented; but about twenty incumbents adopted Baptist views and yet held benefices in Cromwell's time, five even being on the boards of Tryers for the ministry. No attempt was made to influence the revision of the PB in 1662, and it is not likely that the Office for the Ministration of Bapt. to such as are of Riper Years was provided to conciliate them. Their fundamental principle, that a church must be composed solely of those who make profession of their faith, however well it agrees with Art. 19, is irreconcilable with the idea of a National Church. In 1689 a revision of the Westminster Confession was adopted by a large assembly. Retaining the general Calvinistic features, it contemplates no organisation beyond a local congregation, whose members are "saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ." "The officers appointed by Christ to be chosen and set apart by the Church . . . are bishops or elders, and deacons." To each church the Lord Jesus Christ "hath given all that power and authority which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe." From this conviction, that worship is in some respects divinely prescribed, follows the insistence on the Bapt. of believers only; and immersion is adhered to because of the Lord's command and apostolic precedent, in accord with the principle of Art. 20 that it is not lawful for the Church to ordain anything that is contrary to God's Word written.

In America about five million communicants are gathered in 47,000 churches which adhere generally to these tenets. In England most B. have studied Scripture to further purpose, and disuse the epithet "Particular," believing heartily that all men can be saved; thus,

430,000 British Baptists emphasise such principles as: "The Lord Jesus Christ, our God and Saviour, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures; and each Church has liberty to interpret and administer His Laws. It is the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelisation of the world."

Baptist churches are found in nearly every country of Europe, those in Russia apparently outnumbering the British. Mission work began in 1789, and is maintained in many parts of China, Japan, the Philippines, Ceylon and India, with South, West and Central Africa. In 1905 was founded the Baptist World Alliance, representing about 6,700,000 members or communicants. Habitual worshippers number perhaps twenty millions.

There is another group of B. which also originated in the 17th cent., and still remains utterly distinct. The General B. were founded in 1609 by John Smith, Fellow of Christ's College, Cambridge. They had an order of diocesan bishops, called Messengers, and insisted on Confirmation by the laying on of hands. With the Continental Anabaptists they agreed that Atonement was for all men. From Oxford came an impulse resulting in a general adoption of Unitarian views by 1800. The Assembly to-day, though of historic interest, represents only about thirty congregations.

[The above art. is written from the standpoint of the Baptists. For the Church of England standpoint, see arts. BAPTISM, CHRISTIAN RELIGION, and CHURCH.—A1. W. T. WHITLEY.

BARNABAS, ST.—See FESTIVAL, § 32; SAINTS' DAYS (RATIONALE), § 12.

BARTHOLOMEW, ST.—See FESTIVAL, § 36; SAINTS' DAYS (RATIONALE), § 16.

BASILICA.—The secular Roman B. was a late development of the ancient forum, a hall of assembly for the citizens where all kinds of business might be transacted, possessing a partially enclosed semicircular tribune used as a law court. A superficial resemblance to these basilicæ caused the term to be applied to the early Christian churches of the Roman empire.

The essential features of such churches are the **APSE** surrounded with the seats of the bishop and clergy, the **ALTAR** in the middle of the apse furnished with its veils and canopy, the **NAVE** for the faithful, and an open **PORCH** or courtyard for the catechumens. Later developments added an enclosed **CHOIR** in front of the altar, on either side of which were the **ambones** or **lecterns** for gospel and epistle. The earliest basilican altars were built above the actual graves of saints.

Later on, a **CRYPT** containing relics was usually provided beneath the altar.

A basilican church, being essentially a place for the solemn public celebration of the Eucharist, was not planned to contain side altars or even a font, detached baptisteries being generally provided for the latter purpose; the larger basilicæ, however, generally had **aisles** and sometimes a **transept** also.—R6.

C. A. NICHOLSON.

BASON.—According to the PBs. of 1549 and 1552 the "devotions of the people" at the

Offertory were to be placed in the "poor men's box." But according to the Scottish PB of 1637, followed herein by the revisers of 1662, they were to be received "in a (decent) bason . . . provided . . . for that purpose," which the Priest was then to set "upon the holy Table." Since this introduction of Offertory-Basons in the 17th cent., they have generally been made of metal, most commonly of brass, but sometimes of silver. During the earlier part of the service, the B. should stand on the Credence (or on the holy Table, if it be a silver one); while in use the inside should be covered with a piece of cloth or some other soft substance, so as to avoid unseemly noise; and, when it has been placed, with the offerings in it, on the holy Table, it should not be removed until the end of the service.—R3.

J. W. TYRER.

BEADLE.—A B. is, or was, "an inferior parish officer appointed by the vestry to keep order in church, punish petty offenders, and act as the servitor or messenger of the parish generally" (NED).—A3. G. HARFORD.

BEARD.—In earliest Christian times the beard was worn by clergy and laics alike, and in the case of the former this has been the rule in the East. From the beginning of the Middle Ages in the West the beard has generally been shaved, exceptions being permitted.—re. V. STALEY.

BELFRY.—(i) A bell-tower or campanile; (ii) the bell-chamber, in which bells are hung; (iii) (now most commonly) the

1. **Name.** ringing-chamber or, where bells are rung from the ground level, the part of the church floor below the tower where the ringers stand. The word has no etymological connection with "bell," being a corruption (about 15th cent.) of mediæval Latin *berefriidus*; Old Eng. *barfray*, *berfrey*; Old Germ. *berefrut*, *berchfrut*; originally = a movable tower or pent-house for attacking fortifications, then any watch or guard-tower, and then more especially a bell-tower.

For the fittings of a bell-chamber, see art. BELLS. Those of a ringing-chamber should be a few chairs or benches with backs; a locker or

2. **Fittings.** cupboard for keeping tools, spare ropes, a lantern, etc.; some simple washing appliances with a looking-glass, coat and hat pegs; and a notice-board for notices, rules, etc. The floor should be covered with matting or linoleum, and at each ringer's feet there should be a soft mat on which the bight of the rope may fall in ringing. The walls should be plastered and distempered, to be neat and clean, and the ceiling plastered, not boarded. For lighting, a central suspended light for lamp or gas is best, high enough not to dazzle the eyes of the ringers.

Belfry rules are often a difficulty. Where ringers are volunteers, it is not easy to enforce many rules other than the unwritten laws of

3. **Rules.** courtesy, sobriety and good behaviour. Where they are paid, some system of fines may check the two common faults of irregularity and unpunctuality. Better than all rules is the frequent presence of the clergy. Their personal influence is the best guarantee for order and harmony. The law gives to an incumbent absolute control over the tower; and if he is a man of tact—above all, if he is a ringer himself—he is master of the situation. (A Model Code of Rules, issued by the Central

Council of Church Bell Ringers, price 3d., is published by Bemrose & Son, 4 Snow Hill).—R6.

T. L. PAPILLON.

BELLS.—Of all the adjuncts of a parish ch. least, as a rule, is known about, and least interest taken in, the church

1. History of Bell Associations connected with them.

Bells. Yet, to say nothing of their intrinsic value (£500-£1,000 for a ring of eight B.), they are often as historically interesting as any part of the ch., and their connection with English life since the Norman Conquest touches its ecclesiastical, national, municipal, and parochial life at many points. The *Curfew* (*couvre-feu*) was a note of conquest under the first two Norman kings. The B. of monasteries or cathedrals sounding the Hours of prayer, or those of parish churches reminding people of the *Ave Maria* to be said daily, of Mattins and Evensong, or of the solemn Mass for the dead, expressed the faith and religious life of the Middle Ages. The common bell of the municipality, in days of struggle for civil liberty, told of political and commercial emancipation: and, as time went on, church B. became associated with many details of ordinary life. The *chime*, or *peal*, summoning men to worship God in their parish church; the *passing-bell* calling them to pray for some departing soul; the *death-knell* telling that all was over; the weird echoes of a *muffled peal* at a funeral; or the joyful *wedding bells*—these enlisted, and still enlist, the sympathy of all for the weal or woe of their neighbours. The *market-bell* regulated hours of business; the *gleaning-bell* ensured a fair start for all in the gleaning field; the *fire-bell* summoned help against a common danger; the *vestry-bell* called the inhabitants of town or village to settle the affairs of their community; and, before the days of steam and electricity, the first news of victory on sea or land was brought by the sound of the Bells. Some of the old customs here referred to have died or are dying out, but the B. still have their part in national as well as in Church life; and the revival of *change-ringing* in the latter half of the 19th cent. has directed fresh attention to their proper uses and the care necessary for their preservation.

B. once hung, or rehung, by a competent bell-hanger (no local blacksmith or ironmonger should be allowed to touch them) require

2. Care of Bells.

very little attention to keep them in order; but that little is imperative, though too often neglected from sheer ignorance on the part of ch. authorities. The B. are generally difficult of access; the sexton or steeple-keeper, unless he is a keen ringer and personally interested in their ringable condition, does not take the trouble to inspect them; the churchwardens are only too glad not to have to spend money on repairs; and so matters go on, till at last it becomes necessary to spend far more than would have been needed, had defects been looked into and remedied at once. Nowhere is it more true than in the case of church B. that "a stitch in time saves nine." The B. and their fittings should, as a rule, be overhauled once in five years by a competent bell-hanger, and necessary repairs attended to *at once*. All openings from the

bell-chamber to the outer air should be protected by wire netting of $\frac{1}{4}$ inch mesh, to exclude birds; no dirt or rubbish should be allowed to accumulate on the floor, or on the timbers of the bell-frame; and generally, everything should be kept in a manner befitting the place where valuable machinery is erected. Special care should be taken to prevent B. becoming cracked, which is generally due to carelessness. If the clapper, by striking always in the same place, wears too deep a hole, the bell should be *quarter-turned*, so as to bring the clapper into contact with a fresh part of the rim or *sound-bow*. Chiming hammers or clock hammers, if carelessly fixed or if their gear gets out of order, will sometimes crack a bell: and innumerable B. have been cracked by the mischievous practice of *clocking*, i.e., chiming by a rope hitched round the clapper. This saves the trouble of moving the bell itself, but it should be sternly forbidden by clergy and churchwardens, and a sexton or steeple-keeper who persists in it after due warning deserves dismissal. A bell properly hung and fairly used will never crack; but once cracked, the only remedy is to take it down and re-cast it—a great and preventable expense.

The first and most essential use of church B. is to summon people to ch. This can, no doubt,

3. Use of Bells.

be done by one bell, or by a *ting-tang* of two or three, as well as by a peal of six or eight or ten B.; and now that clocks and watches are so common, it is sometimes argued that church B. are unnecessary. But the sound of "the church-going bell," or of the tuneful peal, has deep and time-honoured associations for English Churchmen, and the day has not yet come when B. can be dispensed with as a useless adjunct to our churches. The revival of *change-ringing*, which is the scientific use of B., standing to ordinary *round-ringing* as the performance of a master organist to the exercises of a learner, has led not only to better care of B., but to an increase in their number, and to marked improvement in the character and conduct of ringers. Wherever there are five B. or more in a church tower, some effort should be made to encourage change-ringing; the difficulty of which is much exaggerated because so little is known about it. But, where it is found difficult or impossible to keep up a band of change-ringers, a *chiming apparatus* (the *Ellacombe* for choice) can be installed at no great expense (from £1 to £2 per bell), and can be worked by one man. The effect is pleasing, though it falls far short of the sound of B. properly rung: but it is preferable to a jangle of two or three B., and obviates the risk of destructive *clocking*. *Tubular* B., sometimes advertised as a cheap substitute, cannot be recommended; nor can hemi-spherical gongs. Such quasi-bells are seldom audible beyond the immediate neighbourhood of the tower; nor is their tone comparable with that of even a light ring of ordinary bells. Where space or lack of funds precludes a ring of five B. or more, it is better to be content with a single bell of good tone.

The best number of B. in a church tower is eight, both for musical effect and for scientific change-ringing. The cost of such a ring, including frame and fittings, varies with the weight and current

price of metal required, the cost of transport, the condition of the church tower, etc.; and only an approximate estimate can be given—at least £600 for a ring of eight B. with a tenor of 16-18 cwt. Five is the lowest number on which any change-ringing is practicable, but, as this number admits only 120 changes without repetition, the addition of a sixth bell, enabling 720 changes to be rung in about 25 minutes, is very desirable in the interest both of ringers and parishioners. On ten or twelve B. change-ringing is more difficult and complicated, and it is harder to keep up a band of competent ringers.

4. Number of Bells.

Inscriptions upon church B. are an interesting branch of bell-lore, to which only brief allusion is possible. Such works as North's *English Bells and Bell Lore* (Leek, 1888), and *Monographs on the church B. of different counties*, e.g., Suffolk by Dr. Raven (Jarrold, 1890), Warwickshire by Messrs. Tilley & Walters (Cornish, Birmingham, 1910), may be consulted for further information. The oldest B. have usually no inscription, or a very short one giving the name of the bell, or its dedication to one of the archangels (Gabriel, Michael, Raphael), the Virgin Mary, the Holy Trinity, or some saint in the calendar; or the name of the founder. "Johannes," "Ave Maria," "Vocor Petrus," "Ricardus de Wimbish me fecit," are specimens of such early bell inscriptions. Then came rhyming (*leoline*) hexameters in monkish Latin, e.g., "Protege virgo pia quos convoco Sancta Maria," "Missi de celis habeo nomen Gabrielis," "In multis annis resonet campana Johannis."

Later, in the 17th cent., we find moral or religious maxims substituted for the invocation of saints on mediæval B., e.g., "Benedictum est nomen Domini," "Soli Deo gloria," "Praise not thyself"; or on tenor B., with reference to their use for the *passing bell* or at funerals, "Defunctos ploro, vivos voco, funera claudio," "I to the church the living call, And to the grave do summon all."

With the substitution of English for mediæval Latin begins a deterioration in the quality of bell-inscriptions, which are apt to degenerate into mere doggerel, e.g., "I was made in hopes to ring At the crownation of our King"; or at best uninteresting platitudes, as may be verified from any list of inscriptions supplied by modern bell-founders. A notable exception is the inscription on "Great Paul" of London (said to have been suggested by Canon Liddon)—"Vae mihi si non evangelisavero," "Great (more correctly, "Mighty") Tom" of Oxford, recast in 1612 and 1680, now bears a commonplace Latin inscription recording the date with names of the reigning Sovereign, Bishop, Dean and Treasurer, in place of the original monkish Latin verse, "In Thomae laude resono Bim born sine fraude," which might well have been preserved.

The musical harmony of a ring of church B. depends partly upon the quality of the metal, partly upon the

6. Harmony of Bells.

B. being in tune with each other. A good bell, fairly struck, should give out three distinct notes—a *fundamental* or *tonic* note; the octave above or *nominal*; and the octave below or *hum note*, which is the general tone of the whole mass of metal. The practice of founders, in turning a ring or series of B., has been to take one set of notes (in England usually the *nominals*), and put these into tune, ignoring the others. But in recent years the practical application of scientific research has resulted in mechanical improvements whereby the largest B. can be tuned into harmony not merely with each other, but with themselves. It is now recognised that first of all the *fundamental*

note of each bell must be brought into true octave with its *nominal* (the *hum-note* being also in tune with the others), and then the whole series of B., thus rectified, can be put in tune with each other. "Great Paul" in St. Paul's Cathedral and the great bell of Beverley Minster are examples of large B. put into as perfect tune as possible; and, with the improved machinery now used by leading bell-founders, this should be the case with all new bells.

Bell metal is a mixture of copper and tin in certain proportions—generally about 4 to 1, but each foundry has its traditional recipe.

7. Bell Metal.

The popular notion that a mixture of silver adds purity to the tone has little foundation, and perhaps arose from a practice in mediæval times of throwing coins or silver ornaments into the molten metal while a bell was being cast, with prs. for a successful result.

The literature of B. and bell-ringing consists chiefly of scattered treatises or pamphlets upon the B. of particular counties or districts, or upon

8. Literature.

the science and art of change-ringing. A convenient summary of available information may be found in the *Encyclopædia Britannica* (9th ed.), arts. *Bell* and *Campanology* (vol. xxvi), and, in the 10th ed. now published (1911), arts. *Bell* and *Carillon*. A series of arts. on *Church Bells and Bell-Ringing*, which appeared in *The Guardian*, were republished by that journal in pamphlet form. The Central Council of Church Bell-Ringers has published (G. Allen & Sons, 44 Rathbone Place, Oxford St., W., 4d.) an excellent report upon the preservation and repair of B., frames and fittings, which should be in the hands of all church authorities responsible for the care of church Bells.—23.

T. L. PAPILLON.

BENEDICITE.—The Cant. B. (the *TE DRUM* being strictly a *hymn*) is the only one in the PB drawn from a source not fully

1. Origin and Nature.

canonical: it forms part of the LXX additions to the book of Daniel, along with the Stories of Susanna and Bel and the Dragon, which are also included in the Vulg., Syriac and Arabic versions, but in the English are related to the APOCRYPHA. It is a hymn of praise put into the mouths of the Three Children as they stand unconsumed in the furnace. Rabbinic references make it clear the deliverance of the Three had struck Jewish imagination, with the result that considerable additions of the nature of *Midrash* grew up round it; the song and preceding prs., together with the above stories, seem to have been incorporated into a longer Aramaic (or possibly Hebrew) recension of the book of Daniel, from which the LXX translation was made.

The song has been called "an expansion of Ps. 148," a Ps. which it closely resembles in its general plan. The invitation to praise which is its simple theme is worked out in great detail; first the heavenly powers are invoked (vv. 1-5), then the heavenly bodies and atmospheric phenomena (vv. 6-17), then the earth and sea (vv. 18-22), then living creatures (vv. 23-25), and finally man (vv. 26-32), progressing from humanity in general, through the Chosen Race and its inner circle of devout souls, up to the Three whose wonderful deliverance is supposed to have called forth the outburst of rejoicing.

The liturgical use of the B. (*Benedictio Trium*

Puerorum is an earlier title) can scarcely be treated without reference to the preceding pr., often used in combination with it, but in separation known as the *Benedictus es*.

2. **Liturgical Use.** (a) *Early References.* Rufinus (*Apol.* ii, c. 400) says that "omnis ecclesia per orbem terrarum" sings the B.; it appears separately in the collection of Cants. following the Pss. in Cod. A (5th cent.), and, combined with the *Benedictus es*, in the 6th cent. African list of Verecundus; and it was used at Lauds in the monastery of Abbot Nilus on Mt. Sinai. Evidence for its early use is also seen in the fact that it is found in Eastern and Western liturgies alike; and also possibly in the frequency of the representation of the Three Children in the catacombs, many of the subjects common there being apparently suggested by liturgical references.

(b) *Definite Use.* (i) *In the Mass.* The 4th Council of Toledo (633), mentioning the neglect of the Cant. on Sundays and the commemoration of martyrs (an earlier use), decreed for the Churches of Spain and Gaul that it was to be said at every Mass (aft. the *prophetia* and bef. the Epistle). This general use was afterwards restricted to special days, Christmas and Easter Eves; while on the first Sun. in Lent and on Easter Day an abbreviated combination of the *Benedictus es* and the *Benedicite* was sung. A slightly different use prevailed in the Gallican Church, in which, according to St. Germanus and the *Lectionary of Luxeuil*, it was used between the Epistle and the Gospel. In the Roman rite it was sung on the Saturdays of Ember-tide.

(ii) *In the Daily Offices.* The Greek Church uses this Cant. at Lauds (*ὄρθρος*) daily. In the Roman use it is sung at Lauds on Sundays and Festivals; in the Ambrosian, combined with the *Benedictus es*, on Sundays only; and in the Mozarabic on Sundays and Festivals and daily through Lent; according to the *Bangor Antiphonary*, it was used at Mattins on Saturdays and Sundays, and apparently also on Festivals.

The position of the B. as an alternative to Te D. at MP is probably accounted for by the fact that Mattins ended with the

3. **Position in the PR.** Te D., while Lauds began with Pss. and this Cant. In 1549 it was ordered to be used instead of the Te D. during Lent, an arrangement suggested possibly by the Mozarabic use: this direction disappeared in 1552, when Pss. were added as alternatives to the NT Cants., apparently for the sake of uniformity.¹

(C. J. Ball, *Speaker's Commentary on the Apocrypha*;

¹ [The still frequent custom of using B. in Lent (and sometimes also in Adv.) is deprecated by Bp. Dowden, under *TE DEUM*, §3. Sept. Sun. and 21st aft. Trin. seem obvious occasions for its selection. If it were also sung ordinarily on the 5th Sun. in the month, and on the Sun. set apart for Harvest Thanksgiving, its fitness to mark the seasons would be duly utilised.—G. H.J.] [On the other hand, the use of the B. in Lent has the three following advantages. (1) It allows the observance of the good old rule, not to sing *Te Deum* during Lent. (2) The B. is specially appropriate to early spring. (3) The renewed use of the *Te Deum*, after a six weeks' interval, is a great addition to the joyful character of the Easter services.—J. W. T.]

Cabrol, *DAC*, art. *Benedicite*; Duchesne, *Christian Worship*, c. 7; *DCA*, art. *Benedicite*.—D2.
M. LINTON SMITH.

BENEDICTION, or BLESSING.—By a B. in the liturgical sense of the word is meant the invoking of God's blessing on some person or thing. A distinction is sometimes drawn between B. on the one hand, and Dedication or Consecration on the other, the latter implying a permanent setting apart to the service of God, which is not of necessity implied in the former. In the present art. no distinction is drawn between the two.

The B. of things is a custom of great antiquity in the Christian Church. Basil (c. 370) says: "We bless the water of baptism and the oil of unction" (*On the Holy Ghost* 27 66—a passage in which he is giving a list of Church customs so old in his days that they were believed to have been of apostolic origin). In the Middle Ages nothing from a church down to the smallest article of clerical dress was used in the service of God until it had received a blessing.

There were, besides, other Bs. recurring periodically on certain fixed days. Of these we may mention, in the East, the Blessing of the Waters on the Epiphany, and of the Holy Chrism on Maundy Thursday.

Among the more important in the West are the Blessing of Holy Water every Sunday before Mass, the Blessing of Candles on the Purification of B.V. Mary, of Ashes on the first day of Lent, of Palms, etc., on Palm Sunday, of the Holy Oils on Maundy Thursday, of the Paschal Taper and the Font on Easter Even, and again of the Font on Whitsun Even.

The only Bs. of things to be found in the PB are the blessing of the bread and wine in the Pr. of Consecr. (see COMMUNION, HOLY, §10) and that of the water in the BAPTISMAL OFFICES, though some others, such as the CONSECRATION of Churches and Churchyards, have always been and are still in use in the Church of England. There is a tendency in the present day to revive the custom of blessing things, and forms, more or less suitable, may be found in *The Priest's Prayer Book* and similar compilations.

Under the head of B. of Persons we must distinguish between the special benedictive

3. **Benediction of Persons.** services by which men are dedicated to some office or position (see arts.

BAPTISM, CONFIRMATION, MARRIAGE SERVICE, ORDINAL, INSTITUTION, CORONATION, etc.), and ordinary Benedictions. It is of the latter that we treat here. Many prayers are in their purpose and meaning benedictive. But to constitute a B. proper, three things are necessary.

(a) The person who gives it must possess authority. "Without any dispute the less is blessed of the better" (Heb. 7 7 RV). In liturgical use this is carried out by putting Bs. in the mouth of a bishop, if present, or, in his absence, of a priest (see Clemens Alex., *Paedagog.* iii. 11 63; *Apost. Constit.* 8 28). (b) The recipients of the blessing must be addressed

directly in the second person. (c) The blessing must be couched in the imperative or optative mood.

Many such Bs. are to be found in the Bible, e.g., in the OT, Gen. 28 3-4, Num. 6 24-26, and, in the NT, 1 Cor. 16 23, 11 Cor. 13 14. The natural liturgical position of a B. of this kind is at the end of a service, or of some special part of a service. That was the case among the Jews (Ecclus. 50 19-20), and in the early Church (see Conclusions of St. Paul's Epistles).

There are twelve Bs. proper in the PB: (1) Absol. in HC, (2) first half of Absol. in VS, (3) and (4) first half of Words of Administration. 4. *Benedictions* of Elements in HC, (5) and (6) in the Marriage Service, (7) and (8) in Offices of Ordering Priests and Consecrating Bishops immediately after questions addressed to Ordinands, (9) and (10) at end of VS, (11) first half of final Blessing in HC, (12) second half of final Blessing in HC, repeated (with slight variations) at end of Confirmation Service. (See further, respective arts.) All of these except (10) occurred in PB of 1549, and have remained the same ever since except for minor changes. (10) was introduced in 1662. (1), (2), (3), (4), (5) and (6) are based on Sarum forms. This is possibly the case with (7) and (8) also. (9), (10) and (11) are taken from Scripture:—(9) from Ps. 61 3, Phil. 2 10 and Acts 4 12; (10) from Num. 6 24-26; (11) from Phil. 4 7. (12) is the mediæval episcopal or abbatial blessing, "Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, super vos descendat et maneat semper" (*Westminster Missal*, HBS, 2 572). The Amer. PB contains a thirteenth B. occurring in Office of Institution of Ministers, and taken from Heb. 13 20-21.

Besides these formal Bs. there are in the PB one or two quasi-Benedictions, as at end of MP and EP, and of Communion Office. These differ from Bs. proper in the use of the first person instead of the second, owing to the speaker being likewise included among those who are to receive the blessing.

It is natural for the priest who pronounces a blessing to stand in token of authority with his face towards the recipients, and for them to kneel. And this is usually ordered, explicitly or implicitly, in the rubrics of the PB. Two other acts of ritual are often associated with Benediction:

(a) The lifting up of the hand. This has Scriptural sanction (Lev. 9 22, Luke 24 50). (b) The sign of the cross. This was constantly used in mediæval Bs., and is of considerable antiquity, as we see from James of Edessa's letter to Thomas the presbyter (c. 700—Brightman's *Eastern Liturgies*, p. 493). In the PB of 1549 it was retained in the Blessings of the Marriage Service, but was omitted in 1552. According to the Lincoln Judgment it is not now lawful, at any rate in the Bs. of the Communion Office.

DCA, art. *Benedictions*; Cabrol, DAC, arts. *Bénédiction*, *Bénédictions Episcopales*, *Bénir* (*Manière de*); Martene, *De Antiq. Eccles. Rit.*, Bk. 2, 6. *Liturgie*. *De Sacris Benedictionibus*; Mediæval Benedictionals, e.g., *Benedictional of Abp. Robert* (HBS).—B2. J. W. TYRER.

BENEDICTUS.—The Song of Zacharias (Luke 1 68-79) falls into two main divisions:

1. *Literal Meaning.*

Vv. 68-75, celebrating the fulfilment of God's promises, and vv. 76-79, foretelling the child's work.

In the former division are three strophes: (1) Vv.

7—(2422)

68, 69: The acknowledgment of Israel's present redemption, springing from David's line. (2) Vv. 70-72: The correspondence between this redemption and God's promises made of old, manifesting His faithfulness in the remembrance of a covenant of mercy. (3) Vv. 73-75: The purpose of this redemption to give freedom for a pure and righteous worship.

The second division falls into two strophes: (1) Vv. 76, 77: The child's future work as the Lord's forerunner and the preacher of His salvation to Israel. (2) Vv. 78, 79: The cause of that salvation in the merciful heart of God, which brings light and peace.

The priestly tone of this canticle appears in the references to ransom (v. 68), covenant (v. 72), worship (v. 75), and forgiveness (v. 77, the earliest NT reference).

It is redolent of the OT (cp. Plummer, *Luke*, p. 39) and at first sight scarcely seems to go beyond it; its salvation is from external foes, is not brought about by suffering, and is not extended to the Gentiles—characteristics which mark it as primitive; yet it rises above contemporary writings (e.g., the *Psalms of Solomon*) and the OT, in the absence of exultation over defeated foes, and in its belief that salvation, not merely external, has come, to set men free for a pure worship by the forgiveness of sins.

(a) *Early References.* Combined with the *Magnificat*, it formed one of the nine chief canticles of the Church, and occurs in the collection following the Pss. in Cod. A.; it is included in

Verecundus' 6th cent. African list, and Sophronius (prob. patriarch of Jerusalem, 7th cent.) says that the Church used along with the Psalms *καὶ τὴν τῆς ὕψους ὑμνόν.*

(b) *Definite Use.* (1) In the Mass: in the Gallican rite, and probably the Ambrosian, it was sung (under the name "*prophetia*") before the Collect, a position given it by the Mozarabic rite on the Sunday before the Nativity of St. John B., and probably on Easter Day. In all these cases it was gradually superseded under the influence of the Roman rite by the *Gloria in excelsis*. (2) In the Daily Offices: in the Eastern Church it is frequently used as a morning hymn; in the West it was the opening hymn at Lauds in the Ambrosian use, in the *Bangor Antiphonary*, and on certain feasts in the Mozarabic rite also. In the rule of St. Benedict it formed the *climax* of Lauds, a position, possibly due to him, which it also occupies in the Roman use.

The compression of the Daily Offices at the Reformation made Lauds the middle of the three services (Mattins, Lauds, and Prime) out of which the new Mattins was composed; yet the position of the B. is scarcely less dignified in the modern than in the mediæval use; for it is (1) the climax of the morning act of praise, (2) the thankful acknowledgment of the fulfilment of God's promises in the NT from which the second lesson has just been read.

T. D. Bernard, *Songs of the Holy Nativity*, and *Comment. in loc.*; Cabrol, *DAC*, art. 4. **Bibliography.** *Cantiques Évangéliques*; Bäumer, *Geschichte des Breviers*.—Dz.
M. LINTON SMITH.

BENEDICTUS QUI VENIT.—The ancient termination of the *SANCTUS* in the HC Office: now sometimes sung as a separate anthem at its close. The words in general use are "Blessed is he that cometh in the Name of the Lord; Hosanna in the highest": the latter half being already represented by the "Glory be to thee, O Lord most High" of the *SANCTUS*. In the PB of 1549 the *SANCTUS* ran as follows: "Holy, holy, holy, Lorde God of Hostes: heauen and earth are full of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee, O Lorde in the highest." It was altered to its present form in 1552.—H2.

MAURICE F. BELL.

BENEFACTION.—"The bestowal of money for a charitable purpose; a grant, gift, bounty, endowment" (*NED*).—A6. G. HARFORD.

BENEFACORS, COMMEMORATION OF.—The earliest post-Reformation form of this service (held periodically in the Universities and the several Colleges of Oxford and Cambridge) is given in *Haddon's Latin PB*, published in 1560 with Queen Elizabeth's authority (see *VERSIONS OF THE PB*, *OLDER*, § 3). It is as follows:—(a) Lord's Pr.; (b) Pss. 144, 145, 146; (c) Lesson (*Ecclus.* 44); (d) Sermon, in honour of Founders, etc.; (e) *Benedictus*; (f) 2 Versicles and Responses; (g) special Coll. The general run of the above form has usually been followed in later times; but the Commemoration Service frequently begins with the Lesson (*Ecclus.* 44 r-15) followed by the Sermon; *Te Deum* is substituted for *Benedictus*, and Pss. 148, 149, 150 for the three in *Haddon*.—S9.

J. W. TYLER.

BENEFICE.—A B. is a perpetual right, arising out of some spiritual office, to certain fruits of a temporal nature, such right being inalienable (*Barbosa, Jur. Eccles. Univ.* 2 4). In other words, the B. is the right to enjoy the temporalities with which a spiritual office is endowed. The holder of the B. cannot be deprived of it except by process of law on the ground of either crime, neglect, or incapacity. B.'s are of two kinds, those having cure of souls, and those which have no such duty attached to them. The first kind are either Rectories, Vicarages, or Perpetual Curacies. Anciently all B.'s with cure of Souls were Rectories. *RECTOR* is the normal title of the person who holds the office of parish priest. When the practice arose of granting rights of Patronage to monasteries, the Rectory was also granted, so that the monastic body was under no obligation to present a Clerk to be the Parish Priest. The Benefice was then termed a "regular" Benefice (others were called "secular"), because the members of the monastic body were styled regulars, as being bound to follow a certain rule of life. In such cases the parish might be served either by the monks themselves or, as

was generally the case, by a Priest permanently appointed and paid by them. In most instances the grant of the Rectory was conditional on the appointment of such a Priest. If the endowment consisted of an allocation of a certain portion of the tithes, the Priest was called the *Vicarius*—VICAR—as being the deputy of the monastic body. A B. was thus created of an inferior grade; the monastery held the B. called the Rectory, the parish priest had the B. called the Vicarage. In some cases a Vicar was not appointed, but a Priest was licensed by the Bp. on the nomination of the monastery as a PERPETUAL CURATE, a fixed payment being assigned to him. This arrangement created a third form of B. with cure of Souls. The spiritual rights of a Vicar and of a Perpetual Curate are the same. They differ as regards temporals, a Vicar but not a Perpetual Curate being a Corporation sole; a Rector or Vicar enters on his office by INSTITUTION and on his Benefice by INDUCTION; a Perpetual Curate is simply licensed to his office and thereby acquires a right to his fixed emoluments. Perpetual Curates are now called titular Vicars.

A B. without cure of Souls is the right to the endowments and temporalities of the office of a Dean of a Cath. or Collegiate Ch., or of the holder of a Canonry or of an Archdeaconry. In the case of a Canon the B. is properly called a prebend. In respect to his office he is a Canon, in respect to his Benefice he is a Prebendary. An honorary Canonry is not a B. The holding of a B. involves on the incumbent the performance of certain duties and the discharge of certain obligations as defined by the nature of the particular office to which the B. is annexed. The right of the incumbent to the fruits of the B. depends upon his fulfilment of those duties and obligations. The person holding a B. is called the INCUMBENT of it. The term "Benefice," according to *Barbosa*, first occurs in canon 42 of the Council of Mayence, 813, but the wording of this canon seems to indicate that it was by that time usually employed. The principle of apportionment of the goods of the Ch. to the holders of certain offices had previously been acted on by Councils at Agde and Orleans. That as already stated is the essential idea of B. in its eccles. sense. [For ANNUAL CHARGES on, and ANNUAL VALUE of, a Benefice, see special arts.]—T2. E. G. WOOD.

BEQUEST.—"That which is bequeathed; a legacy" (*NED*). Welcome as a B. is, it is sometimes forgotten that a BENEFACTION escapes the serious curtailment of legacy duties.—A6. G. HARFORD.

BIBLE IN THE PB.—Nothing in the PB is more striking than its copious and frequent use of the Bible; even the casual reader cannot help noticing this. We find passages of Scripture, sometimes longer, sometimes shorter, introduced into the PB services in different ways and for different purposes. They occur as: (a) SENTENCES (MEP, HC, Burial); (b) VERSICLES and Responses (MEP, Lit., Confirm., Marriage, VS, Churching, Commn.); (c) Psalms (MEP, Marriage, VS, Burial, Churching, Commn.);

(d) CANTICLES and Hymns (*Benedicite, Benedictus, Magnificat, Nunc Dimittis, Sanctus*); (e) Lections (MEP, HC, Bapt., Marriage, Burial, Ord.); (f) BENEDICTIONS (MEP, Lit., HC, VS, Burial, Commn.); (g) Prayers (Lord's Pr., Kyrie); (h) Rules of Conduct (10 Comms.); (i) Forms of Sacraments and Sacramentals (Bapt., HC, Ord.^{2, 3}). Put together, these probably occupy about half the time taken up by the PB services as used in an ordinary parish church.

But this is by no means all. Those parts of the PB which are not direct quotations from the Bible are simply saturated with Bible words, Bible expressions, and Bible ideas. We might illustrate this from every service of the Ch., but, for brevity, we will take as an example only one, the Communion.

2. PB Saturated with Bible.

The Commn. opens with an Exh. which, though full of Bible thoughts, contains only two clear echoes of Bible words: "that their souls might be saved in the day of the Lord" (1 Cor. 5:5); "others . . . might be the more afraid to offend" (1 Tim. 5:20). But the Sentences which it introduces are, as we are expressly told, taken from the Bible, esp. from Deut. 27. The long Exh. which follows has a continuous chain of thought running through it, and reads like the composition of a single mind; yet it is almost entirely a mosaic of texts made up in the most wonderful way from different parts of Scripture (Ps. 119 21, Matt. 3:8, 10, Heb. 10:21, Ps. 11:7, Is. 28:21, Mal. 3:2, Matt. 3:12, 1 Thess. 5:2, 3, Rom. 2:5, 4, Prov. 1:28-30, Matt. 25:10, Matt. 25:41, 11 Cor. 6:2, John 9:4, 12:36, Matt. 25:30, Rom. 2:4, Joel 2:12, Is. 1:18, Ezek. 18:30-32, 1 John 2:1, 2, Is. 53:5, Ps. 119:3, Matt. 11:29, 30, Gal. 3:13, Matt. 25:41, 33, 34). The Psalm, *Gloria*, Lesser Lit., Lord's Pr., and *Preces* are (with the exception of the *Gloria*) taken *verbatim* (or nearly so) from various parts of the Bible. The *Preces* are followed by two Colls., and a Pr. for pardon said by the people aft. the Minister. The first of these, though full of Scriptural thought, has little in the way of coincidence with the actual language of Scripture. It is otherwise, however, with the other two, as the following instances will show: "hast compassion upon all men and hatest nothing that thou hast made" (Wisdom 11:23, 24); "wouldest not the death of a sinner, but that he should rather turn from his sin and be saved" (Ezek. 33:11); "to thee only it appertaineth to forgive sins" (Mark 2:7); "spare us, therefore, good Lord, spare thy people" (Joel 2:17); "thy people whom thou hast redeemed" (Deut. 21:8); "enter not into judgment with thy servants" (Ps. 143:2); "make haste to help us" (Ps. 70:1); "turn thou us, O good Lord, and so shall we be turned" (Jer. 31:18); "turn to thee in weeping, fasting and praying" (Joel 2:12); "thou art a merciful God, full of compassion, long-suffering" (Ps. 86:15); "in thy wrath thinkest upon mercy" (Hab. 3:2); "spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion" (Joel 2:17); "after the multitude of thy mercies" (Ps. 51:1). The final Benediction comes from Num. 6:24, 26.

In 1549 the *Great Bible* (published in 1539) was the authorised Version, and from it were of necessity taken all the passages of Scripture contained in the First PB. Convocation in 1571 gave its sanction to the use of the *Bishops' Bible*—

3. Versions Employed.

a sanction which could only be followed publicly in the Lessons of MEP, as all other selections from Scripture formed part of the *text* of the PB. When the so-called *Authorised Version* came out in 1611, it soon succeeded, by its evident superiority, in taking the place of the *Bishops' Bible*; and in the revision of 1662 it was adopted for all *Lections* printed in full in the PB (HC, Bapt., Marriage, Burial, Ord.), and for the introductory SENTENCES of MEP and the Burial Office. The text of the Pss., Cants., Lord's Pr., Comms., etc., however, remained unchanged: in some cases, because the wording was so familiar that it could not well be altered; in others, because the old Version was felt to be smoother and better fitted for singing. The present use of the AV for the Lessons of MEP appears to rest on no authority of Convocation, King, or Parliament, but only on custom; and hence some have considered it lawful to read the Lessons from the *Revised Version*.

(For further information as to the use of the Bible in the PB, see *The Liturgy compared with the Bible*, by H. I. Bailey, 1848, SPCK.; for a criticism of the PB text of the Pss., see PSALTER, § 3, 4; and for the doctrinal side of the subject, see SCRIPTURE.) —85.

J. W. TYRER.

BIBLIOGRAPHY OF THE PB.

- I. VERNACULAR SERVICES PRIOR TO THE FIRST PB OF EDWARD VI, § 1, 2.
 - II. THE TWO PBS OF EDWARD VI, § 3-6.
 - III. THE PBS OF 1559 AND 1604, § 7-9.
 - IV. THE PB OF 1662, § 10.
 - V. THE PB IN IRELAND, § 11.
 - VI. THE PB IN SCOTLAND, § 12.
 - VII. THE PB IN AMERICA, § 13.
 - VIII. THE STATE SERVICES, § 14.
 - IX. WORKS OF REFERENCE, § 15.
- I. The first step towards the provision of liturgical services in the vernacular was the publication of the *English Litany* in 1544. This was issued with the title, "An exhortation unto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in every church afore processions. Also a Letanie with suffrages to be said or song in the time of the said processions." The Colophon runs, "Imprinted at London in Flete-Strete by Thomas Berthelet printer to the kinges highnes, the XXVII. day of May, the yere of our Lorde. M.D. XLIIII." (Processions here mean simply prayers of a supplicatory character, not necessarily said in procession.) On the 11th of June King Henry VIII issued a letter to Abp. Cranmer enforcing the use of this form (*Private Prayers, Qu. Elizabeth*, Parker Society, 1851, pp. 564-576).
 - Meanwhile Cranmer and certain other Bps. had been at work in the revision of the service books. Various drafts were prepared, but nothing further took place till Edward VI came to the throne. In his first year it was decided that Communion should henceforth be

1. The Litany of 1544.

2. "The Order of the Communion."

administered in both kinds, and, to carry this out, a Form had to be provided. This Form was "*The Ordre of the Communion*": "Imprinted at London, the eyght daie of Marche, in the second yere of the reigne of our souereigne lorde Kyng Edward the VI: By Richard Grafton printer to his moste royall Maiestie. In the yere of our lorde. MDXLVIII." *The Order of the Communion* has been reprinted many times; the earliest reprint was in Hamon L'Estrange's *Alliance of Divine Offices* (1659), and the last and best that by H. A. Wilson (*HBS*, vol. 34), with critical notes and a comparison of the variations in the editions. The book appeared in two forms, quarto and octavo. The former appears to have been set up four times, and part of it, at any rate, a fifth time; the latter was probably a "pirated" edition from one of Grafton's impressions. Other reprints are:—Bishop Sparrow's *Collections of Articles, etc.* (1661); Wilkins' *Concilia Magnae Britanniae et Hiberniae* (4 vols., 1737); Cardwell's *Two Liturgies of Edward VI* (1838); the edition of L'Estrange's work in the Library of Anglo-Catholic Theology (1846); *Liturgies of K. Edward VI* (Parker Society, 1844); *BCP Illustrated* by W. K. Clay (1841); *the Surplice* (vol. 1, part 1, 1846); *First Prayer Book of Edward VI* by H. B. Walton (1869 and 1883); and Maskell's *Ancient Liturgy of the Church of England* (1882). For further information, see the *HBS* reprint, p. xxvii; on p. xxvi a list of all known copies of the original editions is given; it also contains contemporary Latin and German Versions, the former of which is by Aless.

II. But this was only an instalment of more sweeping changes, and in the next year a complete English PB was issued. This

3. The First PB. *Edward the Sixth*, published with the title, "The booke of the common prayer and administracion of the Sacramentes, and other rites and ceremonies of the Church: after the use of the Church of England. Londini in officina Edouardi Whitchurche. Cum privilegio ad imprimendum solum. Anno Do. 1549. Mense Martii." This date is further defined by the colophon as March 7th. In this edition the Litany was omitted from the table of contents, but was inserted without foliation between Holy Communion and Baptism. (In later editions this was corrected.) No Psalter was supplied, but a table at the beginning showed the order in which the Pss. were to be said through the month. The Ordinal formed no part of this book. The First PB of Edward VI has been frequently reprinted:—by L'Estrange (*ut supra*); by the Parker Society (*Liturgies of K. Edward VI*); in the Library of Liturgiology and Ecclesiology (vol. 2); and elsewhere.

The reformed Ordinal was published by Grafton in March 1549 (really 1550, as the year then began on March 25th). It is reprinted by the Parker Society in *Liturgies of K. Edward VI*.

As the First PB was without a Psalter, the Pss. had to be sung from some other book. They might be said from the *Grete English Bible*, or from special books, specimens of which have survived. In July 1548 a translation was issued of the Pss., Canticles at Lauds and other offices, and the *Quicunque Vult*, together with the Litany. In this book the Psalter is numbered according to the Vulgate, and the Canticles and *Quicunque vult* are in a translation different from that of the First PB. It was printed by Roger Car for Anthoni Smyth, and the only surviving copy is in the British Museum (C. 25, b. 2).

In August 1549 was published an edition of the First PB, which is called *The Clerk's Book*. As its name suggests, it is a book adapted for the use of clerks in churches. The contents are:—I and II, The distribution of the Psalter; III, The Calendar; IV, Mattins and Evensong; V, The Litany; VI, "All that shall apperteigne to the Clerkes to saie or syng at the ministracion of the Communion and when there is no Communion. At Matrimonie. The visitacion of the Sicke. At Buriall of the dedde. At the Purificacion of women. And the first daie of Lent"; VII, The Psalter. All the contents are founded on the First PB of Edward VI. Only one copy is known to exist; it is in the British Museum (C. 36, d. 1). A reprint by Dr. Wickham Legg forms the 25th vol. of the *HBS's* publications. In Durham University Library is a book the press mark of which is *Routh Collection*, XVII E. 28 (2). It consists of the first five parts of *The Clerk's Book*, with the Introits, Collects and certain other Prs. from the First PB.

These books dealt with the words of the service. But if the services were to be sung, as the rubrics enjoin, books would be required with the words to be sung fitted to music. This was done for the First PB by John Merbecke, who prepared "*The Book of Common Praier Noted*," containing "so muche of the Order of Common Prayer as is to be song in Churches." It was published by Grafton in 1550, and included Mattins, Evensong, Communion Service and Burial of the Dead, with a special Mass for the funeral; the Litany was omitted. A reprint was published by Pickering in 1844.

In 1552 appeared the *Second PB* of Edward VI. In August two editions were printed by Grafton; two also came from the press of Whytchurche. The editions of the *Second PB* contain the Ordinal; hitherto it had been published separately.

III. In 1558 an unauthorised *Litany* was published, based on Henry VIII's Primer of 1545 or on Edward VI's Primer of 1547, not on that in the PB (Parker Society, *Liturgical Services*, Qu. Elizabeth; cp. Maskell, *Mon. Rit.*, vol. 2, p. 98, note 74). In 1559, "The Letanye, used in the Quenes Maiesties Chappel, according to the tenor of the Proclamation," was published by Rychard Juge (the Proclamation is that of Dec. 27th, 1558). For the existing copies of these, see *Lit. Serv. Eliz.*, *ut supra*, pp. x-xii. In 1559 were published the *Elizabethan PB* and the *Ordinal*.

Although an Act of Parliament had laid down that the *Second PB* of Edward VI was to be followed, with certain alterations, yet the

printed texts show a good many additional variations, not only at the beginning of Elizabeth's reign, but right through it (cp. *Parker Society ed.*, pp. xii-xv). Two of the most important of these were the changes in the Calendar and in the tables of Lessons. The former was revised in 1561, in accordance with a letter addressed to the Ecclesiastical Commissioners by the Queen on Jan. 22nd in that year. Fifty-seven BLACK-LETTER Festivals were added, so that the Calendar assumed almost its present appearance.¹

During Elizabeth's reign something was done for the musical parts of the service. In 1560 appeared "*Certain moles set forth in foure and three parts to be song*," and in 1565 "*Morning and Evening Prayer and Communion, set forth in foure partes to be song in Churches*."

The Puritans thoroughly disliked the PB, and all through Elizabeth's reign they made use, as far as they could, of special editions embodying their views in various ways. The Calendar came out as early as 1576 (Lewis's *History of Translations of the Bible*), the PB in 1578. Editions continued to be published till 1616, i.e., as long as the Geneva Version of the Bible was printed, to which every scriptural quotation had been adjusted. After 1589, however, these books were brought much nearer to the authorised PB. It is remarkable that they were always printed by the houses which had the privilege of printing the PB. After 1616 copies continue to appear for about twenty-five years, which show much dislike to the word *priest*, and often change it to *minister*.

In 1604, early in the reign of James I, a Conference was held with the Puritans at Hampton Court. After the Conference a small committee was appointed to make alterations in the PB. Accordingly the name of Enurchus was inserted in the Calendar, some new Prs. were added, and a number of changes made in the rubrics and lessons. These alterations are alluded to and authorised by canon 80 of 1604.

The 1636 edition of the PB is important, as it was the basis for the work of the revision of 1662. A facsimile, with the alterations of the revisers, was published by Pickering in 1844.

IV. The return of Charles II, the Savoy Conference, and the revision of the PB by Convocation, are not the province of this article. The result was that on the 20th of December, 1661, the MS. of the *Revised BCP* was adopted and subscribed in Convocation by the Clergy of both Houses and both Provinces. The Bill, by which this book was annexed to the Act of Uniformity, was passed by both Houses of Parliament, and received the Royal Assent on May 19th, 1662. The 1636 PB was the basis of the revision, and about 600 alterations were made. On March 8th, 1662, Mr. Sancroft was appointed by Convocation to superintend the printing, with Mr. Scattergood and Mr. Dillingham to correct the press. Certain printed

¹ The PB first appeared in Welsh in 1567 (translation by W. Salesbury and Bp. Richard Davies).

copies, having been examined and carefully corrected by Commissioners appointed for the purpose, were certified by them, and exemplified under the Great Seal. These are the "*Sealed Books*," which were sent to all cathedral and collegiate churches and other places to be preserved as standard PBs. The PB of 1662 includes the Ordinal.¹

The "*Book Annexed*" to the Caroline Act of Uniformity was lost from 1819 to 1867. In the latter year it was discovered after a diligent search by Dean Stanley. A facsimile of it was published in 1891, and a verbatim and literatim copy in 1892, with collations.

Since the revision of 1662, there has been little change. In 1871, however, a new Lectionary was brought out, and the PB altered accordingly.

V. The First PB of Edward VI was not introduced into Ireland till 1551, being first used in Christ Church Cathedral, Dublin, on Easter Sunday (March 29th) in that year, and in the same year an edition was published for use in that country. The

Second PB never had any authorisation in Ireland, though it was doubtless used in the English circles. The Elizabethan PB was forced on Ireland by an Act of the Irish Parliament (January 1560), permission being given to use Latin where English was not understood, and for that purpose Haddon's version was probably employed.² The PB in the Irish language was brought out in 1608, the translator being William Daniel, Abp. of Tuam. The PB of 1662, which had been accepted by the Irish Convocations in the same year, was annexed, as in England, to an Irish Act of Uniformity in 1666. The Irish Church was united to the Ch. of England in 1800, and thenceforward, till the Disestablishment and Disendowment of the Irish Ch. in 1869, the two Churches had a common PB. In 1877, after the Disestablishment, a Revised *Irish PB* was issued.

[For further information with regard to this latter book, see art. IRELAND, PRAYER BOOK HISTORY IN.]

VI. The First *Scottish PB* was published in the reign of Charles I, its title being "*The Booke of Common Prayer, and Administration of The Sacraments. And other parts of divine Service for the use of the Church of Scotland*." Edinburgh, Printed by Robert Young, Printer to the King's most Excellent majestie MDCXXXVII." It was reprinted in 1712 by James Watson (Edinburgh), and the Communion Office from it in 1723 by Bishop Gadderer (or Rattray, as is supposed) and in 1724 by Ruddiman (Edinburgh). Many subsequent editions of the Communion Office were published, with sundry variations, every Bp. putting out a text prepared according to his liking. None of these, however, until Skinner's in 1800, contained the name of the editor; the attributions therefore are conjectural. The first re-fashioned edition was that of 1735, followed by others in 1743 and 1752. In 1755 an edition with still further alterations came out; and in 1764 the edition (Drummond, Edinburgh) which has been the basis of all subsequent ones, and which is usually known as *The Scottish Communion Office*. The only later editions which need to be mentioned here are Bp. Abernethy-Drummond's

¹ The Act of Uniformity of 1662 ordered that the Bps. of Hereford, St. David's, St. Asaph, Bangor, and Llandaff, should have the PB translated into Welsh bef. May 1st, 1665. The first edition of this translation accordingly appeared (from the press of Edward flowkes) in 1664.

² See VERSIONS OF THE PB (OLDER), § 3.

(Moir, Edinburgh, 1796) and Bp. Torrey's (in his *BCP*. . . according to the use of the Church of Scotland, Lendrum, Edinburgh, 1849). From 1723 to 1844 the editions of the Scottish Communion Office began with the Exhortation "Dearly beloved in the Lord" and the Offertory, the earlier part of the Service being left out; and from 1844 to 1906 the Commandments were printed as in the English PB. In 1889 a revised Scottish Communion Office was proposed by the Bps. to the Provincial Synod, but it was not adopted. (For further information, see Dowden, *Annotated Scottish Communion Office*, 1884, and P. A. Lempriere, *The Scottish Communion Offices*, etc., 1909; both works are published by Grant & Son, Edinburgh.)

VII. In the American colonies and in the United States up to 1786 the English PB was used. On April 1st in that year the "Proposed Book" appeared without authority, but never came into general use. Meanwhile

Bp. Seabury put forth for his diocese a Communion Office almost identical with the Scottish Office of 1764. At the end of 1789 an authorised American recension of the PB was issued, and the *American Ordinal* appeared in 1792. Of the many editions of this American PB the most noteworthy is that of 1845, by Dr. Thomas Winthrop Coit, called the *Standard*. In 1877 alterations were made in the *Lectionary*; other changes were introduced in 1886, 1889 and 1892; and in the last-named year the General Convention ordered a *Standard of the Revised PB* to be printed and replicas to be sent to the various dioceses, to important libraries, and to churches in communion with the American Church. The greatest care was taken with the *Standard*; all future editions were ordered to be compared with it, and all ordinary editions above 24mo. size were to keep uniform pagination.

VIII. The *State Services*, as they are called, are not properly part of the PB, but are annexed to it by authority of the Crown, Convocation, or Parliament, or some combination of these authorities. (A) Several forms of service have, at various times, been issued for the *King's* (or *Queen's*) *Accession*. These (till 1901) rested on Royal authority only. The Elizabethan form is given in *Lit. Serv. Qv. Eliz.* (Parker Society), pp. 548 ff. After a period of disuse the service was revised by James II, and a new form provided. This was altered in Anne's reign, and again at the accession of George I. On Nov. 9th, 1901, a Royal Warrant gave authority to the form now printed in the PB; this had been drawn up by Convocation. (B) The commemoration of *Gunpowder Treason* was ordered by the authority of an Act of Parliament (3 Jac. I, cap. 1), and a form compiled by the Bps. received Royal authority in 1606. This, with alterations by Bp. Cosin, was adopted by Convocation on April 26th, 1662, and attached to the PB by a Royal Proclamation, May 2nd, 1662. Another Royal proclamation in William III's reign (Oct. 18th, 1690) authorised the use of an altered service for the day. (C) The *Death of King Charles* on Jan. 30th, 1649, was commemorated by a service which had the authority of Parliament, Convocation and the Crown. Alterations were made in it in James II's reign and authorised by him on Dec. 23rd, 1685. (D) The *Restoration Service* (May 29th) had a similar history to the last.¹

¹ Other forms of Prayer were issued from time to time and attached to the PB, e.g., a *Commemoration of the Great Fire of London* (in some Oxford PBs between 1681 and 1683); *Touching for the King's Evil* (in some editions from 1707 to 1732, and in Parsell's Latin PB). This latter also contains a *Form for the holding of Convocation*, as does likewise Bagster's *Liturgia Anglicana Polyglotta* (1825).

The last three services were abolished by Royal Warrant, Jan 17th, 1859, and thenceforth ceased to be attached to the PB. They do not appear in the *Book Annexed* or the *Sealed Books*.

One small change in the PB, which takes place from time to time, must be mentioned here—the alteration of the names of the Sovereign and Royal Family. This was authorised by the Act of Uniformity of 1662.

IX. It will, of course, be understood that only the principal editions of the PB have been given in this article, the number of editions being simply innumerable, as will be seen by the fact that the Catalogue of them in the British Museum extends to

421 pages; but the variations are in most cases very slight. For further information the following works may be consulted:—(1) *Anglo-Catholic Theology, Library of* (containing the works of L'Estrange, Cosin, etc.); (2) Blunt, J. H., *Annotated BCP* (revised ed., 1895); (3) *Book Annexed, Facsimile of Original MS. of BCP* (Eyre & Spottiswoode, C. J. Clay, 1891); (4) Cardwell, E., *Synodalia, Documentary Annals, History of Conferences*; (5) Hall, P., *Reliquiae Liturgicae* (1847), *Fragmenta Liturgica* (1848); (6) Keeling, W., *Liturgiae Britannicae* (1851); (7) Maskell, W., *Monumenta Ritualia Ecclesiae Anglicanae* (1847); (8) Parker Society publications; (9) Pickering, *Facsimiles of various PBs*; (10) Procter and Frere, *New History of the BCP*; (11) Pullan, L., *History of BCP* (1900); (12) Stephens, A. J., *The BCP with Notes* (3 vols., 1849); Blakeney, R. P., *The BCP 13th*, 1870.

[For the various Versions of the PB in different languages, see arts. VERSIONS OF THE PB (MODERN), VERSIONS OF THE PB (OLDER), WELSH VERSION OF THE PB.]—32. T. THOMPSON.

BIDDING PRAYER.—This is the form of prayer which all preachers are directed by the 55th canon (1604) to use before their sermons. It has its origin in an extremely ancient method of devotion. Mgr. Duchesne, in his *Origin and Evolution of Christian Worship* (c. 4), says that in the early Christian Ch. public pr. was offered in three different ways; there were *Eucharistic* prs., *Litany* prs., and *Collective* prs. He describes Collective pr. as follows: The President of the congregation invited the faithful to pray to God, sometimes using a general formula of invitation and sometimes specifying the objects for which they were to pray. They then prayed in silence for a time, after which the President collected or summed up their devotions in a pr. called *Collectio*, and they associated themselves with him by the response *Amen*. As this method of devotion was of a somewhat informal character there are not many specimens of it preserved. The following, however, taken from the solemn prayers of Good Friday (Muratori, *Lit. Rom. Vet.* 1 560), may serve as an example.

"Let us pray, dearly beloved, first for the holy Church of God, that our God and Lord would vouchsafe to grant to her peace and unity and protection throughout the whole world, subduing under her principalities and powers, and that he would grant unto us that living a peaceable and quiet life we may glorify God the Father Almighty. Let us pray!" *The Deacon proclaims*: "Let us bow the knee!" *Again he says*: "Rise up!" "Almighty and Eternal God, who hast revealed Thy glory in Christ

to all nations, preserve the works of Thy mercy, that Thy Church spread throughout the whole world may persevere with steadfast faith in the confession of Thy name: through the same Christ our Lord. Amen."

The words "Let us pray," which occur so frequently in the various Forms of Service of the Western Ch., are probably the relics of a longer invitation to prayer in which various objects of prayer were specified. Bidding Prs. continued to be used in mediæval times. Ivo Carnotensis, who flourished about A.D. 1080, cites a canon of a Council of Orleans to this effect: "It is fitting that on Sundays and Holy-days, after the Sermon at Mass, the Priest should admonish the people to pour forth their prayers to the Lord all together for their manifold needs, according to the apostolic institution; for the king and the bishops and the rulers of the churches, for peace, for (deliverance from) pestilence, for those who in the parish lie upon the bed of sickness, for those who have recently died; for each of which particular objects of prayer let the people silently say the Lord's Prayer. And let the Priest add prayers suitable for the several matters for which he has bidden prayer. After which let the holy oblation be offered." In the *Procesional* of Sarum and in the *Manual* of York similar prayers are to be found, which are directed to be said on all Sundays throughout the year.

These prs. may perhaps have passed from France into England. They were at first intended, as appears by the canon quoted above, to follow the sermon, but in the period preceding the Reformation, when there were few clergy qualified to preach, they were often used without any sermon. This was called in England the *bidding of the bedes*, the word *bede* meaning a prayer. A Form of *bidding the common prayers* is given in the Injunctions of Edward VI (1547), and also in the Injunctions of Elizabeth (1559). The Form now used is that enjoined by canon 55 (1604). It is as follows.

The Form of a Prayer to be used by all Preachers before their Sermons. Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland: and herein I require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord James, King of England, Scotland, France and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well Ecclesiastical as Temporal: ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates: ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well-governing

of his people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God, that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer.—x2. LUCIUS SMITH.

BIGAMY.—By the law of England (9 Geo. IV, c. 31) bigamous persons are guilty of felony; but this does not apply "to any person marrying a second time whose husband or wife shall have been continually absent from such person for the space of seven years then last past, and shall not have been known by such person to be living within that time." This exemption from the guilt of felony does not give the person any right to demand Marriage of the Church, and, before any such Marriage is solemnised, the circumstances should amount to moral certainty of the death of the first partner. In the event of his or her return after the second Marriage, such second Marriage is null and void, civilly and ecclesiastically.—MA. O. D. WATKINS.

BIRETTA.—A stiffened four-cornered cap, worn by ecclesiastics and others abroad. There is no authority for wearing the foreign biretta in the case of the English clergy or laymen, either in church or out of it, canon 74 of 1604 prescribing "the square cap" as the outdoor head-covering of the clergy, and canon 18 forbidding the covering of the head in church except in case of infirmity. For discussion of this point, see Staley, *Studies in Ceremonial*, c. 11. (See CAP.)—R3. V. STALEY.

BIRTH, VIRGIN.—See VIRGIN BIRTH.

BISHOP.—See DIOCESAN BISHOP.

BISSEXTILE.—See CALENDAR, § 2.

BLACK-LETTER DAYS.—The Calendar of the PB contains two classes of commemorations, commonly known as the Major and 1. Preliminary. the Minor Holy-Days. The latter are frequently described as Black-Letter Days, to distinguish them from Red-Letter Days: these designations are due to the colour of the ink used in writing or printing the Calendar. In the original MS. of the PB, known as the *Book Annexed*, and also in the *Sealed Books*, this colour-distinction is marked to the eye. A further distinction is indicated in regard to the two classes of commemorations named: the Red-Letter Days are "to be observed in the Church of England through the year," and a liturgical Proper (Lessons, Collect, Epistle and Gospel) is provided for each occasion; whilst, on the other hand, no directions whatever are given, or special liturgical features appointed, in regard to observance of the BL. Days or Minor Holy-Days. It is of this latter group of commemorations of the Calendar of the English PB that this article treats.

In the First PB of Edw. VI, issued 1549, no BL. Holy-Days are found. In K. Edward's Second Book of 1552, as also in the PB of Q.

Elizabeth of 1559, there were but four such commemorations—April 23, St. George; August 1, Lammas; August 10, St. Lawrence; November 23, St. Clement.

2. PB History. The reason for these four additions is at present unknown. In 1561 a Commission was appointed by the Queen to reconsider the arrangements of the Lectionary, and incidentally the commemorations contained in the Calendar (Cardwell, *Doc. Annals*, 55: ex Reg. Parker, 1, fol. 215a; see also *Parker Correspondence*, Parker Soc., 94 and 95). As a result of this Commission, a revised Calendar was issued in 1561, the great feature of which was the appearance therein of all the BL. commemorations, or Minor Holy-Days, found in our present Calendar of 1662, with three exceptions, namely, (1) September 7, St. Evurtius, introduced into the Calendar of the PB of 1604; and (2) May 27, Ven. Bede; (3) June 17, St. Alban; both the latter first appearing in the Calendar of the PB of 1662. It is clear that the source of the BL. commemorations of the present Calendar is, with the three exceptions just named, the New Calendar of the PB of 1561; which, in turn, was almost certainly compiled from the Calendars of the Sarum Missal and Breviary (see Staley, *The Liturgical Year* 37-40, 506, ff.; Warren, in *Hierurgia Anglic.*, new ed., Delamore Press, 1904, 3 250 ff.). The sole addition of St. Enurchus, properly "Evurtius," to the Calendar in 1604 is a strange problem: in all probability the name of this obscure Gallican bishop, with no connection with England, was added in order to mark the birthday of Q. Elizabeth as a holiday in the succeeding reign, without any intention of honouring the memory of the saint chosen (see Staley, *Liturgical Studies*, *St. Enurchus—a Liturgical Problem*, Longmans, 5 58 ff.). The persons responsible for this solitary and strange addition in 1604 appear to have taken the commemoration from the Calendar of the *Preces Privatae* of 1564, where the misspelling "Enurchus" for Evurtius occurs—the entry "Enurchi epi.," opposite September 7, being literally translated and abbreviated in 1604 "Enurchus Bish." It is to be noted that the Cambridge University Press has recently corrected the misspelling to "Evurtius Bishop" in current copies of the PB. In the Calendar of the *Preces Privatae* of 1564, Ven. Bede is commemorated on May 27, and St. Alban on June 17, an unusual date, but deliberately chosen in 1662 (see Lord Aldenham, *St. Alban's Day* . . . in *Trans. St. Paul's Eccles. Soc.* 4 32ff.); and it seems highly probable that the revisers in adding these two commemorations to the Calendar in 1662 derived them from that source also: all three additions (in 1604 and 1662) are identical as to dates of the months, and one as to misspelling and abbreviation. Thus, the origin of the 67 BL. commemorations of the Calendar of the PB of 1662 is satisfactorily accounted for. The addition of King Charles the Martyr in 1662 is not referred to above, since it appeared as a

Red-Letter commemoration. (See STATE HOLY-DAYS.)

Another possible connection of the Calendar of 1662 with that of 1564 is suggested by the commemoration of St. Cyprian of Carthage on an unusual date, September 26. In the Sar. Calendars this saint is commemorated with St. Cornelius on September 14. Tracing back the Calendar of 1662 through that of the PB of 1604, the St. Cyprian commemorated in the latter on September 26 appears to be, not the Archbp. of Carthage, but St. Cyprian of Antioch, who conjointly with St. Justina occurs on September 26 in the Calendar of the *Preces Privatae* of 1564, as also in the Sar. Calendars. To the simple entry "Sept. 26, Cyprian" of the Calendar of the PB of 1604, there was added in that of 1662 the description "Ar. B. of Carth. & M." By this means a transfer of the commemoration of Cyprian of Antioch to that of his namesake Cyprian of Carthage appears to have been effected, the date of the former name being inaccurately retained. This confusion between the two Cyprians is of early origin (see J. W. Legg, *Notes on the day assigned to St. Cyprian of Carthage*, in *Trans. of St. Paul's Eccles. Soc.* 4 47 ff.).

The theory of Nicholls (*Comment on the Book of Common Prayer*, Lond., 1710, January, sub *Lucian*), and Wheatly (*A Rational Illustration of the Book of Common Prayer*, Lond., 1840, 1 2 54), that the Minor Holy

2. Purpose. Days were inserted in the Calendar merely for the sake of local associations and from secular considerations, apart from the loftier idea of honouring the memories of saintly persons and commemorating other events of religious significance, is contradicted by the action of the revisers in 1662; for none of the reasons given by these two writers apply to Ven. Bede or St. Alban, deliberately introduced by the said revisers; and the same may be said likewise of certain other of the minor commemorations. *O Sapientia*, December 16, affords another proof in the same direction—the entry being purely by way of a liturgical note. The true estimate of the motives which prompted the restoration and retention of the BL. Days is probably to be found in the answer which the bishops in the year 1662 made to the Puritans, who desired that these days should be excluded from the Calendar: "The other names are left in the Calendar, not that they should be so kept as holy-days, but they are useful for the preservation of their memories, and for other reasons, as for leases, law-days, etc." (Cardwell, *Hist. of Conferences* 306, 341).

It is to Bishop Cosin that we owe certain large additions, by way of explanation and description of

4. PB Descriptions. the Minor Holy-Days, which were made to the Calendar in 1662. To his

Collection of Private Devotions or Hours of Prayer, which first appeared 1627, and which was very frequently reprinted in following years, is prefixed a Calendar in which descriptions of BL. saints are given; and it was from Cosin's Calendar that, at the last revision in 1662, his descriptions were bodily transferred to the Calendar as we now have it. The addition of these descriptions affords first-rate evidence on a large scale of intention in the retention and enrichment of the Minor Holy Days in 1662. In the Calendar of Cosin's *Devotions* there are three cases of confusion of identity of saints of similar names: (a) the Valentine commemorated on February 14 as "a Priest of Rome and Mart." is not the Bishop of the Sar. Missal and our present PB (see *Eeles, Which St. Valentine is commemorated in the PB Calendar?* in *Trans. St. Paul's Eccles. Soc.* 5 158); (b) the Cyprian commemorated in the Calendar

of the PB of 1604 on September 26 is apparently the Cyprian who, together with Justina, is commemorated on that day in the Sar. Books and the Calendar of the *Preces Privatas* of 1564, as referred to above; in the Calendar of Cosin's *Devotions* Cyprian of Carthage is specified as the saint intended; (c) Dionysius the Areopagite, October 9, St. Paul's distinguished Athenian convert, is confused with St. Denys, Bishop of Paris, who lived 200 years later. In the twelfth cent. Abelard evoked a storm of indignation among the monks of St. Denys in Paris by pointing out the confusion of identity and chronology then prevailing in regard to their patron saint. In the Calendar of 1662 it is the Areopagite and not the Bishop of Paris who is commemorated.

The following is a complete list of the sixty-seven minor commemorations of the Calendar of the PB. The dates given are those of the deaths of saints, or of the events commemorated. In some cases doubt exists concerning identity, in other cases as to places and dates, any discussion of which space forbids. In such cases the generally received opinion is stated. For fuller information see Staley, *The Liturgical Year* 137-156; also *The Minor Holy-Days*.

(Abbreviations: *abb.*, abbot; *abp.*, archbishop; *bp.*, bishop; *conf.*, confessor; *deac.*, deacon; *doct.*, doctor; *k.*, king; *mart.*, martyr; *pr.*, priest; *trans.*, translation or removal of relics; *virg.*, virgin.)

JANUARY.

8. Lucian, pr., mart. at Nicomedia, c. 311.
13. Hilary, conf., bp. of Poitiers, 368.
18. Prisca, virg., mart. at Rome, 270.
20. Fabian, bp. of Rome, mart., 250.
21. Agnes, virg., mart. at Rome, 304.
22. Vincent, deac., mart. at Valentia, 304.

FEBRUARY.

3. Blasius, bp. of Sebaste, mart., 316.
5. Agatha, virg., mart. in Sicily, 251.
14. Valentine, bp., mart. at Rome, 270.

MARCH.

1. David, bp. of Menevia, patron saint of Wales, c. 600.
2. Chad, or Cedde, bp. of Lichfield, 672.
7. Perpetua, matron, mart. with Felicitas at Carthage, 203.
12. Gregory the Great, bp. of Rome, 604.
18. Edward, k. of West Saxons, mart., 978.
21. Benedict, abb., founder of Benedictine Order, 543.

APRIL.

3. Richard, bp. of Chichester, 1253.
4. Ambrose, bp. of Milan, 397.
19. Alphege, abp. of Canterbury, mart., 1012.
23. George, later patron saint of England, 303.

MAY.

3. Invention (Finding) of the Cross, 326.
6. St. John Evan., before the Latin Gate, c. 95.
19. Dunstan, abp. of Canterbury, 988.
26. Augustine, abp. of Canterbury, 604.
27. Ven. Bede, pr., historian, 735.

JUNE.

1. Nicomede, pr., mart. at Rome, c. 90.
2. Boniface, bp. of Mentz, mart., 775.
17. Alban, first mart. of Britain at Verulam, 304.
20. Edward, k. of W. Saxons, mart., trans. of, 980.

JULY.

2. Visitation of B.V. Mary to Elizabeth.
4. Martin, bp., conf., trans. of, c. 470.
15. Swithun, bp. of Winchester, trans. of, 971.
20. Margaret, virg., mart. at Antioch, c. 278.
22. Mary Magdalene.
26. Anne, mother of B.V. Mary.

AUGUST.

1. Lammas, or St. Peter's Chains.
6. Transfiguration of our Lord.
7. Name of Jesus.
10. Laurence, archdeacon of Rome, mart., 258.
28. Augustine, conf., doct., bp. of Hippo, 430.
29. St. John Bapt., beheading of.

SEPTEMBER

1. Giles, abb., conf., of France, 725.
7. Evurtius, bp. of Orleans, 340.
8. Nativity of B.V. Mary.
14. Holy Cross Day (Exaltation of the Cross), 335.
17. Lambert, bp. of Maestricht, mart., 709.
26. Cyprian, abp. of Carthage, mart., 258.
30. Jerome, pr., doct., 420.

OCTOBER.

1. Remigius, bp. of Rheims, c. 530.
6. Faith, virg., mart. at Agen, c. 290.
9. Denys the Areopagite, St. Paul's convert.
13. Edward the Confessor, k., trans. of, 1163; formerly patron saint of England.
17. Etheldreda, virg., queen, abbess of Ely, 679.
25. Crispin, mart. with Crispinian at Soissons, 285.

NOVEMBER.

6. Leonard, conf., abb. of Noblac near Limoges, 559.
11. Martin, conf., bp. of Tours, evangeliser of Gaul, 397.
13. Britius or Brice, bp. of Tours, successor of Martin, 444.
15. Machutus or Malo, bp. of Aleth in Brittany, 564.
17. Hugh, bp. of Lincoln, 1200.
20. Edmund, last k. of E. Anglia, mart., 870.
22. Cecilia, virg., mart. at Rome, c. 230.
23. Clement I, bp. of Rome, mart., St. Paul's fellow-worker, c. 100.
25. Catherine, virg., mart. at Alexandria, c. 307.

DECEMBER.

6. Nicholas, bp. of Myra in Lycia, 342.
8. Conception of B.V. Mary.
13. Lucy, virg., mart. in Sicily, c. 303.
16. O Sapientia, beginning of the Greater Antiphons sung Dec. 16-23.
31. Silvester, bp. of Rome, 335.

V. STALEY.

BLACK RUBRIC.—The name given to the Declaration on kneeling at the reception of the Sacrament often printed in inverted commas and ordinary black type after the rubrics at the end of HC, but separated from them by a line. It is not properly a rubric because it gives no direction, but only an explanation of a practice elsewhere enjoined. It is, as the quotation-marks suggest, substantially a citation. Originally published with a preamble by royal authority, but without the sanction of the Act of Uniformity, as an addition to the PB of 1552, being found in most, though not all, extant copies, it was removed without comment, probably on the ground of its illegality, from the printed Prayer Books of Elizabeth's reign from 1559 onwards. Strangely enough, it was left to the Convocations of 1661 to reintroduce it, this time as a substantial part of the PB, though the trend of changes then made is generally in the opposite direction. Its presence is one of the few clear concessions to the objections of Presbyterians at the Savoy Conference. But there is a significant alteration of phrase, the words "real and essential presence" (1552) being exchanged for "corporal presence" (1662). Though the adjectives, applied as they are to "Christ's natural Flesh and Blood," are identical in meaning, there is no doubt that in the age succeeding the controversies of the Reformation,

when scholastic terminology was forgotten, the use of the words "real and essential" would have been misconstrued, as they would be to-day, into a denial of the true and spiritual presence of Christ in the holy Sacrament. The word "corporeal" was therefore adopted, so as still further to emphasise the materialism of the phrase "Christ's natural Flesh." (See further, TRANSUBSTANTIATION.)—ED.

J. G. SIMPSON.

BLESSING.—See **BENEDICTION.**

BODIES, REMOVAL OF.—The removal of bodies for the purpose of re-interment is exclusively of eccles. cognisance and is authorised by FACULTY issued in the name and under the seal of the Chancellor of the Diocese. In addition, if the removal be from consecrated ground to unconsecrated ground, the consent or licence of the Home Secretary is also necessary. The Faculty is usually granted *ex parte* upon a Petition (verified by *affidavit*) setting out the necessary facts and particulars and reasons why the removal is desired. The grant of a Faculty is in the discretion of the Court, and each case is considered with reference to its attendant circumstances. Application should be made in the first instance to the Diocesan Registrar. The Court Fees are £5 5s. In the case of interments in public graves in Cemeteries it is believed smaller fees are accepted if application be made for removal to a private grave in the same Cemetery, provided that not more than six months have elapsed since the interment, and the removal involves no interference with any subsequent interment in the same grave.—OA. T. H. ARDEN.

BODY.—The word B. occurs frequently in the PB, both in its ordinary sense, and in various derived meanings. The grouping of

1. PB Usage.

the material and spiritual sides of man's complex nature under the phrase 'B. and soul,' in distinction from God who is 'without B.' Art. 1, is very common (see RITUAL, C25, 60, H1⁸ 2⁹ 4³, M8⁴, O8; cp. 'souls and bodies' H3³, K4, 'as well for the B. as the soul' D1⁴, 'soul shall depart from the B.' N8, 'adversities . . . to the B. and evil thoughts . . . hurt the soul' G22, making 13 occurrences). Similar phrases are 'hearts and bodies' H4³, 'hearts and all our members' C9, 'reasoning soul and flesh is one man' QV.37. (a) All these instances imply the *distinct coexistence* of B. and soul within the unity of man's earthly being. (b) They further imply a *belief* in the fatherly care of the Creator for the bodies of His children, whom He will specially remember when 'afflicted in mind, body or estate' F18, and an *obligation* to take proper care of the B. (c) Death ends this close association, for then the 'soul shall depart from the B.' N8, and accordingly at burial 'earth is cast upon the B.' which is then committed 'to the ground' O5 (or 'to the deep' S6). (d) But 'the sure and certain hope' is held fast of 'the resurrection of the dead' K2⁸, when 'all men shall rise again with their bodies' QV.40, and when Christ 'shall change our vile B. that it may be like unto his glorious B.' O5. (e) Meanwhile it is each Christian's duty 'to keep (his) B. in temperance soberness and chastity' K3, and 'to use such abstinence that the flesh (may be) subdued to the spirit' G21. The due discipline and direction of the B. is recognised repeatedly as a duty (e.g., H4³). (f) The use of the B. in *worship* falls under the 2nd Commandment, and is involved in all the rubrical directions as to kneeling (e.g., 'meekly kneeling upon your knees' H2⁹), standing, etc., for ministers and people to observe. The same principle is involved in the husband's promise to 'worship' his

wife 'with (his) body.' (g) Christ's '*natural body*' was unfeignedly real, for He 'abhorred not the Virgin's womb,' when He 'came to visit us in great humility' G1, but vouchsafed to 'take our nature ('our flesh' C26) upon him' C5, and 'was presented in the temple in substance of our flesh' C69. In this B. 'He was crucified, dead, and buried' K2⁸, and, when He 'rose again from the dead' K2⁴, He 'took again his B.' Art. 4, now become His 'glorious B.' O5, 'and the natural B. and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural B. to be at one time in more places than one' H6. (h) *Metaphorically*, the Ch. 'is his B.' T2⁴, His 'mystical B., which is the blessed company of all faithful people' H3⁴, C66, and is 'governed and sanctified' by the Spirit of God G28³, 'every member' of it (cp. K1⁷) having 'his vocation and ministry,' and all being bound to 'keep themselves undefiled members of Christ's B.' M2¹. (i) *Sacramentally* and spiritually 'the B. and Blood of Christ' ('the HC' N7, or 'the Sacrament of the B. and Blood' H1⁴, N9³, Art. 29, 'his most blessed' H2⁸, 'most precious B. and Blood' H3⁴) 'are verily and indeed taken and received by the faithful in the Lord's Supper' K5¹⁰ (cp. Arts. 28, 29); and profane receivers are 'guilty of the B. and Blood of Christ,' 'not considering the Lord's B.' H2¹. 'The Bread' (given to communicants with the words 'The B. of our Lord Jesus Christ which was given for thee . . . ' H2⁹) is a partaking of the B. of Christ,' Art. 28 (cp. 1 Cor. 10 16).

This breadth of PB usage may best be considered under two heads, (i) Body and Soul, (ii) The Body of Christ.

I. BODY AND SOUL.

It is one of the most familiar facts of which we are conscious that our nature is made up of two elements, body and soul.

2. Body and Soul Distinct.

We should probably find it difficult to set down, even in language which would satisfy ourselves, what precisely body is, and what soul, and how the one is related to the other. But no subtlety of reasoning will persuade plain people that these two words do not correspond to two distinct, though not independent, realities. We have seen that the frank recognition of the coexistence of the two is a characteristic feature of the PB (see § 1a), with its sacramental and ceremonial system.

Yet this seeming obvious fact of the real coexistence of soul and body is just what some of the leading men of science in the last cent. set themselves to deny and to disprove. It was thought to be within the power of Biology to prove that soul is but a name, and that the body is all; that love, joy, grief, anger, the sense of beauty, the enjoyment of sweet music, were but physical thrills in the grey pulp of the brain. If Huxley and Tyndall stopped short of the extreme of positiveness, their disciples had no such scruples, and could point to Haeckel as their leader. And, now that Haeckel's work is filtering down to the masses through 6d. editions, it is important to point out that the biologists of the 20th cent. have learned humility. Anyone of course may wantonly deny the distinct existence of the soul. But he will no longer easily find a biologist of repute who will assert that his science disproves the separate reality of the soul. Over and above the forces of physics and chemistry, there is in the human body a mysterious energy of life which at every point has to be allowed for. It cannot be weighed or measured, it refuses to submit itself to the laws which matter obeys. But

it is there all the same (cp. Bergson, *Creative Evolution*, Eng. tr., 1911).

The soul is not of yesterday or to-day or to-morrow, but can range freely in memory over the years of the past, and indeed, through the memory of the race, stored in books and other monuments, can visit in thought many a bygone age. So in imagination it can project itself into the future, and picture not only all manner of scenes in which its own personal wishes or fears may be realised, but can call up visions of the social life and political conditions of the coming centuries. The soul is not of here or there, but can cross sea and land in an instant and bring together in one view England and Australia. The body is a thing of the one moment and the single place. It belongs to the now and the here, and must borrow its then and its there, its past and future, from its mysterious inhabitant, the soul.

But, though sober inquirers no longer offer to explain away the soul, they are able to show the amazingly close relations between soul and body; they can

8. Their Interdependence.

unfold to us the utter dependence, in our present state of being, of the spiritual upon the material. For good and for ill we have to live our soul-life in and through a frail, mortal, corruptible instrument of flesh. In a mistaken view of what is spiritual we may ignore the body. It will have its revenge. We sometimes usefully call the B. the servant of the soul. It is however a servant that cannot be dismissed. We all know what influence an old and trusted servant may have. We have seen instances where the master has not dared to interfere with the man, nor the mistress to withstand the wilfulness of the maid. When we indulge the body we are educating the servant into the position of the master. When we neglect the B. we are preparing for ourselves the day when the servant will not have strength or skill to execute the will of the master.

He then lives most perfectly the life of the spirit who at every point takes due account of the B., who makes best provision

4. Care of the Body.

for nourishing and training and disciplining the B., who abandons all pretence of dispensing with the services of the fleshly part and prudently adapts all his plans and arrangements to the natural limits of the B. (cp. § 10). Perhaps we have not yet outgrown the exaggerated stress on the independence of the soul of which Christian teachers have in the past been guilty. And it is something of a scandal that any Christian should regard his health and bodily development as a mere private matter, as if he might play tricks with health and feel no shame, or that at best he need only consider the care of the B. as called for in order to the support of a family and the maintenance of earning capacity. All the time we owe our whole selves to God. We are not of course responsible for what we cannot help. Our Bs. are in part inherited, and only in part made what they are by our voluntary action. But whatever be our bodily inheritance the same duty rests upon us all, that we should not only take care of it, but improve it to the utmost of our power.

This is a valuable element in the modern English absorption in out-of-door pursuits. In playing a game or practising some sport in the fresh air, a man is gaining the mastery over his body, he is getting it into good condition. And it may be noted by the way that in the process, though often unconsciously, he is acquiring all sorts of good qualities. Another side of this revived care of the body shows itself in our hospitals and medical schools. There we have the care of disease, the restoration of health, in view. But there, too, the sense of the importance of the body is the prime motive. (See further, UNCTION.)

There is, however, a growing tendency to regard the B. as an end in itself. It is a consequence of the attention paid to

5. The Body Overvalued.

the care of the B. in health and disease that a grave danger exists to-day of the overvaluing of the B. The due corrective is supplied by the remembrance that "Jesus increased in wisdom and stature, and in favour with God and man." The development of the B. of the Incarnate Son of God was part of a single process. At each stage of bodily growth He needed and He acquired a fresh endowment of holy wisdom, the art by which He could employ those growing powers so as to win Him favour with God and man. Here is the Christian's model, and the scientific investigation of the material means by which the soul unfolds its life in union with the B. not only makes more intelligible the process by which our Lord became obedient to law for man, but supplies a new justification for the ritual system of the PB.

Science can help us to realise the long process by which God prepared a B. for His child, man,

6. Function of the Brain.

and built up cell by cell within the bony casket of the skull that amazing instrument of thought and feeling which we call the brain.

The part of it which is particularly concerned in consciousness is what is called the cortex, a layer of grey nerve-matter, varying from $\frac{1}{8}$ to $\frac{1}{4}$ of an inch in thickness, which spreads over the surface of the brain, following the outline of its curves and furrows. While we as yet know comparatively little about it, we know enough to judge that it is built up of $1\frac{1}{2}$ million cells, that each of these nerve-cells is built up of several 100 or 1,000 million particles of nerve plasm, that each of these particles contains some 1,500 atoms, that each of these atoms contains from one to 32 thousand electrons, which fly about within the inconceivably tiny atom at a speed of from 10 to 90 thousand miles a second.

This brain, then, with its 600 million billion atoms in that thin covering of it, the cortex—what is its purpose? That we may learn to dig and polish diamonds, to manage the lightning, and ride upon the wind? Man is the erect animal. He holds up his head as the rightful lord of creation. But while he does no more than rule the creatures, he is not yet fully man. He has not become what he was made to be.

"O come let us worship and fall down, and kneel before the Lord our maker." That is the one all-inclusive call of the Bible and the PB. We come into the house of God, not to learn this duty (the learning is supposed to have

been done beforehand), but to practise obedience to it. Never was this moulding of the soul

7. Birth and Growth of Reverence.

into a habit of reverence more necessary than at the present day. But without some frame of devout habit, in private or in public, and best in both, the soul will never take that mould of reverence without which man is not fully man. How is this frame of habit to be formed? From Genesis we learn that God made man in His own image and breathed into his nostrils the breath of life. From the science of yesterday we learn something of the nature and the laws of that instrument of rational life, the brain. It is by a sound instinct that, in the PB, B. and soul are so often closely coupled together: twelve or more instances may be noted. It is the central mystery of creation that "the reasonable soul and flesh is one man." And it is part of that mystery that, if the special organ of the soul, the brain, be deficient at birth or injured after birth, the soul-life is stunted, crippled, or extinguished. So much is generally known and remembered. But it is not so generally understood that a soul which has at its disposal an active and healthy brain will only enjoy those life-powers which it has developed by the proper use of the brain. So much can be learnt at once by a familiar illustration from common experience.

A concert hall is packed to hear the music of the great composers. Why do the listeners enjoy it? Because they have educated the brain by practice in listening to music. Who enjoy it most? Those who know the music best, and have studied it most closely; and those most of all who have by singing or playing the music made it part of themselves. Who enjoy it least? That minority of people who acknowledge themselves to be unmusical, but who come often or came just for once with friends, because it is the fashion to go to this particular series of concerts, or to profess an interest in classical music. Are these really unmusical? It may without rashness be said that with scarcely an exception they are not. But they have never by attention and practice cultivated the nerve cells of their brain to grasp and convey to the soul the magic and the mystery of music. Sound and noise they hear. But melody awakens no answering thrill, and the pulses beat no quicker in response to the most exquisite harmonies.

He then will never be fully capable of the supreme soul-reaction of *religious reverence* who does not from youth to age pro-

8. The Psychology of Prayer.

gressively develop his brain to respond to the supreme fact of the ever-present Being of God. Here is part of the scientific basis of the practice of prayer. Real prayer in any of its forms includes the opening of the delicate nervous fabric of the brain to impressions that link up the soul with God. New tracks of association between common duties and the unseen Helper are made, or old paths deepened, as we pray definitely for grace to carry us through our appointed tasks. New bridges of escape from dangerous places of emotional stress are built up out of those microscopic nerve-cells just spoken of, as we kneel

before God and journey in anticipation past the quicksands and quagmires of temptation that may meet us in the near future. There is nothing secular or merely moral and prudential in these suggestions. We are but following out the clue which God's great Book of the World has put into our hands. The light by which we use it comes from the Word of God.

So the association of ourselves with one another in public worship, as members of one

9. Use of Public Worship.

Divine family and household, when it is rightly used, trains us, through the brain as the organ of the soul, to live in the world as not wholly of it, and to use the world as not abusing it. The externals of worship, appealing as they do to the bodily senses, may powerfully reinforce this effect of association. (See RITUAL, 2-5, and CEREMONIAL.) And though the dangers, never fully avoided, of formalism and hypocrisy have provoked reactions (see ASCETICISM, QUAKERS), the systematic enlistment of the B. as a direct instrument for the expression and development of religion in the soul has been an unvarying mark of Catholic Christianity (cp. § 1 f.).

Nothing need be added here on the *moral* discipline and direction of the B. to what will be found elsewhere. (See CHASTITY, DISCIPLINE, FLESH, TEMPERANCE.) So, too, the *transformation* of the corruptible B. is considered sufficiently under LIFE, DEATH, RESURRECTION.

II. THE BODY OF CHRIST.

This great religious term is used in three distinct senses, corresponding to the defining

10. Christ's Natural B.

words—natural, mystical, sacramental. It will be proper, before considering the derived uses of the term—the B. of Christ—to say something about its primary sense. Four facts are here singled out for attention, and from the last an inference is drawn as to purpose. (For the PB usage see § 1 g.)

1. It is a fact, if we may trust the 1st and 3rd Gospels and the Creeds, that the natural B. of Christ, though through His birth from the Virgin Mary truly in the line of human descent, was yet in a unique sense a new creation, the result of a special Divine intervention, by which the phenomenon, not uncommon in lower forms of life, of parthenogenesis or birth from a single parent, was also employed by the Creator in order to bring about a new beginning for the human race. (See further, VIRGIN BIRTH.)

2. It is a fact that the natural B. of Christ was during His earthly life subject to the ordinary limitations under which our bodies lie. He lay an infant in His mother's arms, grew in stature, was hungry, thirsty, and weary, felt pain, and finally suffered the agony of a cruel death. His natural B. was no imaginary husk within which the Divine was concealed, no mere appearance of a body—put on to deceive the devil, or the hostile Jews—as the Docetists in their exaggerated reverence supposed.

3. It is a fact, if the whole NT and all the Creeds and Fathers may be trusted, that, after Christ had laid aside His natural B. in death, He rose again on the third day from the dead, and appeared to His disciples in a body which was like and yet unlike that which He had formerly indwelt, and which St. Paul in Philippians 3:21 calls "the B. of His glory" in

contrast to "the B. of our humiliation." There is evidence, which has been generally accepted in the Ch. as sufficient, that this "first fruits from the dead," this "spiritual body," again to borrow St. Paul's words, was the body that died, but which had not merely been reanimated, but reconstructed and transformed to become the fit vehicle of the resurrection life. (See further, RESURRECTION.) But it is on the *fact*, and not on the *manner*, of our Lord's Resurrection that the Church's faith is built.

4. A fourth fact of observation may be added, that the natural B. of Christ was the visible instrument by which He brought Himself near to men, and entered into fellowship with those who would receive Him. The statement of purpose arises directly out of this fact, viz., that it was for this very end that the Son of God assumed a human body. He desired to bring Himself near to men, and to enter into fellowship with them. But how short was the time and how limited the area within which this purpose was realised through the instrumentality of His natural B.! For two or three years at most, within or just outside the little country of Palestine, those holy feet trod the earth, those kind hands brought healing and sight to sufferers, those tender lips spoke words of grace and truth, those pure eyes searched the souls of men. And then this instrument was at the Ascension finally withdrawn from immediate relationship to the world, if the unique appearance to St. Paul on the road to Damascus be excepted.

The explanation of this strange piece of providential ordering may be found in the simultaneous emergence of a second instrument of grace which could be termed the B. of Christ, the

11. Christ's Mystical B.

Ch., His MYSTICAL B. The Second Adam came to be the centre of a new humanity. That His purpose might be realised He must acquire an instrument by which He could bring Himself near to all men everywhere, and so enter into fellowship with those of every race and language and country under heaven, a fellowship to embrace succeeding generations to the end of time. For work of this universal scope, this eternal range, His natural B. was obviously unsuitable. But, on the other hand, it had been both indispensable and sufficient for the lesser task of enlisting a company of disciples and training its leaders, so that it might be the nucleus of His mystical B., the Ch. Twice over this phrase occurs in the PB, in the Coll. for All SS. and the Th. aft. HC, and the idea constantly recurs in the Cat. and elsewhere (cp. § 1A). Identity of use and purpose then at once gives a reason why the term "B. of Christ" should be applied as a designation to the Ch. For it is matter of history that Christ has been and is entirely dependent on His Ch. as the one instrument by which He can bring Himself near to men, and enter into fellowship with them. And from the fact of this use it is safe to infer the Divine purpose. When the conviction, at present but rarely grasped, has become generally realised, that to each of the baptised as a member of the

B. belongs his share of the privilege and responsibility of fulfilling the *purpose* of its Founder and Head, Ch. extension and world evangelisation will become manageable tasks.

We must now ask whether we may properly argue from the fact that the Ch. is called the B. of Christ to any sure conclusions as to the nature or constitution of the Church.

12. The Ch. as Christ's B.

Going back to the human B., we observe that it is a fitting image of the Ch., because it is an ordered whole, in which one member, the head, is supreme over the rest, while the members are so knit together that each has some function to perform or service to render which benefits the rest, while, if one member suffer, all suffer with it; and the whole expresses a characteristic form of life. On the other hand, in the B. it is only the parts least highly charged with life, the hair and the teeth, which can be severed from the body without crumbling into corruption.¹ But in the Ch. it is the members which have least of the characteristic life of the B. in them (the useless, the ignorant, the inconsistent), who are most likely to lose that life, if they are isolated from the B.; witness the practical paganism of many colonial districts where emigrants from so-called Christian lands have settled. And it is the members who have most of the true life of the B. in them (the earnest, the instructed, the whole-hearted), who can stand practically alone; witness our heroic pioneer missionaries labouring long years alone without visible fruit. The members of the Ch. are in fact separate selves, which, after once being nurtured by the Society to spiritual maturity, have a large measure of relative independence. But the main limbs and organs of the natural body cease to live, and go to corruption, if severed from the living whole of which they are to the last inseparable and dependent parts.

It follows from this that the B. has unity in space, marked out by a defined assemblage of interdependent parts, so closely knit together that no doubt can exist as to what B. any member is a part of. Of the Ch. as a society of selves, a B. of persons, no such locally organised unity can be asserted. And the modern RC. claim that the mystical B. of Christ shall have one world-wide centralised government is seen to be ill-based when inferred from the term, the B. of Christ.

Again, the more specialised organs of the B. are by their very structure limited to their peculiar function, and, if they cannot perform this function, no other member can replace them. If the sight goes, the finger tips may grow more sensitive, but that only means that they perform more perfectly their own function of feeling, not that they take on the office of seeing.² But in the Ch. there is no sharp line between those who hold special offices and the rest. It is true we are careful to preserve inviolate the threefold ministry, but we do not pretend that a clergyman and a layman are differently constituted beings, and when a bp. dies there is no lack of men adequately qualified to be consecrated without delay as his successor.

¹ How like these are to artificial products we see at once when we reflect on the success which attends the labours of the wig-maker and the mechanical dentist.

² The only biological parallels are among lower orders of life, as when a crab grows a new claw, or a snake a new skin.

Those then who base the distinction of orders in the ministry upon the general principle of Ch. authority, exercised with due regard to historic order and considered policy, are on firmer ground than those who rest these distinctions on a parallelism, which experience does not confirm, with such specialised organs of the B. as the eye and the ear. We have now seen how real is the analogy between the Christian Ch. and the human B., while we have also noted the need for caution in pressing the image beyond what is safe or fitting.

It remains to connect the two senses in which the B. of Christ may be spoken of, indicated by the words *natural* and *mystical*, with the third application of the same expression to the Sacrament of the Lord's Supper.

13. The Sacramental B. of Christ.

Here in particular it is important to observe the rule of interpretation that, when a term is borrowed from another connection of thought for use in some fresh relation to persons or things, no inference must be drawn from any aspect of the term which has no clear and obvious parallel in the new connection. This is the rule we have been following already. The Ch. is Christ's B., yes, just in so far as the term B. can find a true and clear analogy in a society of persons like the Church.

So the Eucharistic bread, blessed and broken with due observance of the Lord's words and acts of institution, is said by St. Paul to be the communion or communication of the B. of Christ, who indeed Himself said as He brake the loaf, "This is my B." Once more we go back to the primary sense, the natural B. of Christ. It was, we saw, the visible instrument which He took in order to bring Himself near to men, and so to enter into fellowship with them. The consecrated bread is no ordered whole of members, no organism expressing a characteristic life, no assemblage of interdependent parts. But Christian faith has ever seen in it that supreme symbolic instrument, historically appointed, by which our glorified Lord still brings Himself near to men, and admits them to fellowship with Himself.

But there are two distinctions to be noted.

(1) In the Euch. Christ draws near only to His own. The wicked do not, cannot,

14. Two Distinctions. "discern the Lord's B." here.

(2) He makes the bread His B. sacramentally, but it is in separation from, though in association with, the wine which He at the same time makes His Blood. The B. of Christ in the Sacrament has not therefore so wide a range of association as the other two senses of it have. It is indeed the means by which, together with His Blood, He admits His members to fellowship with Him as their Risen and Glorified Head, but the present union and communion is at each Euch. rooted afresh in the historically accomplished but eternally valid sacrifice upon the Cross. That moment is re-enacted at each celebration of the HC, when His B., deserted by friends, gibbeted by foes, reduced in all appearance to utter helplessness to bless or heal, had actually achieved the

crowning manifestation of Love Incarnate. So, in the Words of Administration, it is His B. "which was given," and His Blood "which was shed," which are the saving Gifts offered to those who worthily receive the Sacrament.

It is not the purpose of this art. to trace out the ramifications of theory developed by those

who (whether Roman Catholics, Lutherans, or English Churchmen) have, in the interests of faith and

15. Conclusion. reverence, attempted to define more precisely the manner or degree of identification with the B. of Christ in heaven which it is lawful or necessary to claim for the sacramental elements. For, though the Ch. of Eng. has only rejected one of these theories (TRANSUBSTANTIATION), she has committed herself to none of them. But it is necessary to point out that she has decisively transcended the opposite view (held by some Zwinglians, but probably not by Zwingle), that the Lord's Supper is a mere contrivance of men, deriving all its efficacy from the faith they bring to it. Not only in Arts., Catechism, and Exhs., but in the words and ceremonies of the Order of HC, she has asserted plainly the objective reality of the Divine Gifts of the B. and Blood of Christ in the Sacrament.

The intimate connection between the three senses of the B. of Christ will now be clear. In His Natural B. our Lord became Incarnate, revealed the Father, lived the perfect life, and offered the all-prevailing Sacrifice. After manifesting that B. in its glorified state to chosen witnesses to whom He had in the state of humiliation brought Himself near in an intimate fellowship, He by the quickening Breath of the outpoured Spirit constituted the society of His disciples His Mystical B., through which He would henceforth bring Himself near to the generations and races of mankind and so enlarge the circle of His life-bringing fellowship. And, lest this Mystical B. should grow weak through the spending of its powers, or decay through the working of the seeds of corruption yet lodged in its members, He provided two safeguards. First, He guided the apostles and evangelists to furnish in the Gospel of His birth, life, death, and resurrection, a pure and lively *image of His Person*. Secondly, He established one sacrament of union in which He reveals the *power of His Presence* incorporating fresh members into His B., and another sacrament of communion in which the same *power of His Presence* is perpetually manifested afresh as He becomes known to them in the breaking of bread, and makes them partakers of His holiness.—K2^a, K2^b, Hd.

G. HARFORD.

BOOK-REST.—In some old churches a stone lectern still remains on the north chancel wall. But at least as early as the 13th cent. the same purpose was served by a cushion (sometimes one at each end) or small desk placed upon the Holy Table. The cushion, represented by mediæval artists as small and square, was of rich material, and still obtains in some churches. More generally, it has been superseded by the small desk.—R3.

S. REDMAN.

BOOKS, CARE OF.—From the early Christian centuries the Book of the Gospels was treated with extreme reverence. In

1. Service-Books. mediæval times Service-Books were comparatively few, the officiants being expected to know the greater part of the services by heart. But they were often beautiful, with clear pen-work and delicate brilliant illumination within, and with costly and jewelled covers. This old tradition survived the Reformation. In 1654 Evelyn was shown at York Minster the Bible and PB, "covered with crimson velvet and richly embossed with silvergilt," and preserved with jealous care in hope of brighter times.

The Service-Books should be the best the parish can afford, and they should be well cared for, as a sign of reverence for their sacred contents and use. If they are found to be dirty, torn, or neglected, an impression of slovenliness and irreverence is created, which it is not easy to shake off. It is difficult to believe that the minister will say the service with due reverence from a book which is evidently treated with indifference. Service-Books should be strongly, and, if possible, beautifully bound. Bindings should be protected by a cloth (as sometimes in mediæval times and even earlier) from hard oak or brass desks, which often injure them. They should be periodically rubbed with the preparation given below. Care should be taken that the strip of wood or brass, which supports the Lectern Bible, is wide enough to keep the book quite straight when closed. Books which have become dirty or torn should either be replaced by new ones, or else be sent to a competent bookbinder for restoration.

Bingham tells us that libraries were anciently attached to churches. Not a few post-Reformation

2. Other Books. Church Libraries still exist in England, e.g., Basingbourne, Bath Abbey, Cartmel, Bridgnorth St. Mary, Castleton, Grantham, etc., etc. There are also many single "chained" books, such as the *Holy Bible*, *Homilies*, Jewell's *Apology*, Erasmus' *Paraphrases*, etc. Some of these books are of considerable value from the book-collector's point of view, though for actual use they have, for the most part, been superseded by modern books or editions. They should, nevertheless, be carefully preserved as "a sacred trust . . . a portion of the national history." The foes of such books are damp, dirt, dust, heat especially gas fumes, vermin including that now *rarus vermis* the book-worm, overtight packing, fire and water, and thieves of various sorts. All leather bindings are liable to decay. There is no protection like constant careful use in a well-warmed and ventilated place. But all such books ought annually to be treated with a preservative such as this: paraffin wax (one part), castor oil (two parts), melted together. Work a little of this into a piece of flannel, and rub the books well with it, especially the back and joints. Then rub with the hand, and finally with a clean, soft cloth. A glass case is no protection against damp, but rather makes matters worse. Old bindings which need repair should be sent only to a binder well accustomed to such work.—R3. W. A. WICKHAM.

BOOKS, LITURGICAL.—I. PRE-REFORMATION SERVICE-BOOKS. When the Church services

were celebrated in Latin, each parish church in England was required by authority to

1. Pre-Reformation Service-Books. be furnished with LB. for their due performance. The number of such books as specified by some authorities (viz., in 1287 and 1433) was as many as 11 or 12; but the number of separate volumes requisite could either be enlarged further, or else it could be reduced to seven or eight by the combination of one or two books into one volume, as we now have church services with lessons, and PBs with hymns.

Each incumbent usually found his own BREVIARY, but the parishioners were expected to provide: (a) An *Antiphoner*, a *Collect-book* (with *capitula*, or "little chapters"), also the *Hymnary*, *Legenda*, *Ordinale* (or *PIE*), and *Psalter* inclusive of the *Venitane*—for the Divine service of Evensong, Mattins and other HOURS said or sung in the choir. (b) For the service of the Mass, or sacrament of the altar, a *Grail* (*Graduale*), a *MISSAL*, and a *TROPER*. (c) For christening and occasional services, a *MANUALE*. (d) For processions in the church or churchyard, etc., a *Processionale* would be needful; but this was often considered as an integral part of the *Manuale* already mentioned, and authorities accordingly did not specify it by name.

The *Breviary* (as its name implies) and the *Mass-book*, or *Missale plenarium*, were themselves, from

2. Origin of the Breviary and Missal. about cents. 11-13 when they came into being, composite books, or combinations of what in earlier ages had

been written in several distinct rolls or *codices* for the specific use of each person or ministrant taking his distinctive part in the common rites of the Church. Thus the singers had their music-book for Mass (the *graduale*) and the *troper* also; and in the same—or in a separate—volume they had their special *antiphoner* of words and music for their part at Evensong and other divine offices of the canonical hours. The subdeacon had his *epistolare*, and the deacon his gospel-book (*evangelarium* or *textus evangelii*), for reading the Epistle or the holy Gospel of the day, respectively. The readers at Mattins had in early times a variety of books, the *bibliotheca* (a marked Bible), the *passionarius* or *passionale*, and the *legendarius* (for lives and deaths of martyrs and confessors respectively), and the *homiliarius* and *sermologus* for portions of homilies and sermons selected for ecclesiastical lessons. These five were in due course combined into one book—the *Legenda*, which, although it was occasionally printed to meet the requirements of large churches and the more stately services in quires and places where they sang, was (along with the words and sometimes also the music of the *antiphoner*, together with contents of *psalter*, *hymnal*, and *collect book*, *calendar*, and the appropriate sections of the *ordinale* to serve as rubrics, and the *pie*) most frequently combined and rearranged in the *breviary-noted* (i.e., with music), or other great breviary-books, sometimes called "*couchers*" or "*liggers*," because they lay open like a "ledger" on the music desk or eagle for the rulers of the choir. The smaller Brevs. or *portiforia* (properly so-called, though this name was sometimes used indifferently for the more unwieldy volumes) naturally contained the same combination of the entire service of the Hours, because they were to serve as the "*portos*" (French *portehors*) which the priest or clerk could carry from

place to place to fulfil his *pensum* in the daily duty of reciting the offices of the Church prescribed for the canonical hours.

Similarly, whereas for the altar service the priest in earlier cents. had been provided with a *Sacramentary*, containing the celebrant's prs. not only in the "Liturgy" or Euch. service, "but also such as the principal officiant would use at Bapt., Ordination, etc." (W. H. Frere, in Procter's *Hist. of C. Prayer*, p. 6, ed. 1901), with little or nothing in the shape of a rubric; afterwards, when the less dignified Low Mass had come in (as it had done about the 9th cent.), and the priest, with merely a clerk to "serve" and answer, became practically made responsible for the entire performance of the sacred rite and Euch. action, *Missals* were provided in which (along with the Ordinary, Prefaces and Canon, now furnished with rubrics from an *ordinale* or *ordo* and a modicum of music for *Kyrie, Credo, Preface, Sanctus* and *Agnus*) there were included not only the various Colls. ("secreta," orisons or "orations," and post-commons or *post-communiones*) which were already found in the old-fashioned Sacramentary, but also in full the words of the Antiphon *ad introitum* (INTROIT), Respons, GRAIL, ALLELUIA, VERSES, SEQUENCE, *Offertorium, Communio*, etc., from the music-books (*graduale* and *troper*), out of which the chief celebrant, when there were singers, had required to be furnished with the cues at most. The reading-books (*epistolare*, etc.) likewise supplied their contribution of prophetic Lections, Epistles and Gospels to the *Missale plenarium*; so that the Mass-book or *Missal*, as fully developed, contained all that the parish priest needed as he stood at the altar to say Mass (H. B. Swete, *Services and Service-Books*, Camb., 1896, p. 105).

II. POST - REFORMATION SERVICE - BOOKS.

When the service-book in English appeared, in 1549, it was commended (in its Preface) to the economical instinct of churchwardens and others in the following passage (which was in time discarded by revisers in 1662): "The Curates shall need none other books for their public service, but this book" (of Common Prayer, etc.) "and the Bible: By the means whereof the people shall not be at so great charge for books, as in time past they have been." Nevertheless *Psalters* in English continued to be required. A more compendious *Clerk's Book*, for making responses, appeared in 1549. *The Order of Matrimony* was issued separately about 1550. *The Litany and the Suffrages*, in a separate form, as well as the old order of liturgical *Epistles and Gospels* in English in one volume, had preceded the PB of 1549. Besides the reprints in 1549 of *Matthew's Bible* by W. Hyll and T. Reynoldes in October, with its "table of Epistles and Gospels after Salisbury use," and by J. Daye and W. Seres, with Edmund Becke's notes, and an edition of Taverner's version in 5 vols. 12°, also printed by Daye & Seres, there was an edition of the *Great Bible* printed by E. Whitchurch, Dec. 29, 1549, which supplied the Pss. and Lessons then required; also a table to find Epistles and Gospels for the new Communion Book. *The Forme and Manner of Making and Consecrating of Archbishoppes, Bishoppes, Priestes and Deacons*, followed in March, 1549-50.

As, at a later date, Bp. Cosin and other divines felt the need of a fuller *Pontifical*, so Cranmer was conscious that an English *Hymnal* was still a *desideratum*. English prose in his day had reached a season of maturity not then so far attained by English prosody and psalmody. We may be thankful that hymnody was allowed to develop gradually, and that we are not by any Act of Uniformity bound to the use of translations, or other hymns or Pss. in metre, made to order 360 years ago.

K. Henry VIII and Cranmer tried their hands at religious verse, and the old king's groom of the robes, T. Sternhold, with his *Psalms in metre* found favour with Prince Edward; but neither of them lived to see Sternhold's work, as supplemented by J. Hopkins and others, brought out in the full collection of 1561, presented, as it was, to Q. Elizabeth, and bound up with PB, Bible, Homilies and "Godly Prayers" (Julian, *Dict. Hymnol.*, 1892, pp. 859, 1539), and approved, for public as well as private use, by the Archbishops and the Bp. of London, censor and dean of the college of bishops of the southern province. In 1696, when taste had changed, "*A New Version of the Psalms of David fitted to the Tunes used in the Church*" by Nahum Tate, chaplain in ordinary, and Nic. Brady (poet laureate) was allowed by the King in council, and in 1698 the Bp. of London added his formal approval or licence, with an expression of good wishes. In 1703 a supplement was allowed by Order in Council; seven hymns (for Christmas, etc.) were added in 1782, and five more about 1808.

Dr. Julian, in tracing the rise and development of English Hymnody from the time of the Wesleys, shows that about 1829-40, among numerous private ventures, several hymnals appeared under some sort of episcopal recognition. In 1859 a trial copy of *Hymns Ancient and Modern* indicated the gathering force which a committee could apply to restore in some measure an element of divine service which authority had not been equal to supplying. The introduction first of metrical versions of the Pss. and subsequently of hymns in English has materially protracted the order of Mattins and Evensong and has modified also that of HC.

That the *Anthem* should follow the three Collects "in Quires and places where they sing" (Cathedrals, Collegiate Churches, and Royal Chapels) was directed by the rubric in 1662. Pepys heard one at Whitehall somewhat earlier (Aug. 12 and Oct. 7, 1660, and see *Diary*, Feb. 23-24, 1661), and such anthems had in fact been in use from Elizabethan times (*Machyn's Diary*, and Strype, s.a. 1560). No book of anthems for general use has been prescribed except what was included in J. Day (Q. Elizabeth's Printer's "*Certain Notes in 5 Parts*" (1560, Tallis), after the Injunctions of 1559 (No. 49; Gee and Hardy, p. 435) had permitted "an hymn or such like song . . . in the beginning or in the end of Common Prayers." For "*An Anthem or prayer* for the preservation of the Church, the Queen's Majesty, and the Realm, to be sung after evening prayer at all times" (1578), see *Liturgical Services*, Q. Eliz., Parker Soc., p. 560. Other collections of anthems ("full," "verse," etc.) have simply the authority of Dean and Chapter or some local Ordinary with "peculiar jurisdiction."

The 1st Book of Homilies was issued in July, 1547, and contained in thirty portions twelve sermons by Cranmer, Ridley, Latimer, T. Becon, J. Harpsfield, R. Taverner, etc. The 2nd Tome is attributed mainly to Bp. Jewel and contains twenty-one homilies in forty-five portions. It was printed in 1562 and issued in 1563 (cp. 35th Art. of Religion).

Convenient books containing such parts or sections of the PB as the *Litany*, *Confirmation* and *Catechism*, *Visitation* and *Communion of the Sick*, *Burial of Dead*, etc., have been frequently printed, some of them with notes and instructions, but without special authority. An *Altar Book* (an edition in 1715) and a *Book of the ministration of Holy Baptism* with some other *Occasional Offices* of the Church according to the Use of the Church of England (*e.g.*, 1836, SPCK.) have been issued and re-issued from time to time.

The *Accession Service*, 1576, etc.; *Fifth of November* (Powder Plot), 1606; *K. Charles the Martyr*, Jan. 30; and the *Restoration of Church and King*, May 29, for a long period printed annually by the King's printers, were at length appended to copies of the PB, along with the 39 *Articles of Religion* (1562, revised 1571, with Royal Declaration 1628).

Forms or Orders of Prayer for Days of general public Humiliation, Thanksgiving, etc., had been frequently issued in mediæval times by archbishops and bishops at the direction of Royal authority (*cp. e.g.*, *Grandisson Register*, Exeter, ed. Hingeston-Randolph, 2 nrs, s.a. 1355). In later times such forms in English have been prepared by the archbishops and issued to the bishops by the Bp. of London, and to the parishes in accordance with an Order in Council. More than forty *occasional forms*, c. 1560-1601, have been described or reprinted by the Parker Society, *Liturgical Services*, Q. Elis., 1847, and Camb. Univ., 1876.

A service at the *Healing* or *Touching* for the *King's Evil* was printed in 1636, 1670, 1686, and occasionally bound up with the PB until 1719, as was a Form for the 2nd Sept., after the *Fire of London*, printed in 1681, revised in 1696, and used at St. Paul's until the *STATE HOLY-DAYS* were discontinued in 1859. Parsell's Latin PB (1706) also contained them, with the Latin form used at the *opening of Convocation* in 1700. A *Form for Admitting Converts from the Church of Rome* was drawn up by the Queen's command in 1714 and was revised in 1898 (Procter and Frere, p. 254). The Form of a Pr. to be used by all Preachers before their sermons (in *bidding prayers*), which had been added to the Injunctions of 1550 (Gee and Hardy, p. 440), is enjoined by the 55th canon of 1604, and various recensions of it are in occasional use. An academical service at *Commemoration of Benefactors* (with the Euch. service at a Funeral, 1549—omitted in 1552) was issued in the Latin PB of Q. Elizabeth in 1560, and is in use in certain colleges. Local Commemorations of Benefactors have been drawn up and used under the authority of the Ordinary in several cathedral churches.

It was proposed at the Restoration in 1660 to add to the order of Confirm. and the Ordination services, already existing in English and belonging to the *Pontifical*, some other forms of services reserved to the episcopal office, and in particular to provide an authorised order for the *Consecration and Reconciliation of Churches and Churchyards*. Bp. Cosin, to whom the task was committed, was prevented by age and infirmity from completing it in time. A later project, 1712 and 1714, was rendered abortive by the arbitrary silencing of Convocation. Accordingly each bishop (and notably J. Wordsworth of Sarum, 1885-1911) has continued to exercise his "liturgic right" to authorise the forms to be used in his diocese, as was done habitually by Anglican prelates in the 17th century. Dr. J. W. Legg has edited such forms of that period for *HBS* (vol. 41).—B2.

CHRISTOPHER WORDSWORTH.

BOWING.—From the very earliest times it has been the custom to bow at the name of

Jesus, Phil. 2 10 being interpreted as directing this practice. Canon 18 of 1604 orders: "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." The Convocation of 1661 revived this order. The custom which obtains in many churches of B. at the name of Jesus *only in the Creeds* is entirely without authority.

B. upon entering or leaving church is also a very ancient custom and is recommended in canon 7, passed by Convocation in 1640, as follows: "We heartily commend it to all good and well-affected people that they be ready to tender to the Lord their reverence and obeisance both at their coming in and going out of church, according to the most ancient custom of the primitive Church in the purest times."¹

B. towards the altar bef. and aft. receiving HC is a very common practice and one which seems to have been more or less continuous in the English Church from the Reformation to the present day. In the *Officium Eucharisticum*, written by E. Lake, chaplain to Lady Mary of York, afterwards Queen Mary, wife of William of Orange—a book of devotion dedicated to and used by Her Royal Highness, and bearing the Lambeth Imprimatur of June 13, 1677—the communicant is directed (p. 63) to "go up to the Altar and prostrate before it say"; and again, aft. Communion: "arising and making your reverence towards the Altar you depart with a glad heart and cheerful countenance." This book ran through 34 edns. and was in use as late as 1740 when the last edition was issued. In churches where the custom of B. towards the altar is practised, it should be noted that the reverence is paid not to the altar or to the cross upon it, but to Him who sanctifies the altar.

In many congregations it is customary to bow at other periods of the service, notably at the *Gloria Patri*, at the mention of the Holy Trinity, and when reference is made to our Lord's Incarnation. These are pious customs referred to in the 1st PB of Edward VI, and again in the canons of 1640, as practices which may be observed or not according to the inclination of the worshipper.²

¹ "Whereas the Church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and becomful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence, both at their coming in and going out of the said churches, chancels or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion Table, the east, or church, or anything therein contained in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in the mystical elements, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or omission of this rite we desire that the rule of charity prescribed by the apostle may be observed, which is that they which use this rite, despite not them who use it not; and that they who use it not, condemn not those that use it." (See further, *CANONS*.)

² [There is, however, no sanction for the usages noted in the last two paragraphs in any Anglican formulary now clearly authoritative.]

The practice of B. to the cross by the ministers and servers at the altar when passing and re-passing has no primitive sanction and is not warranted by custom. What is incorrectly known as "genuflexion"—the custom of dropping upon one knee—is absolutely without authority in the Church of England and without precedent in the ancient church.—R2.

J. O. COOP.

BOX FOR BREAD.—A B., usually of pewter or silver, for carrying the sacramental bread to the Church.—R3.

S. REDMAN.

BRAWLING.—The offence of creating a disturbance in a consecrated building or on consecrated ground was by ecclesiastical law punished by penance, *pro salute animas*, and this power was recognised by the Common Law.

In the case of B. by words, the courts christian were empowered by Stat. 5 and 6 Edw. VI, c. 4, to suspend a lay offender *ab ingressu ecclesiae*, and a cleric from eccles. functions. In the case of blows, the offender was excommunicate *ipso facto*, i.e., on the offence being proved in the eccles. courts. In 1860 this Act was repealed except as to persons in holy orders (see *Girt v. Fillingham*, Law Rep., 1901, P. 176, 183).

Interference with or disturbance of public worship in the churches and churchyards of the established church is still punishable by lay courts under Acts 1 Mar., St. 2, c. 3, 1 Eliz., c. 2, § 3, and the Toleration Act of 1688; but the general law on the point is now that of the Eccles. Courts Jurisdiction Act, 1860 (23 and 24 Vict., c. 82), which applies also to chapels of any religious denomination and to any burial ground. Any person (§ 2) guilty of riotous, violent, or indecent behaviour in any such place; or who shall "molest, let, disturb, vex, or trouble, or by any other unlawful means disquiet or misuse any preacher, etc., ministering or celebrating any sacrament or any divine service, rite, or office" is liable (on summary conviction before two justices) to fine not exceeding £5, or imprisonment not exceeding two months. Any constable or churchwarden may arrest an offender (§ 3).

A clerk in orders is subject to this Act, and after conviction may be dealt with under the *Clergy Discipline Act*, 1892. An objection publicly made to the ordination of a deacon, unless it specifies an "impediment or notable crime" within the meaning of the ordination service, was held to be B. (Law Rep., 1905, 2 KB 249).—A4.

R. J. WHITWELL.

BREAD.—See ELEMENTS, UNLEAVENED BREAD, WAFER.

BREVIARY.—The book containing the Offices for the HOURS OF PRAYER. The title originally designated a volume giving the first words only of each Ps., Antiphon, etc., so as to indicate the order of the service. In early times, when the Hours were never recited except in choir, the matter composing the office was contained in several distinct volumes—the Psalter, Antiphonary, etc. But in the 13th cent. the custom of reciting the offices privately when absent from the monastery arose among the Mendicant Orders, and was adopted by the older religious orders and the secular clergy. Hence the necessity for one book containing the whole office, to which the name of B. was transferred. In England it was also called *Portiforium* or *Portio*. In course of time it became usual to divide the B. into two vols., for summer and winter, and eventually into four, one for each season. Originally each religious order

and even each diocese had its own B., but the Roman B., as revised by Pius V in the 16th cent., is now used throughout practically the whole Roman Communion with three notable exceptions: (1) the Milan B., tracing back its origin to the time of St. Ambrose, and differing widely from the Roman office; (2) the Monastic B. put forth by St. Benedict, used by the Benedictines, Cistercians, etc., and possessing many marked peculiarities; and (3) the Dominican B., best described as the form of the Roman office used by Canons Regular in the time of St. Dominic.—db.

A. M. Y. BAYLAY.

BRIEFS.—See ALMS, § 1.

BURIAL.—A dead body is usually buried in the ground, but the law permits it to be disposed of in other ways, e.g., by burning, provided that no nuisance is thereby caused. Cremation, however, is now regulated by Act of Parliament.

If the body be buried, it is not legally necessary that it should be buried in any particular place or with any particular ceremony. Public B. grounds are universally provided; but B. in private ground is permissible, so long as the requirements of decency are observed.

A coffin is ordinarily used, but it is not essential: it is sufficient if the body be decently covered. Coffins are generally of wood, but they may be made of iron or other material; though the payment of special fees for interment may be thereby occasioned.

Every householder, in whose house a dead body lies, is responsible for its B., unless some other person will undertake the office. Husbands are bound to provide for the B. of their dead wives, parents for the B. of their dead children, and executors for the B. of their testators; want of sufficient means may, however, be a valid excuse.

If a dead body be cast up on the shore by tidal or navigable waters and remains unclaimed, the churchwardens and overseers of the parish within the bounds of which it is found must bury it in the churchyard at the expense of the county.

The guardians of a poor law union are bound to provide for the B. of poor persons dying in their institutions; and they may bury the body of any poor person which may be within their union.

Proper funeral expenses are payable out of the property of a deceased person in priority to any other charges.

It is an offence against ecclesiastical law to remove a dead body from consecrated ground, unless a FACULTY authorising the removal be obtained. It is also a criminal offence to disinter a dead body without lawful authority; and in the general case that authority can only be conferred by the licence of the Home Secretary. If however a Faculty be obtained for the purpose, a dead body may be removed from one consecrated place of burial to another without the licence of the Home Secretary.

Apart from the Burial Laws Amendment Act, 1880, a minister of the Ch. of Eng. is not allowed to perform the B. Service according to the rites of the Ch. in any B. ground which is

unconsecrated; and, conversely, any person who is buried in consecrated ground (other than a person excluded from the right

2. Law as to Service. of Christian B.) must have the B. Service of the Ch. of Eng. read over his body by a duly authorised minister of the Ch.

To those "that die unbaptised or excommunicate or have laid violent hands upon themselves," the right of Christian B. is denied; so that the B. Service may not be read over them. It is, however, to be noted that only those are regarded as unbaptised who have not received baptism according to the form of any Christian denomination. Now, under the Act, a minister of the Ch. of Eng. is not to be subject to any censure or penalty for performing the B. Service according to the rites of the Ch. in any unconsecrated B. ground, nor for using in consecrated ground at the request of the person in charge of the B. such a shortened form of the B. Service as is prescribed or approved by the Ordinary. In the case, however, of persons excluded from Christian B., a minister of the Ch. of Eng. is still not permitted to use the full form of B. Service: he may only use the shortened form as above.

Moreover, under the same Act, when a proper notice has been given by the person in charge of the B. to the incumbent or officiating minister, a person may be buried in consecrated ground either without the performance of any religious service or with the performance of such Christian or orderly religious service as the person in charge of the B. may think fit; Christian service including every religious service used by any denomination or person professing to be Christian. And the incumbent or officiating minister so notified shall not be liable to any censure or penalty for permitting any such B. to take place.

Brawling or indecent behaviour in any B. ground is an offence punishable on summary conviction. All B.'s must be duly registered.—*oa.*

HUGH R. P. GAMON.

BURIAL SERVICE.—The Order for the Burial of the Dead, as it now stands in the PB, may be thus briefly analysed. (i)

1. Analysis of PB Office. *Introd.* (gen., though not necessarily, in ch.): (a) Three opening Sents.—(1) Antiphon, (2) Respond from Sar. Office of the Dead, (3) Revision of 1549 text; (b) Psalms 39 and 90, one or both, (inserted 1662—Psalmody had been expelled from the 1552 office¹); (c) Lesson (1 Cor. 15 20-38: part of which was the Ep. in the Sar. Daily Mass for the Dead).

(ii) *Service proper*—at the grave: (d) Opening anthem (peculiar, at funerals, to the English Ch.; from an antiphon sung at Compline during a part of Lent); (e) Committal (of the body only; of the soul also in 1549); (f) Second Anthem (same source as *c*, but quoted from the "Great Bible"); (g) Lesser Lit. and Lord's Pr.; (h) Prayer (altered in 1552 from two composed

in 1549); (i) Coll. (from the Order for HC which followed the Burial Service in 1549); (h) "The Grace."

The prefatory rubrics indicate: (1) the classes of persons for whom this office may *not* be used, viz., those who (a) lacking baptism are not members of the Church, (b) have been excommunicated by a competent court and die unreconciled to the Ch., (c) are suicides, *i.e.*, declared such by formal verdict of a coroner's inquest. In cases (b) and (c) the clergyman may not decide who is excommunicate, or (except for grave reasons) set aside the decision of a legally constituted jury. (2) The liberty (doubtless for sanitary reasons) of proceeding at once to the grave and there conducting the entire office.

The service itself is more one of comfort for the living than of commendation of the departed.

But, as the Occasional services of the PB are not (properly speaking) independent offices, but are all intended to be combined with HC, it is to this latter service that we look for specific commemoration of the departed (Ch. Militant Pr. and 1st Post-Com. Pr.). It is noteworthy that one of the three forms of Memorial Service used on the B. day of King Edward VII (1910) was a Funeral Euch. with proper Coll., Ep. and Gospel (all taken from the 1549 celebration. "when there is a B. of the dead"), *i.e.*, our present "Coll." 1 Thess. 4 13-18, John 6 37-40. The omission of specific pr. for the departed in 1552 was no doubt due to the many superstitions and practical abuses with which it had become associated; and for a similar reason, in view of the mistaken popular belief in the "missarum sacrificia" (Art. 31) as propitiatory for the dead, the Funeral Euch. ceased to be definitely ordered. At the present day there is a deepening realisation of what is connoted by the Communion of Saints which finds fair reflection in the epitaph of Bp. Barrow (1677), written by himself: "The remains of Isaac, Bishop of St. Asaph, laid in the hand of God, in the hope of a joyful resurrection through the merits of Christ alone. O ye that pass by into the house of the Lord, the house of prayer, pray for your fellow-servant that he may find mercy in the day of the Lord." (See further DEAD, PRAYER FOR THE.)

As far back as the time of the Venerable Bede (*HE* 4 23) it was customary in England to ring a bell

2. The Passing Bell. when a death occurred, and the 67th canon of 1604 orders that, when any person "is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party's death there shall be rung no more than one short peal, and one other before the B., and one other after the B."

The Pre-Reformation Services, compared with the present rite, are very full and rich.

(1) During the last moments of life Litanies and Pss. were recited, closing with a solemn and touching farewell in the Name of the Holy

Trinity (*Commendatio Animae in Articulo*

¹ The words "shall be read" are by custom interpreted as not prohibiting singing where it is practicable.

Mortis). (2) After death the *Commendatio Animas* continued, consisting of P.'s (with appropriate Antiphons) and Colls. during which the body was prepared for interment. (3) The *Officium pro Defunctis* (Evensong, Mattins and Lauds). The Evensong was commonly known as the *PLACEBO* and the Mattins as the *DIRIGE* (from the first words of their respective Antiphons at the beginning of the offices). (4) The *Requiem Mass* (so called from the first word of the Introit *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis*, see *REQUIEM*), followed by a Commendation, the body being censed and sprinkled with holy water. (5) The actual Service of B. (*Inhumatio Defuncti*), praying that the good God would vouchsafe the departed eternal rest, closed a series of offices remarkable for tender pathos and love toward the departed.

The 1549 Rites departed from the mediæval use in many respects, but had their own intrinsic characteristics. The Order of B. was much shorter and was practically a compilation from the preceding

5. The Order in 1549.

offices, consisting of: (1) A *Procession* from the church-stile to the ch. (or grave), the present three Sents. being said or sung. (2) The *Burial Service* proper: (a) Sents. "Man that is born," etc., and "In the midst," etc.; (b) Commendation of the departed soul, followed by a Pr. taken from the order of HERMANN of Cologne. (3) *Office for the Dead*: (a) Psalms 116, 139, 146; (b) Lesson, 1 Cor. 15 20-38; (c) Lesser Lit., Lord's Pr., Versicles and Responses; (d) A long Pr. evidently culled from Sar. sources. (4) The *Funeral Eucharist*: (a) Introit, Ps. 42; (b) Collect, "O Merciful God" (as in PB, but slightly expanded at the end); (c) Epistle, 1 Thess. 4 13-18; (d) Gospel, John 6 37-40.

In 1552 there came a radical change. Almost all words relating to the departed were deliberately expunged from the HC,

6. Changes in 1552.

and the B. Service was so revised as to exclude all pr. for the dead, e.g., the commendation of both soul and body became merely the committal of the body. Such a change can only be explained by the influence of Calvin's teaching. Men who denied or ignored the Intermediate State could not pray either for those who had attained to heaven, or for those beyond the efficacy of prayer. [There is however another explanation, adopted by Bp. Chavasse at the Liv. Dioc. Conf., in 1910, viz., that in 1552 the principle was deliberately adopted of not authorising in the PB, intended for public use, any doctrine or devotional practice involving doctrine which could not be proved from Scripture. The slight alteration in 1662 noted below may be taken as indicating that this view was adhered to in 1662. See further, HOPE, G.H.] But even in the Pr. "Almighty God with Whom do live," etc., there was an oblique petition for the departed in the words "that we, with *this our brother and all other*¹ departed . . . may have our perfect consummation and bliss both in body and soul."

¹ Italicised words omitted in 1662.

Pss. and Suffrages were cut out, and the earth was to be cast upon the body "by some standing by," and not by the priest as in 1549 (an old ceremony inherited in a simplified form from the Latin rite).

The American Office is practically the same as that of the present PB with the following variations.

7. The American Office.

(a) There are "selections" only from the 39th and 90th Pss. (i.e., they are not complete). They are specifically allowed to be sung, an alternative not given in our English PB. (b) In the rubric before the Lesson, American modernity prefers the word "first" to "former"; and *after* the Lesson comes a rubric "Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere supplied in this Book, may be added" (three additional Prs. are given at end of Office, one taken from the Scottish Communion Office). (c) The "Committal" is an expansion of the English form and is suitable for use at sea. (d) One or both of the concluding Prs. may be used. (e) The word "Minister" replaces "Priest" throughout the rubrics.

The Irish Office (1877) has the two following peculiarities.

8. The Irish Office.

(a) It has an enlarged prefatory rubric: "Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or in whose case a verdict shall have been found of *felo de se*. But if any be brought for B. who have died unbaptised, being infants of tender age, the offspring of Christian parents, and not having been withheld from Bapt. by wilful fault or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Bapt., the Minister shall in such cases read one of the following Pss. and Lessons, or such portion of them as he shall see fit, and the four sentences at the grave, concluding with the Lord's Pr. and the Benediction at the close of the office." (b) It provides an alternative Lesson, viz. 1 Thess. 4 13-18.

For B. of the Dead at Sea, see SEA, FORMS OF PRAYER TO BE USED AT.—ob. H. E. SCOTT.

BURSE.—A square pocket or case, sometimes open on three sides, made of cardboard and covered with a rich material; introduced in the 14th cent. as a receptacle for the pall and corporas.—R3.

S. REDMAN.

CALENDAR.

- § 1. THE CHANGE OF STYLE.
- § 2. OLD STYLE PB TABLES.
- § 3. THE PASCHAL FULL MOON.
- § 4. THE GOLDEN NUMBER.
- § 5. GOLDEN NUMBERS IN OLD-STYLE CALENDAR — EMBOLISTIC MONTHS.
- § 6. DAY OF FULL MOON.
- § 7. THE SUNDAY LETTER (O.S.).
- § 8. CONSTRUCTION OF EASTER TABLES (O.S.).
- § 9. REFORMATION OF CALENDAR.
- § 10. CORRECTION OF SOLAR CYCLE.
- § 11. SECOND GENERAL TABLE IN PB.
- § 12. EASTER TABLES, 1500-1699.
- § 13. THIRD GENERAL TABLE IN PB.
- § 14. MODERN ROMAN SYSTEM. EPOCHS.
- § 15. MATHEMATICAL FORMULÆ.

Not only the ecclesiastical but also the civil affairs of life are regulated by the C. which

is inserted in the PB with "Tables and rules for the moveable and immoveable Feasts, together with the days of Fasting and

1. The Change of Style. Abstinence throughout the whole year." This C. was inserted in accordance with the Statute 24, Geo. II, c. 23, 1751. By this statute it was directed that, the "Table to find Easter for ever," which had been printed in the PB since 1561, and also the column of the "Golden Numbers" which, with some changes, had been printed since 1552, both of which were in the PB of 1662 as established by 14 Car. II, c. 4, should henceforth be omitted and the New C. and tables should take their place.

The reason assigned was that in process of time the Old C. and tables had become "considerably erroneous," and in consequence the New C. and tables must be regarded not as superseding but as amending them.

It will be necessary therefore first to describe the structure of the Old Church C. as it is found in its most complete form in the *Sealed*

2. Old Style Books and in the MS. annexed to the Act of Uniformity of 1662. Most unfortunately, in this, as was the case in the earlier editions of the PB, various errors apparently due to carelessness are to be found, and also from that date down to the present time these tables have been printed in a more or less mutilated and changed condition.

The C. of 1662 consisted of nine columns of which the first four only need be given in this article. As specimens these four columns are given in the annexed table for the months of January and March. The fifth column gave the dates of festivals and Saints' days, and the remaining four columns gave the daily morning and evening first and second lessons.

January hath xxxi days.				March hath xxxi days.			
The Moon hath xxx.				The Moon hath xxx.			
1	A	Kalend		3	1	d	Kalend
2	b	4 No.		4	2	e	6 No.
10	3	c	3 No.	11	3	f	5 No.
19	4	d	Pr. No.	20	4	g	4 No.
28	5	e	Nonæ	29	5	A	3 No.
7	6	f	8 Id.	8	6	b	Pr. No.
16	7	g	7 Id.	17	7	c	Nonæ
25	8	A	6 Id.	26	8	d	8 Id.
3	9	b	5 Id.	12	9	e	7 Id.
11	10	c	4 Id.	20	10	f	6 Id.
19	11	d	3 Id.	28	11	g	5 Id.
27	12	e	Pr. Id.	5	12	A	4 Id.
5	13	f	Idus	13	13	b	3 Id.
13	14	g	19 Kl. Febr.	21	14	c	Pr. Id.
21	15	A	18 Kl.	29	15	d	Idus
29	16	b	17 Kl.	6	16	e	17 Kl. April
6	17	c	16 Kl.	14	17	f	16 Kl.
14	18	d	15 Kl.	22	18	g	15 Kl.
22	19	e	14 Kl.	30	19	A	14 Kl.
30	20	f	13 Kl.	7	20	b	13 Kl.
7	21	g	12 Kl.	15	21	c	12 Kl.
15	22	A	11 Kl.	23	22	d	11 Kl.
23	23	b	10 Kl.	31	23	e	10 Kl.
31	24	c	9 Kl.	8	24	f	9 Kl.
8	25	d	8 Kl.	16	25	g	8 Kl.
16	26	e	7 Kl.	24	26	A	7 Kl.
24	27	f	6 Kl.	31	27	b	6 Kl.
1	28	g	5 Kl.	7	28	c	5 Kl.
9	29	A	4 Kl.	15	29	d	4 Kl.
17	30	b	3 Kl.	23	30	e	3 Kl.
25	31	c	Frid. Kl.	31	31	f	Pr. Kl.

In the first column the "Golden Numbers" were placed. These numbers range from 1 to 19, referring to a cycle of 19 years in which time it was believed that the phases of the moon would recur to the same days in the C. This cycle was believed to have been discovered about B.C. 433 by Meton at Athens, and for this he received an Olympic Crown, and the cycle was inscribed in gold on the walls of the temple of Minerva. Meton may have learnt his astronomy in Egypt. In the 1662 C. the day opposite to which a number stands is the day on which a C. new moon falls in that particular year of the cycle.

In the column for January there are three dates on which the numbers are wrong: Jan. 1 should be 3; Jan. 3, 11; Jan. 30, 14. On May 1 also a should be 11, and, on July 26, 13 should be 14.

The second column contains the days of the month.

The third column contains letters by which the day of the week is indicated throughout the year.

The fourth column contains the Old Roman C., and this column is, without authority, always omitted from printed Prayer Books. By the revision of 1751 the only change that was made was that the Golden Numbers were transferred from the dates of the C. New Moons to the dates of the C. Full Moons, and were omitted altogether except from Mar. 21 to April 18 inclusive, because it is only these that are of use for finding the date of Easter on which the dates of all the moveable feasts, etc., depend, and because the Golden Numbers are now used for no other purpose. The third and fourth tables in the PB show how these feasts depend on Easter.

The Old Church C. was constructed on the hypothesis that there are exactly 365½ days in the year; this was assumed in the C. given to the Roman Empire by Julius Caesar in B.C. 46, which was drawn up under the supervision of the Egyptian astronomer Sosigenes. The length of the year was taken as 365 days, but every fourth year this was made 366 by reckoning Feb. 24, 6 Kl. Mart, twice, whence the name *Bissextile*. This is still the case in the C. of the Roman Church, and was the case in the C. of the English Church until the revision of 1662, when the extra day was made Feb. 29. At this one point then the English and Roman Calendars do not now agree, and confusion has occurred in consequence as to the correct date of the Feast of St. Matthias. (See *FESTIVALS*, § 29.)

Up to this point then the C., as the names given to the various months of the year testify, is that of Pagan, official Rome, and is based on the lengths of the year and the day only, whatever the earliest Roman systems may have been, since apparently originally the Kalends, Nones and Ides were intended to correspond to New Moon, 1st Quarter and Full Moon. On this C. depend the dates of the various Saints' days and Festivals and of Advent Sunday, which is always the nearest Sunday to Nov. 30, the feast of St. Andrew.

We next come to the part the moon plays in the construction of the C., because on to this solar Pagan C. was grafted a lunar

3. The Paschal Full Moon. one, which came to the Christian Church from an Eastern source on account of the connection of the Festival of Easter with the Jewish Passover as described in Exodus 12. The following passage from the letter sent (710) to Naitan, King of the Picts, as recorded in Bede's *Ecclesiastical History* 5 21, will explain how this came about:

"There are three rules in the Sacred Writings

on account of which it is not lawful for any human authority to change the time of keeping Easter which has been prescribed to us; two whereof are divinely established in the law of Moses; the third is added in the Gospel by means of the passion and resurrection of our Lord. For the law enjoined that the Passover should be kept in the first month of the year and the third week of that month, that is, from the fifteenth day to the one and twentieth day. It is added by apostolical institution from the Gospel that we are to wait for the Lord's Day in that third week and to keep the beginning of the Paschal time on the same. This threefold rule whosoever shall rightly observe will never err in fixing the Paschal feast."

Now this first month is the Jewish first month, and is by intention that month of which the full moon came next after the vernal equinox. It is also related to the following statement in the C. tables of the 1662 PB:

"Note that the Supputation of the year of Our Lord in the Church of England beginneth the five and twentieth day of March."

For at the time of the Julian reform, B.C. 46, the vernal equinox fell about 3 C. days later than the time it fell at the date of the Council of Nicaea, A.D. 325, i.e., roughly, March 25. In the Julian year the equinox receded in the C. about 1 day in 129 years. Julius Caesar assigned his New Year's Day to Jan. 1 because it was in B.C. 45 the first new moon after the Winter Solstice which he believed to be Dec. 25. This would bring the Spring Equinox to Mar. 25.

The Old C. was constructed on the hypothesis that in 19 years there are exactly 235 lunar months or lunations. Had this hypothesis been exactly true, then the whole cycle would have been completed in $4 \times 7 \times 19 = 532$ years, and after this period the years, days and phases of the moon, and therefore the dates of Easter, would have come round in exactly the same order. This cycle bears the name of Dionysius Exiguus, an abbot at Rome about 530, and therefore this is probably the date about which the Old C. took that complete form which it retained for over 1,000 years, although the gradually accumulating error was noted as early as 1223 by an unknown French writer. This C. put an end to the acute disputes about the date of Easter which had previously prevailed.

We will next see in what way the Golden Numbers were affixed to the Calendar.

Since A.D. 1 was the second year of the cycle, the Golden Number, or *Prime*, written in ancient Cs. in gold, is found by the following rule: "Add 1 to the date of the year. Divide by 19. The result gives the number of cycles of the moon that have elapsed since the Christian era. The remainder is the Golden Number, or, if there be no remainder, 19 is the Golden Number."

Dating January as the first month according to the Roman Official C., and reckoning by the old rule,

"In quo completur mensi lunatio detur," we shall be able by affixing the Golden Numbers throughout the year to find the date of Easter.

This was probably first done by Anatolius, a native of Alexandria and bishop of the Syrian Laodicea about 270, who first made use of the cycle of Meton for this purpose (see Eusebius, *EH.* vii. 3214-19). In the year 325 (the year of the Nicene Council) a new moon

fell on Jan. 1. The Golden Number of 325 is 3, therefore we place a 3 against Jan. 1. Since a lunation is nearly $29\frac{1}{2}$ days, then counting from Jan. 1, we place a 3 opposite every 30th and 29th day alternately, and we thus reach Dec. 21, for $6 \times 30 + 6 \times 29 = 354$ days. There are $365 - 354 = 11$ days over. Hence the fourth year of the cycle has each of its months ending 11 days sooner, the first month ending on Jan. 19, the last on Dec. 9. We have now 22 days over. If we repeat this process for year 5 of the cycle we must have 33 days over. We therefore call this year a year of 13 months and call the extra month an embolistic month. Since the 19 years have 235 lunations, there must be in all $235 - 19 \times 12 = 235 - 228 = 7$ years with embolistic months. To make the cycle true to a day we must ignore the average value of the Bissextile day and reckon 6 of these embolistic years to contain 30 days and 1 to contain 29.

Different Cs. make a slight variation as to where these embolistic months should be inserted, but the rule was rigidly observed that the lunation in which the Paschal Moon fell must be kept as one of 29 days so as to ensure that that moon could not fall into a wrong nominal month, and the embolistic months were distributed amongst the 235 lunations at approximately even distances. In leap years the intercalated day caused a slight interference with the reckoning. Either three consecutive lunations actually contained 30 days each, or, what was undesirable, yet at times unavoidable, the March lunation had to include really 31 days.

For C. purposes the 14th day onward inclusive from each of these C. New Moons was reckoned as the full moon, although the actual

6. Day of Full Moon.

full moon must fall on the 15th or even the 16th. This very ancient assumption is due to the fact that formerly "New Moon" meant first day of visibility, which is what modern astronomy would regard as the second or even third day of the moon's age.

If now the date of the Vernal Equinox be known, we can determine also the date of that Paschal full (14th day of the) moon which belongs to it. This is settled by fixing the date as Mar. 21. Leap year causes the date, even in the corrected C., to vibrate between Mar. 21 and 22. Nevertheless we ignore this and decide to always call the determining date of Mar. 21 the Vernal Equinox, and intend, as 24 Geo. II, c. 23, remarks, thereby to restore the C. to the condition it was in at the date of the Council of Nicaea.

By the third column in the C. which contains the letters we determine which dates in a given year are Sundays. Since $365 \div 7$

7. The Sunday Letter (O.S.).

gives a remainder of 1, each ordinary year begins and ends with the same day of the week, the next year beginning with the next day. A.D. 1 began on Saturday and therefore ended on Saturday. A.D. 2 therefore began on a Sunday. Also every leap year the *letter leaps*, and $366 \div 7$ gives remainder 2.

Hence a simple rule arises which can be expressed in various forms. One form is as follows. Add to the number of the year its fourth part, omitting fractions (*i.e.*, the number of contained leap years), also the number 2; divide by 7, and take the remainder.

Then the following table will give the Sunday letter

6	5	4	3	2	1	0
F	G	A	B	C	D	E

for an ordinary year, and the second letter (the one in use after the intercalated day) for a leap year. This or these letters will give the Sundays throughout the year.

The reason why, in this particular form, these letters are affixed to these special numbers is that, by adding 2, we are taking the year B.C. 2, which actually began on a Wednesday, as our starting-point. Now, remembering that B.C. 1 is reckoned to precede A.D. 1 immediately, and that there was no intervening year 0, it follows from the table that, for B.C. 2, 0 corresponds to E, and that the first Sunday was Jan. 5, which, since the year began on a Wednesday, was the fact.

These calculations are sufficient to give a complete determination of the date of Easter. The old definition of Easter was probably drawn up by Bishop Cosin, as it agrees very closely with that given by him in his *Private Devotions* published in 1627. In 1751 the language was slightly modernised, but the meaning was unchanged.

We must next see how to construct the "Table to finde Easter for A. Construction Ever," which of Easter was first printed in Queen Elizabeth's PB, and edition (the New C. of 1561), and continued through the successive revisions down to 1662. If we lower the Golden Numbers as found in the first column of the C. each 14 places inclusive, these numbers are now opposite the places of the Paschal 14th's, the Ecclesiastical Full Moons. This is shown in the annexed table. The second table "To Finde Easter for Ever" contains merely the results drawn from the first table arranged in more convenient form for reference.

xvi	March 21	c
v	" 22	d
—	" 23	e
xiii	" 24	f
ii	" 25	g
—	" 26	A
x	" 27	b
—	" 28	c
xviii	" 29	d
vii	" 30	e
—	" 31	f
xv	April 1	g
iv	" 2	A
—	" 3	b
xii	" 4	c
i	" 5	d
—	" 6	e
ix	" 7	f
—	" 8	g
xvii	" 9	A
vi	" 10	b
—	" 11	c
xiv	" 12	d
iii	" 13	e
—	" 14	f
xi	" 15	g
—	" 16	A
xix	" 17	b
viii	" 18	c
—	" 19	d
—	" 20	e
—	" 21	f
—	" 22	g
—	" 23	A
—	" 24	b
—	" 25	c

TO FINDE EASTER FOR EVER.

The Golden Number.		A	B	C	D	E	F	G
i	Apr. 9	10		11	12		6	7
ii	Mar. 26	27		28	29		30	31
iii	Apr. 16	17		18	19		20	21
iv	Apr. 9	3		4	5		6	7
v	Mar. 26	27		28	29		30	31
vi	Apr. 16	17		18	19		20	21
vii	Apr. 2	3		4	5		6	7
viii	Apr. 23	24		25	26		27	28
ix	Apr. 9	10		11	12		13	14
x	Apr. 2	3	Mar. 28	29	30		31	1
xi	Apr. 16	17		18	19		20	21
xii	Apr. 9	10		11	12		13	14
xiii	Mar. 26	27		28	29		30	31
xiv	Apr. 16	17		18	19		20	21
xv	Apr. 2	3		4	5		6	7
xvi	Mar. 26	27		28	29		30	31
xvii	Apr. 16	17		18	19		20	21
xviii	Apr. 2	3		4	5	Mar. 30	31	1
xix	Apr. 23	24		25	26		27	28

The second table in the Reformed tables given in our modern PB, and headed "Another Table to Find Easter, etc.," is constructed from the first table printed there in exactly the same way, and thus these two tables are strictly comparable.

We must now turn to the reform of the Old Church C. The accumulation of small errors seems to have been first noted by an unknown French writer, probably Vincentius of Beauvais, in 1223. In 1582 Pope Gregory XIII abolished the Old C. and referred to a work which should completely explain the New C., written by the Jesuit Clavius. This work, under the title of *Romani Calendaris a Gregorio XIII Pontifice Maximo restituti explicatio*, was published 1603. In England the Old Style continued. It was known that the new moon of the heavens fell five days inclusive before the new moon of the C., and it was customary to pass from the one to the other by words or phrases of five syllables such as those given in the Latin PB (1564) of Queen Elizabeth, *Sanc-ti-fi-ca-tur* or *Sol-est-in-ca-lis*. In the Prayer Books of 1596, 1604 and 1637, however, the Golden Numbers were actually shifted five places, but their connection with the method of finding Easter was thereby disturbed, and the arrangement of 1552 and 1561 was restored in 1662.

In 1750 Lord Macclesfield published a paper on the subject in the *Philosophical Transactions* of the Royal Society, and this was obviously the basis of the Act of Parliament which reformed the C. of the English Church and nation the following year, some of his actual language recurring in it. The tables annexed to the Act were drawn up under the supervision of Bradley, the friend of Newton and Halley, Astronomer Royal at Greenwich, 1742-1762. In 1582 the C. was altered by means of a system of Epacts as set out in the Roman Breviary to which we shall return later on (see § 14), but these are made no use of in the English reform, which in

its table adheres to the old conservative system of Golden Numbers. It is this English system which we shall follow in the explanation of the New Calendar.

The Old Calendar was based on two assumptions which were not true. Therefore two errors, operating in reverse directions but not compensating each other, accumulated. The year is not exactly $365\frac{1}{4}$ days but a little less. Nineteen Julian years are not exactly 235 lunar months but a little more.

10. Correction of Solar Cycle.

Considering the effect of the first error. The Vernal Equinox in 1582 fell on Mar. 11, ten days too early; in 1751 it fell on Mar. 10, eleven days too early. This was rectified by the violent step of destroying these nominal days. In the Roman C., Oct. 5, 1582, was called Oct. 15. In the English C., Sept. 3, 1752, was called Sept. 14.

Considering for the purposes of explanation the effect of this as relating to, say, 1600, which is the first date mentioned in the "General Tables" printed in our Prayer Books. We must note that it will immediately react on the Sunday letter, because the new Oct. 15 must have the same letter as the old Oct. 5. These letters recur in sevens, but $10 - 7 = 3$. Hence the Sunday letter must be shifted three places, and the rule already given for finding the Sunday letter in the Julian or Old C. must be amended for the Gregorian or New Style C. thus:

"For all years between A.D. 1500 and A.D. 1700 add to the number of the year its fourth part, also the number 2, divide by 7, take the remainder, which will give the Sunday letter according to the table."

Remainder ..	6	5	4	3	2	1	0
Old Style ..	F	G	A	B	C	D	E
New Style ..	B	C	D	E	F	G	A

For all years succeeding 1700 the rule is given in the PB as subsequently explained.

By this step the C. Vernal Equinox was violently brought back to Mar. 21, and steps were taken to prevent its receding therefrom in the future.

The rule was made, the C. year of $365\frac{1}{4}$ days being too long by about 3 days in 400 years, that 3 leap years should be counted as ordinary years in each period of 4 centuries. The years chosen were those centennial years in which, the two terminal cyphers being removed, the preceding figures should not be divisible by 4 without remainder.

Thus, A.D. 1600, 2000, 2400 would remain leap years, but 1700, 1800, 1900, 2100 would not be leap years. As this correction still leaves the year too long by about one day in each 3,600 years, it was proposed by Delambre at the time of the French Revolution that A.D. 3600, 7200, etc., should not be counted leap years. This reform, however, we leave to posterity. The

French revolutionary C. was dropped. The effect of this proposal on the Sunday letter is shown in the first of the General Tables printed in the Prayer Book. It is quite easy to construct this table backwards, and by this means show how the difference of the Sunday letter in the Old and New Styles arose in the preceding table.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
100	200	300 400	500	600	700 800	900
1000	1100 1200	1300	1400	1500 1600	1700	1800
1900 2000	2100	2200	2300 2400	etc.	—	—

We find by inspecting this table that the Old Style dominical letter system corresponds approximately with what would have been the New Style dominical letter system at the time of the Council of Nicaea, A.D. 325.

What the table effects is this, that every time a centennial leap year becomes an ordinary year, which it does 3 times in 400 years, the total number which has to be divided by 7 to get that remainder which determines the Sunday letter is reduced by one, the omitted bissextile day.

We must now consider the second general table given in the PB. In this table the third column combines in a single correcting

11. *2nd General Table in PB.* number the result of two corrections—a solar correction for the length of the year, and a lunar correction for the length of the lunation or lunar month. The solar correction is intended to keep the year in correspondence with the sun so that the Vernal equinox should coincide with Mar. 21, which the astronomers who amended the C. in 1582 considered to be the date on which it fell at the time of the Council of Nicaea. The Alexandrian astronomers, who were contemporary, thought it fell on Mar. 23. Modern astronomers have decided that it then fell on Mar. 20. In our own C., on account of the disturbing factor of leap year, it vibrates every four years between Mar. 21 and 22.

The solar correction throws forward the days of the new moons, and therefore of the full moons, and therefore of the Paschal full moon, that is, the places of the Golden Numbers in the C., three days every four centuries.

The lunar correction operates the reverse way. The cycle of 19 Julian years is inexact, it is too long by an amount taken as 8 days, in 2,500 years. Therefore we must set back the places of the Golden Numbers one day at the end of each 300 years seven times, then one day at the end of each 400 years, and then repeat the series. The following table will illustrate how this gives rise to the table in our PB.

	Solar Correction.	Lunar Correction.	Resultant Number.
1600			= 0
1700	+ I		= 1
1800	+ I	- I	= 1
1900	+ I		= 2
2000			= 2
2100	+ I	- I	= 2
2200	+ I		= 3
2300	+ I		= 4
2400		- I	= 3
2500	+ I		= 4
2600	+ I		= 5
2700	+ I	- I	= 5
2800			= 5
2900	+ I		= 6
3000	+ I	- I	= 6
Etc.			

The table given in the PB is simply the first and fourth columns of this derived series. It is perfectly easy to construct this table backwards, and the result is interesting; it will be found below traced backwards to A.D. 1.

	Solar Correction.	Lunar Correction.	Resultant.	- 7.
0			= 0	- 7
100	+ I		= 1	- 6
200	+ I	- I	= 1	- 6
300	+ I		= 2	- 5
400			= 2	- 5
500	+ I	- I	= 2	- 5
600	+ I		= 3	- 4
700	+ I		= 4	- 3
800		- I	= 3	- 4
900	+ I		= 4	- 3
1000	+ I		= 5	- 2
1100	+ I	- I	= 5	- 2
1200			= 5	- 2
1300	+ I		= 6	- 1
1400	+ I	- I	= 6	- 1
1500	+ I		= 7	0
1600			= 7	0
1700	+ I		= 8	+ 1
1800	+ I	- I	= 8	+ 1

It must be noted that the gap between 1400 and 1800 is taken as the one-day period of 400 years following *seven* periods of 300 years. These two tables are really consecutive, the subtraction of 7 being merely a convenient way of starting with 0 for the date of the Gregorian revision.

New Style 1582-1600	Old Style		
iii	xvi	21	c
—	—	22	d
xi	v	23	e
—	—	24	f
xix	xiii	25	g
viii	ii	26	A
—	x	27	b
xvi	—	28	c
v	xviii	29	d
—	vii	30	e
xiii	—	31	f

TABLE FOR
DOMINICAL
LETTER.

	New	Old
0	A	E
1	G	D
2	F	C
3	E	B
4	D	A
5	C	G
6	B	F

New Style 1582-1600	Old Style		
ii	xv	Apr. 1	g
—	iv	2	A
x	—	3	b
—	xii	4	c
xviii	i	5	d
vii	—	6	e
—	ix	7	f
xv	—	8	g
iv	xvii	9	A
—	vi	10	b
xii	—	11	c
i	xiv	12	d
—	iii	13	e
ix	—	14	f
—	xi	15	g
xvii	—	16	A
vi	xix	17	b
xiv	viii	18	c
—	—	19	d
—	—	20	e
—	—	21	f
—	—	22	g
—	—	23	A
—	—	24	b
—	—	25	c

In this table the Paschal tables in accordance with the Old and New Styles are placed side by side. Neglecting April 17 and 18 for the present, we observe that in all other cases the Golden Number in the revised C. has been moved down *seven places*. This seven is made up as follows: five places are taken with the deliberate intent of bringing back the C. to stand as it stood at the date of the Council of Nicaea; one place deliberately thrusts forward the date of the Paschal moon so as to ensure that it should never precede the moon of the heavens and come into conflict with the Jewish Passover; one place is an actual astronomical mistake due to an error in the tables then in existence (1582).

The Golden Numbers move one place further down in 1700, another place further down in 1900, and again another place in 2200. Table III, the last general table in our PB from which the special tables are all derived, shows their complete movement in accordance with the correction figures in Table II. This table it will not be necessary to reprint; it will be however convenient to refer to it whilst its peculiar structure is described.

Table III gives the thirty different positions of the Golden Numbers in the Paschal lunation. But, as it is necessary to ensure that the C. Moon should fall within that real period, that particular lunation is taken as 29 days only.

The adjustment is made in the four lowest lines of the table which are given up to April 17 and 18. These dates have each one line and a half assigned to them, so that the 30 different positions of the Golden Numbers are distributed over 31 horizontal lines, although in each vertical column there are only 30 numbers, and these 30 numbers are distributed over 29 actual days.

We must next observe that as the table is set out each figure reappears in the next vertical column which represents the next year of the nineteen-year lunar cycle *eleven* places further up, recommencing at the bottom of the column, although *two* of those places in the case of April 17 or 18 will be assigned to one day. This is because the year which each column represents consists of $6 \times 30 + 6 \times 29 = 354$ days, eleven days short of a solar year (the intercalary, Feb. 29, being ignored in spite of its producing from time to time what could not be dispensed with, and what Delambre called a "monstrosity in astronomy," a lunation of 31 days), these eleven day remainders accumulating until it is possible to throw out a 30 for an embolistic month. In the Table this rejected 30 represents 29 days on account of the coalescence of three places on the two dates April 17 and 18, and by the rejection of this 30 the date of the Calendar Full Moon is retained within the limits of the Table, that is, within the limits of the Paschal lunation.

Similarly, if we take any horizontal line of figures across the table, each number is the preceding

increased by 11, throwing out 30 whenever possible, and it is possible 6 times because there are 6 embolistic months of 30 days in a 19-year cycle. But in passing from year 19 back to year 1 of the next cycle the figure 11 in every case becomes 12, and this is because there is a missing day, the last embolistic month being not 30 but 29. The 19-year cycle of $365\frac{1}{4} \times 19$ days is equal to $(6 \times 30 + 6 \times 29) \times 19 + 6 \times 30 + 29$ days + 4 or 5 intercalary days on an average and within the limits of the corrections, because a 19-year cycle with 5 leap years has 6,940 days, and one with 4 leap years 6,939—an average of 6,939 $\frac{1}{2}$ days.

The final point to explain is why the half lines of April 17 and 18 are broken at such a point that the 19-year cycle becomes $11 + 8 = 19$. This is an arrangement to prevent Easter Day ever coming twice on the same day within the same period of 19 years, as this is inconsistent with the notion of a cycle. In the same cycle of 19 years the places of the last eight Golden Numbers precede the places of the first eight Golden Numbers each in order by one day; this is easily seen in the table. This break at this point or at any point between the 8th and 11th years will prevent two different Golden Numbers falling on the same day of the month. This division, however, of the 19-year cycle into $11 + 8$ is very ancient, Dionysius Exiguus (530) himself stating in his *Epistola ad Bomifacium*: "Decemnovennalis cyclos per ogdoadem et hendecadem in se revolvitur."

These considerations completely explain and account for the English arrangement of the C. It only relates to the finding of Easter, and the whole apparatus of Golden Numbers for finding all the New Moons, except the Paschal new and the full moon depending on it, was swept away in 1751. Careful and accurate astronomical and tidal tables based not on antiquity but on modern observation take their place in good modern almanacs.

It was proposed in the Recommendations of the Convocations of Canterbury and York contained in the Reports presented to the Queen in 1879 to sweep away the existing tables in the PB and to substitute others which can be seen in *The Convocation Prayer-Book*, published by John Murray, 1880. A certain amount of simplicity would be gained at the expense of much destruction of historical interest and completeness, and the change is not advisable. The proposed Tables do not extend beyond 1999.

We must now say a few words on the C. as it is found in the Roman Breviary. The apparatus of Golden Numbers was removed in 1582 and their place was taken by Epacts. The Epact is a number denoting the age of the moon on Jan. 1 in each year.

For ordinary years the Epact is found by adding 11 to the Epact of the preceding year except when passing from 19th back to 1st, when 12 must be added. Corrections to the Epact must also be made when in our General Table II the number in the third column changes. The Roman Brev. prints in the first column of its Calendar an Epact almanac—reckoning each month as nominally 30 days, and counting backwards from 1 to xxx or rather *.

In the hollow months, as they are called, two numbers, xxv and xxiv, are written on one date, the month is really 29 days, and the full and hollow months come alternately.

If we have an Epact Almanac and know the Epact of the year, to find the date of Easter when the Sunday letter is known is a mere matter of inspection. However, the English reform of 1751 was a conservative reform. We refused to adopt the Roman system of Epacts, although the definition of Epact is printed in English Prayer Books as early as 1578,

and although both in the 1662 PB and in the 1751 Revised Tables the Epact for each year is given in the Table of Movable Feasts.

The theory of the structure of the C. and the method of determining the date of Easter thereby have been reduced to mathematical formulæ by Gauss (1777-1855), and *Mathematical Formulæ* by Delambre (1749-1822) at the time of the French Revolution. Professor De Morgan, who wrote valuable papers on the subject in the *British Almanac* for 1845, 1846 and 1850, contributed also a paper to Stephens' *Commentary on the MS. Book of Common Prayer for Ireland*, E.H.S., pub. 1849. See also *The Theory and Use of the Church Calendar* by Rev. Samuel Seabury, New York, Pott, Young & Co., 1872.

The rule given below was supplied by a New York correspondent to *Nature*, April 20, 1876, and was reprinted in Butcher's *Ecclesiastical Calendar* (published by Hodges, Foster & Figgis, Dublin, 1877), where, however, $o + 1$ should be $o + 2$, a troublesome misprint. No detailed proof was given.

TO FIND EASTER "FOR EVER" (IN GREGORIAN CALENDAR).

Divide	by	and call the Quotient	Remainder.
The Year of Our Lord	19	—	<i>a</i>
" " "	100	<i>b</i>	<i>c</i>
" <i>b</i> + 8	4	<i>d</i>	<i>e</i>
" <i>b</i> - <i>f</i> + 1	25	<i>f</i>	—
$19a + b - d - g + 15$	3	<i>g</i>	—
" <i>c</i>	30	—	<i>h</i>
" <i>c</i>	4	<i>i</i>	<i>h</i>
$32 + 2e + 2i - h - k$	7	—	<i>l</i>
$a + 11h + 22l$	451	<i>m</i>	—
$k + l - 7m + 114$	31	<i>n</i>	<i>o</i>

Then n = number of month of the year.

$o + 1$ = the day of the month on which Easter falls.

Thus, for year 1911, $a = 11$, $b = 19$, $c = 11$, $d = 4$, $e = 3$, $f = 1$, $g = 6$, $h = 23$, $i = 2$, $k = 3$, $l = 2$, $m = 0$, $n = 4$, $o = 15$.

$n = 4$. April } Correct Gregorian date.¹
 $o = 15$. $\therefore o + 1 = 16$ }
 —C5-7. FREDC. F. GRENTED.

CALVINIST.—The Calvinists accepted the opinions of John Calvin, the Genevan Reformer, on the doctrines of grace and the divine decrees concerning election and reprobation. Although divided into "supralapsarians," who held that God had foreordained the apostasy of Adam, and "sublapsarians," who taught that He had simply permitted it, they were united on what are known as the Five Points of Calvinism: (1) Predestination, including election to life eternal and reprobation to everlasting condemnation; (2) Particular Redemption of a certain

¹ In view of certain proposals for alteration of the C. now before the public, the following extracts from De Morgan's art. in the *British Almanac* for 1845 may be of interest.

"If the Parliament of this country were to fix Easter Sunday, which it could only do for the Protestant portion of the Empire (and perhaps not for that), the odds are that the confusion which would arise from the different sects keeping Easter at different times would counterbalance the advantage of the more simple reckoning" (p. 11).

"Every alteration of the C. is an additional trouble and risk of error in questions of history; the Gregorian reformation has done much in this way, another attempt would go near to render the chronology of the country in which it was made an unfathomable mystery" (p. 36).

chosen number by Christ's death; (3) Original sin; (4) Irresistible grace, or the effectual calling of the elect; (5) Final perseverance of the elect. Calvin's *Institutes* were published in 1536, and his book on Predestination in 1552, and his doctrinal views were soon adopted by the Reformed Churches. Practically all the Elizabethan churchmen, especially those who had been in exile on the Continent, held, if not always extreme, at least decided Calvinistic opinions. Calvin's *Institutes* became the recognised text-book at the universities, and Hooker complained that "men] are daily accused of heresy for holding that which the Fathers held, and that they never are clear, if they find not somewhat in Calvin to justify themselves."¹

Heylin says that "when Laud commenced his university career it was safer to have been looked upon as a heathen or publican than as an anti-Calvinist."² This statement is borne out by the fact that an attempt in 1595 by a Cambridge divine to deny the Calvinistic doctrines of election and assurance led to the compilation of the "Lambeth Articles," which received the approval of Abp. Whitgift and a number of bps. and clergy at Lambeth, and were so strongly Calvinistic that one of them baldly stated that "It is not placed within the will and power of every man to be saved." Although these Arts. never received any eccles. authority, Abp. Whitgift declared them to be "sound doctrine and uniformly professed in this Ch. of Eng. and agreeable to the Articles of Religion."³

Early in the next cent., however, the teaching of Arminius, a Dutch Reformed divine, led to the rise of a new school of theologians, who taught, in opposition to the Calvinists, universal redemption, that election to eternal life was dependent on foreseen persevering faith, and that those united to Christ by faith might finally fall away from grace and be lost.⁴ These Arminian views were at first strongly condemned in England, and James I sent representatives to the Synod of Dort in 1618, when the doctrines of the "Remonstrants" were condemned, and the Five Points of Calvinism explicitly reaffirmed.⁵ Meanwhile, a violent and abusive controversy was waged between the two parties in the pulpits, until arrested by a Royal Proclamation, and soon after chiefly from political motives the Arminians began to be patronised first by James I and then by Charles I. Owing to the policy and support of Abp. Laud, the Arminians became so powerful that a largely successful attempt was made, by associating all the Calvinistic clergy with the non-conforming Puritans, to drive the Calvinists from the Ch. by means of an intolerant system of suspensions, fines and imprisonments. Thus one of the charges made against Montague by the Parliament in 1626 was that he "had endeavoured to

raise factions amongst the King's subjects by casting the odious and scandalous name of 'Puritan' upon those who conform to the doctrine and ceremonies of the Church."¹

At the Restoration the bitter controversy between Calvinists and Arminians had almost abated, and it was only renewed again for a short time by the Methodist revivalists in the next cent., when the adherents of Whitefield, who inclined to the views of the Calvinists, opposed Wesley and his followers who approximated to the teaching of the Arminians.—K1.

C. SYDNEY CARTER.

CANDLES.—Constant Ch. tradition seems to have required that the altar Cs. must be of bees'-wax, though in the Ch. of Eng. there is probably no reason why some modification should not be used in poor Chs. and in Cs. not actually burnt upon the Holy Table, *e.g.*, those upon the pillars supporting the altar-curtains or hanging in *coronae* from the roof. Unbleached wax was often used at burials and probably in Lent, but there seems to have been no strictness as to this, Cs. provided in wills for use at funerals being frequently left for subsequent use at the altar. Cs. used to be made of wax throughout² and should be so now, the wooden and metal "stocks" (or sham Cs.) being a 19th cent. innovation without authority and utterly unworthy of God's house. Altar Cs. are mere adjuncts to the LORD'S TABLE, and should not be too high at any time, and they may well be burnt quite low. Properly made Cs., thicker at the bottom than at the top, have a more graceful appearance than straight ones. The shields placed on some modern altar Cs. are out of place, and are a mistaken adaptation of the armorial shields formerly hung upon the Cs. used at the funerals of armigerous persons.—R3.

F. C. EELES.

CANDLEMAS.—See FESTIVAL, § 13.

CANDLESTICKS.—Though the ceremonial use of LIGHTS is early, their stationary use in C. especially on the altar is comparatively late, altar C. not being at all general till the 13th cent. and then only two. Concurrently with this lingered the older uses of holding a torch near the altar to supply the light which mediæval Canon Law required at Mass, or placing candles in a hanging receptacle. Lights in early times were suspended from, or set upon, the ciborium-canopy over the altar (see LORD'S TABLE), and, when all that remained of the ciborium was the pyx-canopy and the pillars round the altar, candles were often placed upon the latter or in the hands of figures of angels standing on the pillars, while standard C. frequently stood on the pavement in front. Rich candelabra hanging from the roof were used to contain additional candles in the later Middle Ages, though less frequently in England than in Scotland, whither they were introduced from the Netherlands. Fine brass chandeliers of a later date, generally 18th cent., are common in England, *e.g.*, St. Helen's, Abingdon, 1710, and Chs. in and near Bristol. Among hanging candelabra we may reckon the *rowels*, or circular C. supporting numerous tapers, often hung before the rood in the later Middle Ages. The rood light, which was looked upon as very important, sometimes took the form of a lamp, sometimes of a candle fixed in the loft before the rood

¹ Preface, *Ecd. Pol.* 2 9, Pref. n. 2 (ed. *Everyman's Libr.*).

² *Life of Laud*, p. 52 (1668).

³ Whitgift's *Works*, 3 615.

⁴ Cp. Mosheim, *Eccles. Hist.*, cent. 17, sect. 2, pt. 2, c. 3.

⁵ Cp. *Judgment of the Synod of Dort* in Hall's *Harmony of the Protestant Confess. of Faith*.

¹ Rushworth, *Hist. Collections*, vol. i, p. 211 (1721).

² Except sometimes a Paschal when of great size (in which case it seems to have been made upon a wooden core), and certain kinds of torches.

or hanging from the roof. Such lights as those in the rowel were in addition to this, and of the same decorative nature as the numerous candles or torches burnt in the rood-loft, upon prickets or in basins of latten or pewter. In mediæval England the lights in the rood-loft were very numerous, those at the altar comparatively few.

Mediæval altar C. were small and few; there were rarely more than two actually set on the altar, behind the table of which the reredos rose immediately with the east window just above it. Large or numerous C. would have obscured the reredos if placed before it, and would have been useless and ineffective if set on the top of it. The two altar C. of normal mediæval use survived the Reformation, and came down to the 19th cent. in most cathedral and collegiate Chs. and in some parish Chs. Under the influence of the Renaissance their size increased, though not their number. The increase in the number of altar C. on the Continent in recent times has been largely due to the spread from Rome of the papal seven (modified to six), which seem to have been originally processional torches placed on the altar in the papal chapel in late mediæval times. The introduction of altar tabernacles and of gradines and shelves, with the services of Benediction and Exposition of the Blessed Sacrament, all assisted in the multiplying of altar C., and helped to produce C. with small branches to hold numerous tapers, a type common in modern France, and introduced into England, without authority or precedent, during the 19th cent. under the mistaken name of *vesper-lights*.

Two pairs of 13th cent. altar C., one 10½ in., the other 5½ in. high, remain at St. Thomas, Bristol; and a wonderfully rich 12th cent. candlestick from Gloucester is now in South Kensington Museum. Fine pairs of 17th and 18th cent. C. are not uncommon, and are often massive and beautiful, e.g., Rochester Cathedral, 1653; Norwich, 1665; Exeter, 1681; Durham, 1767; Trinity Coll., Cambridge, 1773. Among parish Chs. possessing old altar C. are: Hackness, Yorks., early 17th cent., enamelled; Halam, Notts., copper; Lutterworth, Leics.; Messing, Essex, wood gilt; Harthill, Yorks., 1675; St. Anne, Soho, London, given 1722. Swithland, Leics., and some others, have silver C. Southwell Cathedral has a pair of brass standard C., originally 4 ft. 6½ in. high, which formerly belonged to Newstead Priory.—R3. F. C. EELFS.

CANON, CANONRY.—In cathedral and collegiate churches the residentiary members of the chapter, other than the dean, whether "heretofore styled either prebendary, canon, canon residentiary or residentiary," are now (3-4 Vict., c. 113) called "Canons." There is no chapter in the dioceses of St. Albans, Liverpool, Newcastle, Southwell or Wakefield, although each bishop has now the right to appoint twenty-four honorary Canons. The Canons are maintained from the revenues of the Cathedral. Each of them is a corporation sole in respect of his prebend, beside being part of the corporation of the chapter.

On a vacancy in any see the Canons, in chapter with the dean, have the function of electing as bishop the person named in the letter missive enclosed in the royal *congé d'élire*. Two Canons, at least, should be present at every ordination (canon 31). The Canons are, with the dean, responsible for the fabric and services of the church (canons 24, 25, 43, 44), and are assisted in the choral part of the service by priest-vicars or vicars-choral, who at St. Paul's and Hereford and in cathedrals of the new foundation are called MINOR CANONS.

The Canons are appointed by the bishop of the

diocese, save in a few cases, e.g., the Crown appoints to the three Crown canonries of St. Paul's, and the canonries annexed by law to certain Regius professorships. Other canonries are annexed by statute to the headships of Pembroke College, Oxford, and St. Catherine's College, Cambridge.

In CATHEDRALS of the Old Foundation there are a large number of non-residentiary Canons, who are collated to their (nominal) prebends by the bishop, and share with the residentiary Canons the right of electing the proctors of the chapter (see CONVOCATION). In each cathedral of the New Foundation the bishop has power to appoint twenty-four honorary Canons; but these have no vote for proctors, although they vote in elections of commissioners under the Pluralities Act Amendment Act, 1885, and of assessors under the CLERGY DISCIPLINE ACT, 1892.

In several dioceses canonries are annexed to arch-deaconries, carrying out one of the objects for which canonries were instituted, the formation of a council to help and advise the bishop.

By 36-7 Vict., c. 39, s. 3 (1873), the Ecclesiastical Commissioners may accept a plan for a new or revived canonry whose incumbent is charged with "any spiritual, ecclesiastical, eleemosynary, or educational duties for the benefit of the Church of England, and in connection with the diocese."

In the collegiate church of St. Michael, Coventry, which will, it is hoped, shortly assume the position of a cathedral church, the corporate body appointed in 1908 consists of the Bishop of Worcester (the diocesan) as dean, a subdean, the archdeacon of Coventry, nine clerical Canons and seven lay Canons. (Much learning on the subject of this article will be found in M. E. C. Walcott, *Cathedrals*, 1865, pp. 69 ff.)—A3.

R. J. WHITWELL.

CANON (IN MUSIC).—Among the various meanings attached to the word C. in matters ecclesiastical, its special musical

1. Definition. sense is apt to be forgotten. It is applied to a kind of composition framed so strictly according to *rule* (*canon*) as to justify the name; a strict C. consists of a composition for several voices or instruments in which one part repeats exactly that which another part has previously performed, the leading part then proceeding to something else. The number of vocal or instrumental parts employed is only limited by the skill of the composer. It is essential that the imitation of one part by another should be exact, whether the imitation be at the same or a different pitch.

To discuss the famous Masses and other things which were written "in C." by the great masters of the Polyphonic school of the 15th and

2. Brief Account.

16th cents. would occupy an undue amount of space, but the reader may be referred to the art. *Canon* in Grove's *Dictionary of Music and Musicians* for further information. The older writers were fond of puzzling musicians by not indicating clearly at what point in the first performer's part the second was to join in, and writing over the C. some enigmatical inscription containing the indication of the manner of performance. Thus, the inscription, "Mercy and Truth have met together," indicated that the two voices were to begin at different ends of the C. and meet in the middle. (See also art. *Inscriptions* in Grove's *Dict.*) But these complicated feats of mere ingenuity obviously could not call into play the higher qualities of the composer, and many of the older Cs. were quite without artistic merit. Not until the C. was developed into the

freer form of Fugue could the composer show his full individuality and taste, as this form allows episodes to be introduced, and in various ways sets the writer free from the strict laws of canonic writing. Very few Cs. have the beauty and suavity of the famous "Non nobis, Domine," ascribed to William Byrd, or, to come to later times, of those which appear, at every interval of the scale, in Bach's thirty variations for the harpsichord. In these latter, the parts in C. proceed above an independent bass part, and the same thing occurs in the C. which English Churchmen know best, the tune called Tallis's C. to "Glory to Thee, my God, this night." In this the tenor part copies exactly what the treble has sung four notes before, the other two parts being usually independent of the C. While Fugue is a development of C., allowing space for musical originality, all vocal rounds and catches are strictly canonical in structure, differentiated only by the character of their words, and both having as a general rule secular words. The round has often serious or sentimental words, and the catch is a distinctively English art-form in which, although the structure is strictly canonical, notes and rests are so arranged that, when the voices are singing together, the effect of the interchanging words or syllables gives a sense different from the plain meaning of the words as they would be written. Dr. Callcott's "How, Sophia" ("House a-fire") is a modern example of this form, but the older instances are by no means so harmless as this in their tendency.—92.

J. A. FULLER-MAITLAND.

CANON LAW.—The word *Canon* is used both of isolated provisions of Councils (generally

1. Nature of CL.

confined to Ecumenical or General Councils), and also of that body of law which governs the Ch. It is used exclusively of eccles., as distinguished from civil or secular, laws. The *raison d'être* of CL. rests upon our Lord's commission to the Apostles (e.g., in Matt. 18:18) and consequently to their successors in the Ch. The view taken of that commission must affect the whole question of the authority of the CL. If it included a legislative and administrative function which should reside in the Ch. in all ages, then we have Scriptural authority for the existence of a body of eccles. regulations to guide the Christian in his life as a member of the Spiritual Community divinely instituted by Christ. The Eng. Ch. has consistently taken the view that our Lord founded a visible society on earth of which He himself is the head, and that he committed to that society legislative, administrative, and judicial functions (cp. Art. 20, and Exh.¹ in the Comm. Service, which well illustrates the continued belief on the part of the Reformers in the right of the Ch. to exercise discipline over the faithful). The Ch. founded by Christ is then a society having a regular constitution and government with visible rules and laws. Upon this belief rests the authority of the CL. which has been called the handmaid of theology, for, while the latter deals with the development of doctrine and the inner thought of the Ch., the former regulates the working of her constitution, the control of her officers, the administration of her Sacraments, and all that has to do with Christian practice. Launcelot, a canonist of the 16th cent., and author of *Institutiones Juris*

Canonici, describes its object as being to guide the faithful towards "eternal beatitude."

The relation of CL. to other branches of law is important.¹ It is defined by all authorities as "jus" rather than "lex," for it partakes rather of the fundamental principle of law than of a body of isolated legislative enactments, though these go to make up its composition. Gratian (Dist. 1, c. 2) distinguishes between the two words in this way, "jus nomen generale est, lex autem juris est species." From this we see that behind the former there is a notion of the sources from which all legislation proceeds. The correct name therefore for CL. is *Jus Canonicum*, i.e., a body or code of laws duly promulgated by the Ch. and deriving its authority not only from the fact of its enactment, but also because legislation, administration and the exercise of judicial functions are inherent elements in the nature of the Ch. as founded by Christ.

According to the principles of jurisprudence, law generally is divided into Divine (i.e., Fas) and human (i.e., Jus). The first is imposed *directly* by God, either because it is instilled by the promptings of Nature (cp. Justinian, *Inst.*, Liber 1, Tit. 2, "Jus Naturale est quod natura omnia animalia docuit"), or by direct revelation (cp. Gratian, *Decret.* I, Dist. I, c. 1 and 2). The second is imposed indirectly by God and directly through the agency of man. Of these two divisions CL. falls under the second. It is human law because, although based upon the Divine, it is framed and applied by man, and is enforceable by sanctions. It is Jus as distinguished from Fas, it adds something to natural law, and in view of this it falls under the description of positive law. Just as the Jus Gentium (Justinian, *Inst.*, Liber 1, Tit. 2) deals with man in relation to that part of law which is common to all people ("quod naturalis ratio inter omnes homines constituit"), and the Jus Civile considers him as a member of a particular organised human community, so the Jus Ecclesiasticum (or Canonicum) considers him as a member of the spiritual state, i.e., the Ch. Like the civil law in its sphere, it deals only with the external acts of the individual as they affect the community of Christian people.

The Jus Canonicum has much in common with the Jus Civile in regard to its division into public and private law, the first being that part which deals with the constitution of the Ch., and the second with the relation of that constitution to the individual member. It is otherwise divided into written and unwritten law, the former being composed of Holy Scripture, decrees, canons of councils and certain *Dicta Patrum*, etc., and the latter of traditions and customs which have received general acceptance. The third or subject division is into the Law of Persons (dealing with the hierarchy of Order and Jurisdiction), the Law of Things (dealing with the Order of Service, etc.), and the Law of Actions or Causes.

The sources may be divided into (1) legislative, (2) historical. (1) *The legislative source of CL.*, i.e., the authority, by which it is promulgated,

¹ Sir George Bowyer in his *Readings at the Middle Temple* classifies it under the heading of Universal Public Law.

was anciently found in the whole body of the episcopate as successors of the apostles. To them belonged the initiative in

3. Sources. making laws for the Ch. The legislative power of the general body of the clergy and the laity lay merely in assent to the rules imposed.

By a gradual process of centralisation the legislative power of the episcopate was vested in the Bp. of Rome as the chief and representative of the successors of the apostles, and special authority attached to his Decretals and Constitutions. But it has been held that this does not affect the claim of the CL. to acceptance. The position of the Pope as the fount of all legislation has grown from that merely of proctor of the collective episcopate to that represented by the ultramontane claims which amount to a denial of the legislative function undoubtedly conferred upon each bp. at his consecration. It is only when the bps. of the whole Ch. meet in a General or Ecumenical Council that their legislation is held to be binding upon all Christian people.

Each bp. is, according to CL., the fount of legislation for his own diocese, the rules passed by him being called "statutes" as opposed to "laws." The bps. assembled in a National or Provincial Council have legislative authority over the nation or province which they represent, but their power is regarded as limited by the rule that they can enact nothing which is contrary to the voice of the whole episcopate assembled in a General Council or to the law which has been accepted and acted upon by the whole Church.

(2) *The historical sources of CL.*, as far as that part of it which is written is concerned, are to be found in Holy Scripture, in the rules laid down by the apostles for the guidance of the Chs. founded by them, the canons of certain councils which have been adopted as binding by the Ch., the decrees¹ of the Popes, and the writings of the Fathers. The source of the unwritten law is found in certain traditions and customs which have universally been received and incorporated into the law.

A custom may interpret a canon, or it may have the greater force of dispensing from obedience to it. In order for a

4. Dispensary Power of Custom. custom to have this effect it must— (1) be reasonable, *i.e.*, not contrary to the general voice of the Ch., and tending towards holiness; (2) be received by the legislative authority having jurisdiction over that part of the Ch. in which it exists; and (3) have sufficient prescription (*cp. Decretal. Gregor. IX, Lib. 11, Tit. 26, "De Praescriptionibus"*).

The development of the law can be divided into three periods: (1) the *Jus Antiquum*, comprising all the law before the compilation of the *Corpus juris Canonici*; (2) the *Jus Novum*,

¹ A *Decree* is a decision of a general character, a *Decretal* a decision given on a particular case submitted, a *Rescript* a written reply upon some special matter given at request.

another name for the contents of the *Corpus*; (3) the *Jus Novissimum*, comprising all recent law and especially that promulgated at the Council of Trent.

1. During the earliest centuries very little attempt was made at codification of the traditions by which the several Chs. were governed. We may trace the collection of certain canons to such documents as the *Ancient Ch. Orders*, the *Didascalia*, the *Canons of Hippolytus*, the *Apostolic Constitutions*, and the *Apostolic Canons*; but only the last of these have ever been admitted into the CL. proper.

In the 5th cent. we get the first really complete set of canons known as the "*Codex Canonum Ecclesiae Universalis*," which was formally approved by the Council of Chalcedon in 451 A.D. It included the *Apostolic Canons*, the *Canons of the Councils of Ancyra, Neocaesarea, Nice, Antioch, Laodicea, Gangra, and Constantinople*. This collection, with the addition of letters of certain bps. which have received canonical recognition, still forms the code of the Eastern Ch. The first Western collection is that of Dionysius Exiguus, who combined the Greek collection with the decisions of the Roman Pontiffs of the 4th and 5th cents., and added the canons of certain African councils. Between the 6th and the 9th cent. in the West the codification was mainly confined to local Chs., notably the canons passed by the several Councils in Africa, Gaul and Spain.

Towards the end of the 9th cent. appeared the famous *False Decretals*. The volume, in

6. The False Decretals. addition to the former collection of Dionysius Exiguus and certain canons of Councils of the African and Gallican Chs. which have always been received as genuine, contained certain letters of the early Popes (notably Clement), which are now considered by all authorities to be spurious. The object of the forgery was undoubtedly to uphold the claim of the successor of St. Peter in the apostolic see to universal jurisdiction, which at the time of the publication was being first definitely put forward. What effect the publication of the *False Decretals* had upon the future development of CL. it is hard to determine. On the one hand, a wise rule, formulating previous custom and accepted everywhere, cannot be properly objected to on account of its papal origin. On the other hand, a decree imposed on the Ch. in virtue of an invalid conception of papal authority can hardly, on a sound view, carry much weight. There is no doubt, however, that at the time the forgeries were received without question, and that they were incorporated unhesitatingly in the later codes. Their authenticity was not seriously doubted until the 16th cent. Their influence in leading to a complete codification of the law is obvious. Between the 9th and the 12th cents. the name of Ivo of Chartres is conspicuous among canonists. The value of his work can hardly be over-estimated.

2. *Jus Novum* (the *Corpus juris Canonici*). The 12th cent. brings us to the first section of the *Corpus*, the *Decretum of Gratian*.

7. Gratian's Decretum. The other sections are known respectively as: the *Decretals of Gregory IX*, the *Sext*, the *Clementines*, the

Extravagantes of John XXII, and the *Extravagantes Communes*.

Gratian was a Benedictine of Bologna; his work was published about the year 1151 A.D. under the name of *Concordia Discordantium Canonum*. It is by far the most masterly piece of codification attempted up to that time, and the excellence of its arrangement and its exhaustive character ensured for it a popularity in the schools of CL. which surpassed that of any other part of the CL. It is divided into three sections: (a) 101 distinctions on different subjects, and treating of law generally and eccles. offices; (b) 36 causes or cases proposed and their solution according to canons and decisions quoted; and (c) a separate treatise entitled *De Consecratione*, dealing with the consecration of churches and with the celebration of the Eucharist, Bapt., and the Sacraments generally. As its full name implies, the work is an attempt to harmonise the canons under certain headings. It is interspersed with Gratian's own opinions and it freely makes use of the *False Decretals*. It has never received official authorisation on the part of the Ch., but it has been incorporated into the *Corpus juris Canonici*, and so by custom has won acceptance and authority.

Gratian had set an example which was followed by many canonists, and from his time began the interpretation of and commentaries upon the canons which led in 1234 to the publication of the *Decretals of Gregory IX*.

The work was compiled by St. Raymond de Pennafort. It was a systematised edition of all the glosses upon the *Decretum of Gratian*, together with the *Decretals of Gregory IX*. It contained very little that was original and in no way superseded the *Decretum*. It is divided into five parts, and its contents are summarised by the line "judex, iudicium, clerus, connubia, crimen." Innocent IV supplemented the collection of Gregory IX by the addition of 45 canons. *The Sext* was published by Boniface VIII in 1298 A.D.; its full title is *Liber Sextus Decretalium*. The work is divided into five books. It also contains the canons of two Councils held at Lyons in 1245 and 1274 respectively. *The Clementines* (*Corpus*, pt. 4) were published by Clement V in 1314, and contain in five books his own constitutions and the canons of the Council held in 1313 A.D. at Vienne. *The Extravagantes of John XXII*, containing his decretals arranged under fourteen titles, and the *Extravagantes Communes*, a collection of the decrees of the Popes from Urban IV to Sixtus IV (1483), complete the *Corpus juris Canonici*. The word "Extravagantes" was originally applied to all the collections which followed and were thus outside the *Decretum of Gratian*, but it has by usage been confined to the two last named.

In this body of law the canonist finds the chief material for his study. It is to him what the *Corpus juris Civilis* is to the civil lawyer.

3. *Jus Novissimum*. This begins with the decrees of the Council of Trent, but may be considered to include the *Institutiones juris Canonici*, the work of Launcelot of Bologna in 1559 at the request of Paul IV. Among the most noteworthy works of the period is the *Bullarium* of Benedict XIV; and two attempts were made after the Council of Trent to add to the *Corpus a Liber Septimus*, but neither received official sanction.

Before passing to the third section of this art., which deals with the validity of the CL.

10. English CL.: Lyndwode. in England, it will be well to deal shortly with the provincial law, i.e., the special canons, whether diocesan, provincial, or national,

which governed the Eng. Ch. in matters which fall within the sphere of "local law." The earliest traces of this law are to be found in the Anglo-Saxon Canons and the *Penitentials* of e.g., Theodore of Canterbury (whose canons we also have) and Egbert of York, etc., though these in no sense can be considered as having received legal authorisation. Before the 15th cent. we get no complete code of the local canons; but in 1420 was published the famous work of William Lyndwode, containing the Constitutions of the several abps., from Stephen Langton (1209 A.D.) to Chichele (1433 A.D.). In arrangement it is unsurpassed, and its excellence from a purely legal point of view is admitted on all hands. It was issued under the name of *Provinciales seu Institutiones Angliæ*. The work contains five books (cp. § 8), each divided into titles, which comprise the constitutions of the several abps., with a lengthy gloss added by Lyndwode himself. This gloss is by far the most valuable part of the work. It was at first received only in the province of Canterbury, but in 1462 A.D. was adopted as authoritative by the Convocation of York also.

With the *Provinciales* are usually bound up the Legatine Constitutions of Otho and Othobon under the editorship of John of Acton. They comprise the constitutions passed by the two National Councils held in the years 1236 A.D. and 1268 A.D., under the presidency respectively of the two papal legates. They were adopted by the whole English Ch., and with Lyndwode's work they form the main body of our provincial CL., amplified by such small manuals as that of John de Burgh entitled *Pupilla Oculi* (vide Maitland's *Canon Law in the Ch. of Eng.*, 40), and by the later law of Convocation, though it is doubtful whether this last can technically be included in CL. proper.

The discussion of the question as to the exact amount of *validity* possessed in England by the

11. Validity in England of Roman CL. CL. in pre-Reformation times has given rise to much controversy. Authorities have ranged themselves into two schools, the first holding

that only such part of the foreign CL. was binding in England as was accepted and acted upon here; and the second, whose chief exponent is the late Professor Maitland, holding that the Eng. Ch. was bound by the CL. of the West because of its promulgation by the highest legislative authority of the Ch., and that it was not dependent upon inception. The evidence on both sides must be carefully weighed.

The question is whether the Eng. Ch. before the Reformation considered herself to be bound by that part of the *Corpus juris Canonici* which had been duly promulgated, or whether she was governed, independently of the Catholic

Ch. of the West, by her own provincial law alone. We are not concerned, except in a secondary

12. Arguments pro and con.

degree, with the amount of authority accorded to the CL. by Parliament or the civil courts. If this fact is kept well in mind, it will serve to guard against the misconception that the anti-clerical and anti-papal legislation of the 14th cent. (e.g., Statute of Provisors, 1357 A.D., and Statute of Præmunire, 1353 A.D., etc.) has anything to do with the matter under examination. It is an undoubted fact that certain parts of the CL. were not allowed to be enforced by the State. This is clearly shown by the attitude adopted towards the Ch. by the Conqueror and the struggle between Henry II and Becket, etc. In England, as in other countries, the State put limits to the right of the Ch. to enforce certain of her laws.

In favour of the first view, Sir Mathew Hale says: "All the strength that either the papal or imperial laws have obtained in this realm is

13. For Invalidity.

only because they have been admitted either by consent of Parliament, and so are part of the statute law of the Realm, or else by immemorial usage . . . and therefore so far as they are received and allowed here so far they obtain and no further." See *Cawdry's case* (1591 A.D., 5 Co. Rep. 1); 25 Hen. VIII, c. 21, s. 15; *Martin v. Mackonochie* (2 L. R. Adm. and Eccl., p. 116), the remarks of the Dean of Arches being to the same effect; Rep. of Eccles. Courts Com., 1883, which states that the CL. of Rome, although always regarded as of great authority, was not held to be binding in the courts; and finally it is clear that the CL. as a body was not received and never has been received as part of the common law of England (see Halsbury, *Laws of England* 2 377-380). The evidence is mostly drawn from Post-Reformation sources, and is primarily concerned with the possibility of enforcing the law in the civil courts, and in that sphere it has usually been rejected, though in 1848, in *Burder v. Mavor* (6 N. & C. 1), a case of plurality was decided upon the authority of a canon of the fourth Lateran Council of 1215 A.D. [The usual explanation given by lawyers is that CL. has no authority unless there is concurrent evidence of unbroken usage.] The modification by the papal court of the English law in regard to the legitimization of bastards by subsequent marriage of the parents was rejected by the Lords in Parliament in the reign of Henry III, in the oft-quoted words "Nolumus leges Angliæ mutari." Here again, however, the foreign CL. was rejected not by the Ch., but by the civil legislature.

We may sum up the evidence by saying that it has been held ever since the Reformation as a legal theory that no part of the foreign CL. was binding in England, except so much of it as was accepted and acted upon.

But, if we are to decide not what the civil authorities but what the canonists themselves held to bind the Eng. Ch., we must

14. For Validity.

look into the works of Lyndwode and of John of Acton. There we shall find the theory of the Eng. Ch. as to the authority of the papal law. Professor Maitland (*op. cit.*) has come to the conclusion that there is no trace in the *Provinciale* of any suggestion that the Eng. Ch. was independent of the general

law of the West. It seems most satisfactory to follow his opinion, based as it is upon internal evidence, for it is clear that, if the English canonists had considered the papal law to have no binding force in England, some trace of such a theory would be found in the glosses written by them upon the provincial law, but when they are examined the evidence all points to an opposite conclusion.

A few instances may be taken from Lyndwode, following Maitland's plan. (1) Neither the work of Lyndwode nor of John of Acton professed to be an exhaustive treatment of eccles. law. In both there are ever-recurring references to the papal law and to foreign authorities, such as Johannes Andreae, and, e.g., such an important subject as marriage is dealt with by Lyndwode in four collected texts, no reference being made to the general nature of the Sacrament and the law governing its administration, but as an introduction we find the words, "Of these matters Innocentius has treated and yet more fully Johannes Andreae." It is obvious from this that Lyndwode could not have been the only authority used by the eccles. courts of the period in deciding matrimonial causes. (2) Both authorities assign to the Pope supreme legislative power, limited only by the inability to enact anything contrary to the fundamental principles of the Ch., and neither of them has a single passage suggestive of the view that a decretal can be set aside; and Lyndwode (p. 297, gloss. ad. v. decretalibus) maintains that they have the same force as canons of Councils. Moreover, he holds the view that a general council cannot be called without the papal sanction, and that the Pope is above all councils. (3) In the glosses upon the archiepiscopal constitutions we find them often described as *ultra vires*, as being contrary to the common law of the Ch. expressed in some decretal. His attitude is summed up in the words, "Tollere vel alterare non episcopus nec aliquis Papa inferior" (cp. also p. 154, gloss. ad. v. adiciendo).

This evidence leads to the view that during the centuries before the Reformation the law administered by the Ch. courts and

15. Conclusion.

held to be binding by the canonists in England was that of the Western Ch., modified, in such matters as could legitimately be dealt with by "local law," by the provincial canons, and this view is confirmed by the care that was taken at the time of the Reformation to root out the study of CL. If that study had been confined to the English provincial law and those parts only of the foreign law that had been accepted, there would have been no danger in its continuance. (See further, CANONS, ORDER, and CCR, 1908; cp. E. G. Wood, *The Regal Power of the Ch.*, etc.) —A4.

R. S. EVES.

CANON OF THE LITURGY.—Throughout the Church both Eastern and Western the Liturgy, or Service of HC, has

1 The Ordinary and Canon of the Mass.

from the earliest times been considered as divided into two parts. In the East they were known as the *Mass of the Catechumens*, ending with the dismissals of the CATECHUMENS (see ANTE-COMMUNION) and others at a point after the Gospel; and the *Mass of the Faithful*, commencing after the dismissals with the Prayers of the

Faithful, the KISS OF PEACE and the OFFERTORY. The ANAPHORA, or C. proper, began with the SURSUM CORDA leading up to the PREFACE and SANCTUS. We are not further concerned with Eastern Liturgies here. In the West the twofold division was into the *Ordinary of the Mass*, including everything up to the *Sanctus*; and the *Canon of the Mass*, beginning after the *Sanctus* with the Prayer of Consecration (which commenced with the words *Te igitur*), and including the rest of the service to its close. In early days there was some variation as to the exact point where the C. was considered both to begin and to end; but those variations need not be described here, as we have practically only to do with the MISSAL as it existed in England, say in the first half of the 16th cent., with which the Reformers were familiar, and with which they had to deal. And that Missal was the Sarum Missal, the *Missale ad usum insignis et praeclarae ecclesiae Sarum*. It is true that other dioceses and cathedrals had their own Uses (see USE), of which York and Hereford were the most conspicuous. Abp. Cranmer, in his Pref. *Concerning the Service of the Church*, mentions also the Uses of Bangor and Lincoln; and others might be named. But the most remarkable and by far the most widespread of the English Uses was that of Salisbury or Sarum.

It had gradually come to prevail throughout England, Wales, Scotland and Ireland, predominating especially in the southern parts of England.

It must be understood that the Sarum Missal, like the Missals of all other English Uses, is essentially the Roman Missal, with variations. Those variations are numerous and important in the variable portions of the service, but in the invariable or nearly invariable portions, that is to say, in the Ordinary and C. of the Mass, they are confined to the earlier and later parts of the service. The text of the essential and central part of the C. exhibits only slight verbal variations from the text of the Consecration Prayer or C. of the Roman Missal, which had remained practically unchanged for something like a thousand years.

We append the Sarum and Roman Ordinary and Canon of the Mass in Latin, and the first complete English Order of HC. in parallel columns,

2. Parallel Tables.

with the view of calling attention to the similarities and to the variations in the Sarum Order of the Mass from the Roman Missal, and still more from the Communion Service in the PB. Our comparison is with the 1st PB of Edward VI (1549). The Sarum rubrics, which are lengthy and diffuse, have been occasionally consolidated and abbreviated. They are taken from the edition of 1526.

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p>1. <i>Ad missam dicendam, dum sacerdos induit se sacris vestibus, dicat Hymnum sequentem.</i></p> <p style="text-align: center;"><i>Hymnus.</i></p> <p>Veni, Creator Spiritus, mentes tuorum visita, imple superna gratia quae tu creasti pectora, etc.</p> <p>V. Emitte Spiritum tuum et creabuntur. R. Et renovabis faciem terræ.</p> <p>2. <i>Oratio.</i></p> <p>Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri ut te perfecte diligere et digne laudare mereamur. Per, etc.</p> <p>3. <i>Deinde sequatur Antiphona.</i> Introibo ad altare Dei. Judica me, Deus, et discerne, etc. (Ps. 43 = 42 Vulg.) <i>Totus Psalmus dicitur cum Gloria Patri.</i></p>	<p>1. (Different devotions are provided for the priest while vesting, consisting of a short prayer as each vestment is put on, and they are printed, not after the commencement of the Ordinary of the Mass, but at the beginning of the Missal.)</p> <p>2. (Om.)</p> <p>3. (As Sar., only said later at altar step.)</p>	<p>(The structure of the old Latin Liturgy was so altered in 1549, that a comparison between the old and the new forms of the Liturgy is difficult to present. The distinction between the <i>Ordinary</i> of the Mass and the <i>Canon</i> of the Mass was not formally retained, though it was virtually retained by the rubric at the close of the Service ordering the priest on Wednesdays and Fridays to say all things at the Altar until after the Offertory.)</p> <p>1. (The ancient vestments were retained, but no devotions were supplied to be used while vesting.)</p> <p>2. (This Coll., which in the Sar. Ordinary of the Mass occupies an earlier position among the preparatory prs., is said at the altar after the Introit.)</p> <p>3. (Om. No private preparatory devotions are provided for the Celebrant and assistant ministers.)</p>

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>Deinde dicitur Antiphona,</i> Introibo ad altare Dei, ad Deum qui laetificat juventutem meam.</p> <p>4. Kyrie eleyson, Christe eleyson, Kyrie eleyson.</p> <p>5. Pater noster, etc.</p> <p>6. Ave Maria, etc.</p> <p>7. <i>His finitis, et Officio Missae inchoato, cum post Officium Gloria Patri incipitur, accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem, diacono assistente a dextris et subdiacono a sinistris. Hoc modo incipiendo,</i> Et ne nos inducas in tentationem. Sed libera nos a malo.</p> <p>8. Confitemini Domino quoniam bonus : quoniam in saeculum misericordia ejus (Ps. 118 1=117 1 Vulg.). <i>Confessio.</i></p> <p>9. Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis, quia peccavi nimis cogitatione, locutione, et opere : mea culpa : precor sanctam Mariam, omnes sanctos Dei et vos orare pro me. <i>Ministri respondeant,</i></p> <p>10. Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra ; liberet vos ab omni malo ; conservet, et confirmet in bono ; et ad vitam perducat aeternam. <i>Sacerdos, Amen.</i> <i>Et postea dicant, Confiteor. Quo dicto dicat sacerdos, Misereatur, ut supra. Deinde dicat sacerdos,</i></p> <p>11. Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ penitentiae, et emendationem vitæ, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus. <i>Ministri respondeant, Amen.</i></p> <p>12. <i>Et sciendum est quod quicumque sacerdos officium exsequatur, semper episcopus si præsens fuerit ad gradum altaris dicat Confiteor, Misereatur, et Absolutionem.</i></p> <p>13. <i>Deinde dicat sacerdos Versum,</i> V. Adjutorium nostrum in nomine Domini, R. Qui fecit coelum et terram. V. Sit nomen Domini benedictum, R. Ex hoc nunc et usque in saeculum. <i>Oremus.</i></p> <p>14. <i>Deinde, finitis precibus, sacerdos deosculetur diaconum, et postea subdiaconum ita dicens ;</i> Habete osculum pacis et dilectionis, ut apti sitis sacrosancto altari, ad perficiendum officia divina.</p> <p>15. . . . <i>deinde accedat sacerdos ad altare, et dicat in medio altaris, tacita voce, inclinatus corpore et junctis manibus, Oremus.</i> Aufer a nobis, quæsumus, Domine, cunctas iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire. Per.</p> <p>16. <i>Tunc erigat se sacerdos et osculetur altare, et hoc in medio, et signet se in facie sua ita dicens,</i> In nomine Patris et Filii et Spiritus Sancti. Amen.</p>	<p>4. (Om.)</p> <p>5. (Om.)</p> <p>6. (Om.)</p> <p>7. (The Rom. rubrics provide for either High or Low Mass. The Sar. rubrics involve Celebrant, Deacon and Subdeacon, and throughout imply a High Mass.)</p> <p>8. (Om.)</p> <p>9. (As Sar., with verbal variations.)</p> <p>10. (As Sar.)</p> <p>11. (As Sar.)</p> <p>12. (Om.)</p> <p>13. (6 different V. and R. substituted.)</p> <p>14. (Not in Roman. This kiss of peace in this position is peculiar, among Western Liturgies, to Sar.)</p> <p>15. (As Sar.)</p> <p>16. (Om.)</p>	<p>4. (Om.)</p> <p>5. (Om. here, but said at the altar with 2.)</p> <p>6. (Om.)</p> <p>7. (Om.)</p> <p>8. (Om.)</p> <p>9. (Om.)</p> <p>10. (Om.)</p> <p>11. (Om.)</p> <p>12. (Om.)</p> <p>13. (Om.)</p> <p>14. (Om.)</p> <p>15. (Om.)</p> <p>16. (Om.)</p>

ORDINARIUM MISSAE (SARUM).	ORDINARIUM MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p>17. <i>Deinde ponat diaconus thus in thuribulum, et dicat prius sacerdoti, Benedicite.</i> <i>Et sacerdos dicat,</i> Dominus. Ab ipso benedicatur hoc incensum in cuius honore cremabitur. In nomine Patris, etc.</p> <p>18. <i>Officium.</i> 19. (No explicit Rubric in Sar., but the ninefold Kyrie certainly came here as in Roman.) <i>Quo facto sacerdos et sui ministri in sedibus paratis se recipiant et expectent usque ad Gloria in excelsis, quod incipiat semper in medio Altaris quandocunque dicitur.</i> 20. Gloria in excelsis, etc. (with farses glorifying Mary). 21. Collects for the day.</p> <p>22. Epistle. 23. Gradual. 24. Gospel. 25. Nicene Creed.¹ 26. Oremus (with no following prayer). 27. Offertory. 28. <i>Postea sequatur Dominus vobiscum et Oremus. Deinde dicatur Offertorium.</i> 29. <i>Post Offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio, et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem diligenter ponat in loco suo debito super medium altaris, et inclinato parumper dext. calicem utraque manu, offerens sacrificium Domino, dicendo hanc Orationem.</i> 30. <i>Suscipe, sancta Trinitas, hanc oblationem, quam ego indignus peccator offero in honore tuo, beatæ Mariæ et omnium sanctorum tuorum, pro peccatis et offensionibus meis: et pro salute vivorum et requie omnium fidelium defunctorum.</i> 31. <i>In nomine Patris et Filii et Spiritus Sancti acceptum sit omnipotenti Deo hoc sacrificium novum.</i></p>	<p>17. (As Sar., with verbal variations.)</p> <p>18. <i>Introitus.</i> 19. <i>Quo finito junctis manibus alternatim cum ministris (Celebrans) dicit:</i> Kyrie eleison (ter), Christe eleison (ter), Kyrie eleison (ter).</p> <p>20. (As Sar., without farses.) 21. (As Sar.)</p> <p>22. (As Sar.) 23. (As Sar.) 24.¹ (As Sar.) 25. (As Sar.) 26. (As Sar.)</p> <p>27. (As Sar.) 28. <i>Postea dicit Oremus et Offertorium.</i> 29. <i>Quo dicto, si est Missa solemnis, Diaconus porrigit Celebranti patenam cum Hostia: si privata, Sacerdos ipse accipit patenam cum Hostia quam offerens dicit:</i></p> <p>30. <i>Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam.</i> 31. <i>Deinde faciens crucem cum eadem patena, deponit Hostiam super corporale. Diaconus ministrat vinum, subdiaconus aquam in Calice; vel si privata est Missa, utrumque infundit Sacerdos, et aquam miscendam in Calice bene + dicit, dicens:</i></p>	<p>17. (No mention of incense.)</p> <p>18. <i>Introit.</i> 19. <i>Ninefold Kyrie eleison in English.</i></p> <p>20. (As Sar., without farses.)</p> <p>21. (As Sar., followed by a Coll. for the King.) 22. (As Sar.) 23. (Om.) 24. (As Sar.) 25. (As Sar.)¹ 26. (Om.)</p> <p>27. (As Sar.) 28. <i>Offertory Sentences.</i></p> <p>29. (Presentation of elements with no expressed verbal formulæ.)</p> <p><i>Then shall the minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas or else in the paten, or in some other comely thing prepared for that purpose: And putting the wine into the chalice, or else in some fair or convenient cup, prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water: And setting both the bread and wine upon the Altar (there being no accompanying formulæ of devotion).</i> 30. (Om.) 31. (Om.)</p>

¹ There is no Rubric fixing the position of the Sermon (if any), but we know from other sources that it was preached at the Offertory after the Creed, and not after the Gospel as in the Roman. For the evidence see T. F. Simmons, *Lay Folks' Mass Book*, p. 317.

¹ The following Pr. is appointed to be said by the deacon before reading the Gospel. It is not in Sar.:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum evangelium tuum digne valeam nuntiare. Per.

The Sermon (if any) comes after the Gospel, and before the Creed.

¹ The Sermon is after the Nicene Creed, as in Sarum.

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32. <i>Dictaque oratione, reponat calicem et cooperiat eum corporalibus, ponatque panem super corporalia decenter ante calicem vinum et aquam continentem; et osculetur patenam et reponat eam a dextris sacrificii super Altare, sub corporalibus parum cooperiendo.</i>	32. Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabiliter reformasti; da nobis per hujus aquæ et vini mysterium ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus, Dominus noster. Qui tecum, etc.	32. (Om.)
	33. <i>Postea accipit calicem et offert dicens:</i> Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam; ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.	33. (Om.)
34. (See below 46.)	34. <i>Deinde facit signum Crucis cum Calice, et illum ponit super Corporale, et palla cooperit: tum junctis manibus super Altare, aliquantulum inclinatus dicit:</i> In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Dominus Deus.	34. (Om.)
	35. <i>Erectus expandit manus, easque in altum porrectas jungens, elevatis ad cælum oculis, et statim demissis, dicit:</i> Veni, sanctificator omnipotens, æternæ Deus, benedicis oblata proseguendo et bene + dic hoc sacrificium tuo sancto nomini præparatum.	35. (Om.)
	36. <i>Postea, si solemniter celebrat, benedicit incensum dicens:</i> Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi et omnium electorum suorum, incensum istud dignetur Dominus bene + dicere, et in odorem suavitatis accipere. Per.	36. (Om.)
	37. <i>Et accepto thuribulo a Diacono, incensat oblata modo in Rubricis generalibus præscripto dicens:</i> Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.	37. (Om.)
38. <i>Hoc peracto, accipiat thuribulum a diacono et thurificet sacrificium, videlicet ultra ter signum crucis faciens et in circuitu, et ex utraque parte calicis et sacrificii; deinde locum ter inter se et altare. Et dum thurificat dicat versum sequentem:</i> Dirigatur, Domine, ad te oratio mea, sicut incensum in conspectu tuo.	38. <i>Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet</i>	38. (Om.)

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	cor meum in verba malitiæ, ad excusandas excusationes in peccatis.	
	39. <i>Dum reddit thuribulum Diacono dicit :</i>	39. (Om.)
	Accendat in nobis Dominus ignem sui amoris et flammam æternæ charitatis. Amen.	
40. <i>His itaque peractis, eat sacerdos ad dextrum cornu altaris, et abluat manus dicens,</i>	40. <i>Interim sacerdos lavat manus dicens,</i>	40. (Om.)
	41. <i>Lavabo inter innocentes . . . te Domine (Ps. 26 6-12).</i>	41. (Om.)
	42. (Om.)	42. (Om.)
42. <i>Munda me, Domine, ab omni inquinamento mentis et corporis; ut possim mundus implere opus sanctum Domini,</i>	43. (Om.)	43. (Om.)
43. <i>diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu.</i>	44. (Om.)	44. (Om.)
44. <i>Ablutis manibus sacerdos revertat se ad Altare ad divinum officium exsequendum, et diaconus et subdiaconus in gradibus suis ordinatè supradicto modo se teneant.</i>		
45. <i>Deinde revertat se, et stans ante Altare, inclinatoque capite et corpore, junctis manibus dicat hanc Orationem,</i>	45. <i>Deinde aliquantulum inclinatus in medio Altaris, junctis manibus super eo, dicit :</i>	45. (Om.)
46. <i>In spiritu humilitatis et in animo contrito suscipiamur, Domine, a te : et sic fiat sacrificium nostrum in conspectu tuo, ut a te suscipiatur hodie, et placeat tibi, Domine Deus meus.</i>	46. (See above 34.)	46, 47. (Om.)
47. (Om.)	47. <i>Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis et beati Joannis Baptistæ et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum, ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per.</i>	
	48. <i>Postea osculatur Altare, et versus ad populum extendens et jungens manus voce paululum elevata dicit :</i>	48. (Om.)
48. <i>Et origens se, deosculetur Altare a dextris sacrificii; et dans benedictionem ultra sacrificium, postea signat se dicens,</i>	49. (Om.)	49. (Om.)
49. <i>In nomine Patris, etc.</i>	50. <i>Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.</i>	50. (Om.)
50. <i>Deinde vertat se sacerdos ad populum, et tacita voce dicat,</i>	51. <i>Minister seu circumstantes respondent, alioquin ipsemet Sacerdos :</i>	51. (Om.)
Orate, fratres et sorores, pro me ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificium.	52. <i>Suscipiat Dominus sacrificium de manibus tuis (vel meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.</i>	52. (Om.)
51. <i>Responsio clerici privatim,</i>	<i>Sacerdos submissa voce dicit, Amen.</i>	
52. <i>Spiritus sancti gratia illuminet cor tuum et labia tua, et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris.</i>	53. <i>Deinde, manibus extensis, absolute sine Oremus</i>	53. (Om.)
53. <i>Et reversus ad Altare sacerdos Secre- tas Orationes dicat juxta numerum et ordinem</i>		

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<p><i>ante-dictarum ante Epistolam, ita incipiens, Oremus.</i> <i>Quibus finitis, dicat sacerdos aperta voce,</i> Per omnia sæcula sæculorum, manibus non levatis donec dicitur, Sursum corda. <i>Hic elevet sacerdos manus dicens,</i> 54. V. Dominus vobiscum. R. Et cum spiritu tuo. V. Sursum corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum et justum est. Vere dignum et justum est æquum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli, colorumque virtutes ac beata seraphin socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplicii confessione dicentes, Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth; pleni sunt cœli et terra gloria tua. Osanna in excelsis: benedictus qui venit in nomine Domini; Osanna in excelsis. (With ten Proper Prefaces.) 55. <i>Deinde confestim, manibus junctis, et elevatis oculis, incipiat.</i> Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus <i>corpore inclinatio donec dicat ac petimus,</i> <i>hic erigens se sacerdos osculetur Altare a dextris sacrificii dicens,</i> uti accepta habeas et benedicas <i>hic faciat sacerdos tres cruces super calicem et panem dicendo,</i> haec do + na, haec mu + nera, haec sanc + ta sacrificia illibata, <i>factis signaculis super calicem, elevet manus suas, ita dicens,</i> Imprimis quæ tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. <i>id est, proprio episcopo tantum,</i> et Rege nostro N. <i>et dicuntur nominatim. Sequatur,</i> et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus. <i>Hic ora pro vivis.</i> Memento, Domine, famulorum famularumque tuarum N. et N.</p>	<p><i>subjungit Orationes Secretas. Quibus finitis, cum pervenerit ad conclusionem, clara voce dicit:</i> Per omnia sæcula sæculorum. 54. Dominus vobiscum (etc., to end of Sanctus, as in Sar.) (With ten Proper Prefaces.) 55. (The Rom. and Sar. Canons from "Te igitur" to the close of Pater Noster are identical throughout so far as the liturgical text is concerned, with a few and unimportant verbal variations noted below; but there is considerable and important variation in the rubrics affecting the position of the celebrant, and the ritual. Some of these points are of much interest, but are not entered upon here.) Om. et Rege nostro N.</p>	<p>54. (To the end of the Sanctus as Sar., with the substitution of "Glory be to thee, O Lord, in the highest" for the and "Osanna in excelsis.") (With five Proper Prefaces.) 55. (The whole structure and wording of the Prayer of Consecration and its surroundings differ so widely from the Sar. and Rom. Canon Missae that we print them here in full. Except as regards the words of Institution and the Lord's Prayer, parallel comparison is impossible.) <i>When the Clerks have done singing (the Sanctus) then shall the Priest or Deacon turn him to the people, and say,</i> Let us pray for the whole state of Christ's church. <i>Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:</i> Almighty and everliving God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity and concord: And grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. Specially we beseech thee to save and defend thy servant Edward our King, that under him we may be Godly and quietly governed. And grant</p>

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<p><i>In qua oratione ordo debet attendi propter ordinem caritatis. Quinquies orat sacerdos; primo pro se ipso; secundo pro patre et matre, carnali videlicet et spirituali, et pro aliis parentibus; tertio pro amicis specialibus; parochianis et aliis; quarto pro omnibus adstantibus; quinto pro omni populo Christiano; et potest hic sacerdos omnes suos amicos Deo commendare. Consulo tamen, ut nullus ibidem nimis immoretur; tum propter cordis distractionem, tum propter immissiones quæ possunt fieri per angelos malos, tum propter alia pericula.</i></p> <p>et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua aeterno Deo vivo et vero.</p> <p>Communicantes et memoriam venerantes, Imprimis gloriosæ semperque virginis</p> <p><i>inclinando parumper dicat</i></p> <p>Mariæ, genitricis Dei et Domini nostri Jesu Christi, sed et beatorum apostolorum ac martyrum tuorum Petri, Pauli, Andreæ, Jacobi, Johannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi, Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Pereundem Christum Dominum nostrum. Amen.</p> <p><i>Hic respiciat sacerdos hostiam cum magna veneratione dicens,</i></p> <p>Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quaesumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.</p>	<p><i>Om. que.</i></p> <p>+ et (et Pauli).</p>	<p>unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.</p> <p>Give grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.</p> <p>And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness or any other adversity.</p> <p>And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son: And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.</p>

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>Hic iterum respiciat hostiam dicens,</i> <i>Quam oblationem tu, Deus omnipotens,</i> <i>in omnibus, quaesumus</i> <i>Hic faciat tres cruces super utrumque,</i> <i>cum dicat,</i> <i>benedic + tam, ascrip + tam, ra + tam,</i> <i>rationabilem, acceptabilemque facere</i> <i>digneris, ut nobis</i> <i>Hic faciat crucem super panem, dicens,</i> <i>cor + pus</i></p> <p><i>Hic super calicem,</i> <i>et san + guis</i> <i>junctisque manibus dicat,</i> <i>fiat dilectissimi Filii tui Domini nostri</i> <i>Jesu Christi.</i> <i>Hic erigat sacerdos manus et conjungat :</i> <i>et postea tergat digitos, et eleuet hostiam,</i> <i>dicens,</i> <i>Qui pridie quam pateretur accepit panem</i> <i>in sanctas ac venerabiles manus suas, et</i> <i>elevatis oculis in coelum</i> <i>Hic eleuet oculos suos.</i> <i>ad te Deum Patrem suum omnipotentem</i> <i>Hic inclinet se et postea eleuet paululum</i> <i>dicens, tibi gratias agens bene + dixit,</i> <i>fregit,</i></p> <p><i>Hic tangat hostiam dicens,</i> <i>deditque discipulis suis, dicens, Accipite</i> <i>et manducate ex hoc omnes. Hoc est</i> <i>enim corpus meum.</i> <i>Et debent ista verba proferri cum uno</i> <i>spiritu et sub una prolatione, nulla pausa-</i> <i>tione interposita. Post hæc verba inclinet</i> <i>se sacerdos ad hostiam, et postea eleuet eam</i> <i>supra frontem, ut possit a populo videri, et</i> <i>reverenter illam reponat ante calicem in</i> <i>modum crucis per eandem factæ : et tunc</i> <i>discooperiat calicem et teneat inter manus</i> <i>suas, non disjungendo pollicem ab indice</i> <i>nisi dum facit benedictiones tantum, ita</i> <i>dicens,</i> <i>Simili modo posteaquam coenatum est</i> <i>accipiens et hunc praeclarum calicem in</i> <i>sanctas ac venerabiles manus suas item</i> <i>tibi</i> <i>Hic inclinet se, dicens,</i> <i>gratias agens, bene + dixit, deditque</i> <i>discipulis suis, dicens, Accipite et bibite</i> <i>ex eo omnes.</i> <i>Hic eleuet sacerdos parumper calicem, ita</i> <i>dicens,</i> <i>Hic est enim calix sanguinis mei novi</i> <i>et aeterni testamenti, mysterium fidei, qui</i> <i>pro vobis et pro multis effundetur in</i> <i>remissionem peccatorum.</i></p>	<p><i>Om. omnipotens.</i></p> <p><i>Postquam.</i></p>	<p>O God, heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death until his coming again :</p> <p>Hear us (O merciful Father) we beseech thee : and with thy holy Spirit and Word vouchsafe to bl + ess and sanc + tify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ.¹</p> <p>Who in the same night that he was betrayed, took bread, <i>Here the Priest must take the bread into his hands</i>, and when he had blessed, and given thanks, he brake it, and gave it to his disciples saying : Take, eat, this is my body which is given for you : do this in remembrance of me.</p> <p>Likewise after supper he took the cup, <i>Here the Priest shall take the cup into his hands</i>, and when he had given thanks, he gave it to them, saying : Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins : Do this as oft as you shall drink it, in remembrance of me.</p> <p><i>These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.</i></p> <p>Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesu Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make : having in</p> <p>¹ The insertion of the <i>Epiclesis</i>, or Invocation of the Holy Ghost upon the elements, is a remarkable feature. It has no counterpart in Sar. and Roman. It must have been borrowed from an Eastern source, where however its almost universal position is after, not before, the words of Institution. (See EUCHARISTIC CONSECRATION.)</p>

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>Hic elevet calicem usque ad pectus vel ultra caput dicens,</i> Haec quotiescunque feceritis, in mei memoriam facietis.</p> <p><i>Hic reponat calicem et fricat digitos suos ultra calicem propter micas, et cooperiat calicem. Deinde elevet brachia sua in modum crucis, junctis digitis usque ad haec verba de tuis donis ac datis.</i></p> <p>Unde et memores, Domine, nos tui servi sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus praeclarae majestati tuæ de tuis donis ac datis</p> <p><i>Hic quinque cruces fiant: sed tres primæ cruces super Hostiam et calicem dicendo,</i> hostiam pu + ram, hostiam sanc + tam, hostiam immacu + latam, <i>Quarta super panem, dicendo,</i> pa + nem sanctum vitae aeternae, <i>Quinta super calicem, dicendo,</i> et cali + cem salutis perpetuae.</p> <p>Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicut accepta habere dignatus es munera pueri tui justî Abel, et sacrificium patriarchae nostri Abraham, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.</p> <p><i>Hic sacerdos, corpore inclinato et cancellatis manibus, dicat</i> Supplices te rogamus usque ad hæc verba ex hac altaris participatione. <i>Et tunc erigat se, deosculans Altare a dextris sacrificiis, et faciat signum crucis super hostiam et calicem et in facie sua, cum dicit omni benedictione coelesti.</i></p> <p>Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum in conspectu divinae majestatis tuae, ut quotquot</p> <p><i>Hic erigens se, osculetur Altare a dextris sacrificiis, dicens,</i> ex hac Altaris participatione sacrosanctum Filii tui</p> <p><i>Hic faciat signum crucis super hostiam dicens,</i> cor + pus et san + guinem sumpserimus, omni <i>Hic signet se in facie dicens,</i> bene + dictione coelesti et gratia repleamur. Per.</p> <p><i>Hic oret pro mortuis.</i></p> <p>Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei et dormiunt in somno pacis; ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per.</p> <p><i>Hic percutiat pectus suum semel, dicens,</i> Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus, cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia,</p>	<p>Servi tui. Om. Dei.</p>	<p>remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ and through faith in his blood, we and all thy whole church may obtain remission of our sins and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable holy and lively sacrifice unto thee: humbly beseeching thee that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him.</p> <p>And although we be unworthy (through our manifold sins) to offer unto thee any Sacrifice, yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle, before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.</p>

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
<p>et cum omnibus sanctis tuis, intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum. <i>Non dicitur, Amen.</i></p> <p>Per quem hæc omnia, Domine, semper bona creas,</p> <p><i>Hic sacerdos ter signet calicem, dicens, sancti + ficas, vivi + ficas, bene + dicis, et praestas nobis.</i></p> <p><i>Hic sacerdos discooperiat calicem, et faciat signaculum crucis cum hostia quinques. Primo, ultra calicem ex utraque parte; secundo, calici æquale; tertio, infra calicem; quarto, sicut primo; quinto, ante calicem.</i></p> <p>Per ip + sum et cum ip + so et in ip + so est tibi Deo Patri omni + potenti in unitate Spiritus + Sancti omnis honor et gloria.</p> <p><i>Hic cooperiat sacerdos calicem, et teneat manus suas super Altare usque dum dicitur Pater Noster, etc., ita dicens,</i></p> <p>Per omnia sæcula sæculorum. Amen.</p> <p>Oremus.</p> <p>Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:</p> <p><i>Hic accipiat diaconus patenam, eamque a dextris sacerdotis extenso brachio in altum usque ad Da propitiis pacem in diebus discooperiam teneat. Hic elevet sacerdos manus, dicens,</i></p> <p>Pater noster, qui es in coelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. <i>Chorus dicat, Sed libera nos a malo. Sacerdos privatim, Amen.</i></p> <p>Libera nos, quaesumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semperque virgine Dei genetrice Maria et beatis apostolis tuis Petro et Paulo atque Andrea cum omnibus sanctis</p> <p><i>Hic committat diaconus patenam sacerdoti deosculans manum ejus; et sacerdos deosculetur patenam; postea ponat ad sinistrum oculum, deinde ad dextrum; postea faciat crucem cum patena ultra caput; et tunc reponat eam in locum suum, dicens,</i></p> <p>Da propitiis pacem in diebus nostris, ut ope misericordiae tuæ adjuti et a peccato simus semper liberi et ab omni perturbatione securi.</p> <p><i>Hic discooperiat calicem et sumat corpus cum inclinatione, transponens in concavitate calicis, retinendo inter pollices et indices; et frangat in tres partes: prima fractio dum dicitur,</i></p> <p>Per eundem Dominum nostrum Jesum Christum Filium tuum</p> <p><i>Secunda fractio.</i></p> <p>Qui tecum vivit et regnat in unitate Spiritus Sancti Deus</p>	<p><i>Om. cum.</i></p> <p><i>Om. que.</i></p> <p><i>For 1st et read cum.</i></p> <p><i>For cum read et.</i></p>	<p>Let us pray.</p> <p>As our Saviour Christ hath commanded and taught us, we are bold to say,</p> <p>Our Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. <i>The Answer.</i> But deliver us from evil. Amen.</p> <p>56. Then shall the Priest say, The peace of the Lord be alway with you.</p> <p><i>The Clerks.</i> And with thy spirit.</p> <p><i>The Priest.</i> Christ our paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.</p> <p><i>Here¹ the Priest shall turn him toward those that come to the holy Communion and shall say,</i></p> <p>You that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways:</p> <p>¹ The following lengthy preparation of the communicants has no counterpart in the Sar. or Roman rite.</p>

CANON MISSÆ (SARUM).	CANON MISSÆ (ROMAN).	FIRST REFORMED PB OF 1549.
<p><i>Hic teneat duas fracturas in sinistra manu, et tertiam fracturam in dextera manu in summitate calicis, ita dicens aperta voce,</i> Per omnia sæcula sæculorum. Chorus respondeat, Amen.</p> <p>56. <i>Hic faciat tres cruces infra calicem cum tertia parte hostiæ, dicens,</i> Pax Domini + sit sem + per vo + biscum. Chorus respondeat, Et cum spiritu tuo. (From this point onward there is considerable variation between Sar. and Rom.)</p> <p>57. <i>Ad Agnus Dei dicendum, accedant diaconus et subdiaconus ad sacerdotem, uterque a dextris. diaconus propior, subdiaconus remotior, et dicant privatim,</i> Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem. <i>In missis pro defunctis dicitur hoc modo,</i> Agnus Dei, qui tollis peccata mundi, dona eis requiem. <i>Cum hac additione in tertia repetitione sempiternam.</i></p> <p>58. <i>Hic cruce signando deponat dictam tertiam partem hostiæ in sacramentum sanguinis, sic dicendo,</i> Hæc sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi omnibusque summentibus salus mentis et corporis, et ad vitam æternam promerendam et capescendam præparatio salutaris. Per eundem Christum Dominum nostrum. Amen.</p> <p>59. <i>Antequam pax detur, dicat sacerdos,</i> Domine, sancte Pater, omnipotens æterne Deus, da mihi hoc sacrosanctum corpus et sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere, ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo Sancto Spiritu replei; et pacem tuam habere; quia tu es Deus solus et præter te non est alius, cujus regnum et imperium gloriosum sine fine permanet in sæcula sæculorum. Amen.</p> <p><i>Hic osculetur sacerdos corporalia in dextera parte et summitatem calicis et postea diaconum, dicens,</i> Pax tibi et Ecclesiæ Dei. R. Et cum spiritu tuo.</p> <p><i>Diaconus a dextris sacerdotis ab eo pacem recipiat, et subdiacono porrigat. Deinde ad gradum chori ipse diaconus pacem portet</i></p>	<p>56. <i>Cum ipsa particula signat ter super calicem dicens, Pax + Domini sit + semper vobis + cum.</i> R. Et cum spiritu tuo.</p> <p>57. <i>Cooperit calicem, genuflectit, surgit, et inclinatus sacramento, junctis manibus et ter pectus percutiens, dicit,</i> Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem. <i>In Missis pro defunctis non dicitur miserere nobis, sed ejus loco dona eis requiem, et in tertio additur sempiternam.</i></p> <p>58. <i>Particulam ipsam immittit in calicem dicens secunde:</i> Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.</p> <p>59. <i>Deinde junctis manibus super Altare inclinatus dicit sequentes Orationes:</i> Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.</p> <p><i>Si danda est pax, osculatur Altare et dans pacem dicit:</i> Pax tecum. R. Et cum spiritu tuo.</p> <p><i>In Missis Defunctorum non datur pax, neque dicitur præcedens Oratio.</i></p>	<p>draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy church here gathered together in his Name, meekly kneeling upon your knees.</p> <p><i>Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees.</i></p> <p>Almighty God, Father of our Lord Jesu Christ, maker of all things, judge of all men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burden of them is intolerable: have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesu Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name: Through Jesu Christ our Lord.</p> <p><i>Then shall the Priest stand up, and turning himself to the people say thus,</i></p> <p>Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life: through Jesu Christ our Lord. Amen.</p> <p><i>Then shall the Priest also say,</i> Hear what comfortable words our Saviour Christ saith to all that truly turn to him. Come unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world that he gave his only-begotten Son to the end that all that believe in him, should not perish, but have life everlasting.</p> <p>Hear also what Saint Paul sayeth. This is a true saying, and</p>

CANON MISSAE (SARUM).

rectoribus chori et ipsi pacem choro portant, uterque suae partis incipiens a majoribus. In festis vero et feriis quando chorus non regitur, pax a diacono choro apportatur per duos extremos de secunda forma: caetera sicut prius.

60. *Post pacem datam dicat sacerdos orationes sequentes privatim antequam se communicet: tenendo hostiam duabus manibus.*

Deus Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus in manibus meis teneo,

Hic inclinât se sacerdos ad hostiam, dicens,

Te adoro, te glorifico, te tota mentis ac cordis intentione laudo et precor; ut nos famulos tuos non deseras, sed peccata nostra dimittas, quatenus tibi soli vivo ac vero Deo, puro corde et casto corpore, servire valeamus. Per, etc.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me, quæso, per hoc sacrosanctum corpus et hunc sanguinem tuum a cunctis iniquitatibus meis et ab universis malis; et fac me tuis semper obedire mandatis, et a te nunquam in perpetuum separari permittas, Salvator mundi, Qui cum Deo Patre et eodem Spiritu Sancto vivis et regnas Deus per omnia saecula sæculorum. Amen.

Corporis et sanguinis tui, Domine Jesu Christe, sacramentum quod licet indignus accipio, non sit mihi iudicio et condemnationi; sed tua prosit pietate corporis mei et animæ salutis. Amen.

Ad corpus dicat cum humilitatione antequam percipiat,

61. Ave in æternum, sanctissima caro Christi, mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita.

In no+mine Patris et Filii et Spiritus Sancti. Amen.

Hic sumat corpus, cruce prius facta cum ipso corpore ante os. Deinde ad sanguinem cum magna devotione dicens,

Ave in æternum, cœlestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen.

In no+mine Patris et Filii et Spiritus Sancti. Amen.

62. *Hic sumat sanguinem: quo sumpto, inclinât se sacerdos et dicat cum devotione orationem sequentem,*

Gratias tibi ago, Domine, sancte Pater, omnipotens æterne Deus, qui me refecisti de sacratissimo corpore et sanguine Filii tui Domini nostri Jesu Christi; et precor, ut hoc sacramentum salutis nostræ quod sumpsi indignus peccator non veniat mihi

CANON MISSAE (ROMAN).

60. Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhaerere mandatis et a te nunquam separari permittas. Qui cum eodem Deo Patre, etc.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas, etc.

Genuflectit, surgit, et dicit,
Panem cœlestem accipiam, et nomen Domini invocabo.

Deinde parum inclinatus, accipit ambas partes Hostiæ inter pollicem et indicem sinistræ manus et Palenam inter eundem indicem et medium, et dextera percutens pectus, elevata aliquantulum voce, dicit ter devote et humiliter:

61. Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

Postea dextera se signans cum Hostia super palenam dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit reverenter ambas partes Hostiæ, jungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti.

62. *Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quæ sint, extergit Palenam super Calicem interrim dicens,*

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini

FIRST REFORMED PB OF 1549.

worthy of all men to be received, that Jesus Christ came into this world to save sinners.

Hear also what Saint John sayeth.

If any man sin, we have an advocate with the Father. Jesus Christ, the righteous, and he is the propitiation for our sins.

Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following,

We do not presume to come to this thy table (O merciful Lord), trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord whose property is always to have mercy: grant us therefore (gracious Lord) so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

61. *Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister), and after to the people.*

And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words:

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

62. *And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,*

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
ad iudicium, neque ad condemnationem pro meritis meis; sed ad profectum corporis mei et animæ salutem in vitam æternam. Amen.	invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.	<i>If there be a Deacon or other Priest, then shall he follow with the Chalice: and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.</i>
63. Qua dicta, eat sacerdos ad dextrum cornu altaris cum calice inter manus digitis adhuc conjunctis sicut prius; et accedat subdiaconus, et effundat in calicem vinum et aquam: et resinceret sacerdos manus suas ne aliqua reliquæ corporis vel sanguinis remaneant in digitis vel in calice. Post primam abluionem dicitur hæc Oratio.	Accipit Calicem manu dextera, et eo se signans dicit, Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen. Sumit totum Sanguinem cum particula. Quo sumpto, si qui sunt communicandi, eos communicet antequam se purificet. Postea dicit,	57. In the Communion time the Clerks shall sing, ii. O Lamb of God, that takest away the sins of the world: have mercy upon us. O Lamb of God, that takest away the sins of the world: grant us thy peace. Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post-Communion.
64. Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	64. Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	67. Sentences of holy scripture, to be said or sung, every day one, after the Holy Communion, called the post-Communion. (Here follow 22 texts from the NT.)
65. Hic lavet digitos in concavitate calicis cum vino infuso a subdiacono: quo hausto, sequatur oratio. Hæc nos communio, Domine, purget a crimine, et cœlestis remedii faciat esse consortes. Post percæptionem abluionum ponat sacerdos calicem super patenam, ut si quid remaneat stillet. Et postea, inclinando se, dicat,	63. Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat, deinde prosequitur. Corpus tuum, Domine, quod sumpsit, et sanguis quem potavi adhaereat visceribus meis: et præsta, ut in me non remaneat sceleurum macula, quem pura et sancta refecerunt sacramenta. Qui vivis, etc.	Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people and saying, The Lord be with you. Ans. And with thy spirit. Priest. Let us pray. Almighty and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and hast assured us (duly receiving the same) of thy favour and goodness towards us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in. Through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end.
66. Adoremus crucis signaculum: per quod salutis sumpsimus sacramentum. Deinde lavet manus: diaconus interim corporalia complicit. Ablutis manibus, et redeunte sacerdote ad dextrum cornu altaris, diaconus calicem porrigat ori sacerdotis, si quid infusionis in eo remanserit resumendum. 67. Postea vero dicat cum suis ministris Communionem. Deinde facto signo crucis in facie, vertat se sacerdos ad populum, elevatisque aliquantulum brachiis, et junctis manibus, dicat, Dominus vobiscum. 68. Et iterum revertens se ad altare dicat, Oremus. Deinde dicat Postcommunionem iuxta numerum et ordinem antedictarum Orationum ante Epistolam. Finita ultima Postcommunionem factoque signo crucis in fronte, iterum vertat se sacerdos ad populum, et dicat, Dominus vobiscum. Deinde diaconus, Benedicamus Domino. Alio vero tempore dicitur Ite, missa est. Quotiescunque enim dicitur, Ite, missa est, semper dicitur ad populum convertendo: et cum dici debeat Benedicamus Domino (R. Deo gratias), vel Requiescant in pace, convertendo ad altare dicitur.	65. Abluit digitos, extergit, et sumit abluionem, extergit os, et calicem, quem operit, et plicato corporali collocat in altari, ut prius. 66. (Om.) 67. Deinde prosequitur Missam. 68. Dicto post ultimam Orationem, Dominus vobiscum. R. Et cum spiritu tuo, dicit pro Missa qualitate vel Ite, missa est, vel Benedicamus Domino. R. Deo gratias. In Missis Defunctorum dicit: Requiescant in pace. R. Amen. 69. Dicto Ite missa est vel Benedicamus Domino, Sacerdos inclinatur ante medium altaris, et manibus junctis super illud, dicit:	

CANON MISSAE (SARUM).	CANON MISSAE (ROMAN).	FIRST REFORMED PB OF 1549.
Placeat tibi Sancta Trinitas, obsequium servitutis meae, et præsta ut hoc sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Qui vivis, etc.	Placeat tibi, sancta Trinitas, obsequium servitutis meae, et præsta ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per, etc.	
70. (om.)	70. Deinde osculatur altare, et elevatis oculis, extendens, elevans et jungens manus, caputque Cruci inclinans dicit Benedicat vos omnipotens Deus, et versus ad populum, semel tantum benedicens, diam in Missis solemnitibus, prosequitur, Pater et Filius + et Spiritus Sanctus. Amen.	70. Then the Priest, turning him to the people, shall let them depart with this blessing : The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway. Then the people shall answer. Amen.
71. Qua finita, erigat se sacerdos, signans se in facie sua dicens, In nomine Patris, etc. Et sic inclinatione facta, eo ordine quo prius accesserunt ad altare in principio missae, sic induti cum ceroferario et ceteris ministris redeant. . . . Sacerdos vero in redeundo dicat Evangelium In principio, etc.	71. Deinde in cornu Evangelii, dicto Dominus vobiscum et Initium vel Sequentia sancti Evangelii, signans altare, vel librum et se, ut supra in Evangelio missae, legit Evangelium secundum Joannem, in principio, etc. (Joan. 1 1-14), vel aliud Evang. ut dictum est in Rubricis generalibus. Cum dicit Et verbum caro factum est, genuflectit. In fine, R. Deo gratias.	71. (Om.)
72. (A gratiarum actio for the priest, etc., is added, which it is unnecessary to print here.)	72. (A somewhat similar gratiarum actio is provided in the Rom.)	72. (Om.)

We are now in a position to compare the reformed with the unreformed C. of the Liturgy.

3. Comparison of the Rites.

Taking the seventy-two paragraphs into which the text of the Liturgy has been somewhat arbitrarily split up, we shall find that the following are entirely omitted, and therefore unrepresented in the PB, viz. : Nos. 1, 3, 4, 6-17, 23, 26, 30-53, 58-60, 63-66, 68, 69, 71, 72. The following are retained either in their entirety or, where leaden type is employed, with some variation of text or position : Nos. 2, 5, 18, 19, 20, 21, 22, 24, 25, 27, 28, 29, 54, 55 (= Canon, with enormous dislocations and variations), 56, 57, 61, 62, 67, 70.

Among the more remarkable omissions the following may be mentioned. Whether in any case omission involves prohibition is a legal question upon which it is not our province to enter here. (a) All provision for the private devotions of the priest before and after service. It is difficult to suppose that all such devotions were forbidden ; they might be naturally omitted as not falling under the designation of " Common Prayers." (b) All elevation of the Sacrament is not only omitted, but expressly prohibited (see rubric after Words of Institution). (c) The

number of crosses to be used or made in the course of the service is reduced from thirty-one (Rom.) or twenty-eight (Sar.) to two. (d) The Proper Prefaces are reduced in number from ten to five. This reduction, while it adds to the simplification of the service, is, from the point of view of liturgical enrichment, a distinct loss. (e) All directions for the use of Incense are omitted. (f) Also all directions for the use of the Lavabo.

Among the more notable new features in the PB of 1549 are : (a) The introduction of an *Epiclesis*, to which attention has been called in a foot-note. (b) The introduction of a new and lengthy, yet beautiful, form of preparation for Communicants, intervening between the *Pater Noster* at the end of the C. and the Communion of clergy and people. It extends from " You that do truly " to " his most precious blood. Amen."

There are a large number of minor alterations, variations, additions, and omissions, in the rubrics, ritual, and text of the component parts of the Liturgy, for which see COMMUNION (HOLY) and separate arts. on the various component parts.—Hb. F. E. WARREN.

CANONICAL BOOKS.—The Christian Ch. has a collection of sacred books which is called "the Bible." This collection has

1. **Meaning.** been gradually formed by the Ch. for the use of her members. A book is "canonical" when it has been "canonised," i.e., received into the "Canon," or official list of scriptures. Certain books, however, of the Bible are "apocryphal," or deuterocanonical, and are not to be regarded as on the same level as the canonical books. (See art. APOCRYPHA.)

The word *Canon*, from the Gk. *κανών*, meaning primarily "rod" or "measuring-line," acquired also the meanings "rule" and "catalogue." In the latter sense it was familiar to early Christianity from its use in the lists of state officials, festivals, etc., while, possibly, it gained also a further significance from the phrase "the Canon of the truth," as applied to the faith of the Ch. "Canonical," therefore, means accepted or recognised by the Ch., and in itself says nothing as to the authenticity or genuineness of the books in question. The terms *truth*, *inspiration*, and *canonicity*, require to be carefully distinguished.

The formation of the Biblical Canon was a gradual process. (a) The Jews seem to have been the first people to have had

2. **Formation.** authoritative scriptures. The grouping of the books of the OT into Law, Prophets, and Sacred Writings, is historical in as far as it shows the order of their official acceptance by the Jewish Ch. Ezra, on the return from exile, was probably responsible for the recognition of the Pentateuch; in our Lord's day we have references to the "Law and the Prophets"; while the Council of Jamnia, in A.D. 70, gave the Jewish Canon its final form, recognising our present books of the OT as books "which defile the hands," as being sacred, and excluding those writings which are only to be found in the LXX, or Canon of Alexandria, and are known to us as "the Apocrypha."

(b) Christianity adopted the Jewish Bible, taking her Canon from Alexandria rather than Palestine. To these scriptures she added by degrees books of a specifically Christian character. The Gospels, the Pauline Epistles, and the other writings of our NT, were gradually received, group by group, into the Canon. As with the Jewish Canon, controversy occurred with regard to certain books of the last group, but in course of time the Christian Canon was definitely, though never ecumenically, determined. Many motives would combine to induce the Ch. to come to some agreement as to her sacred books—the requirements of public reading and worship, the desire for universality as opposed to the esoteric faith of Gnosticism, the demand for apostolicity as against Montanism, and the necessity of having some final court of appeal in controversy. Canonical books were therefore not merely "books read in Church," but books which possessed ecclesiastical authority. The

end of the 2nd cent. was a time of many doctrinal disputes, and it is then that we find traces of a fixed Canon of the NT. Thus, Irenæus quotes as authoritative most of our books of the NT, though he does not mention Hebrews. The *Muratorian Fragment*, a list of NT books made in Rome at this time, acknowledges the four Gospels, Acts, 13 Eps. of St. Paul, Rev., but omits Hebrews, 1 and 2 Peter, James, and one of the three epistles of St. John. But a definite settlement of the Canon did not come until the 4th and 5th cents., when our present Bible came to be gradually recognised as canonical. (Eusebius has three lists of books, i.e., those accepted by all, those disputed by some, and those rejected as spurious. Hebrews, James, 2 Peter, 2, 3 John, and Rev. were all still under discussion, though he himself is disposed to admit them to the Canon. In one place, *HE*. iii. 31, he rejects 2 Peter as spurious. Athanasius, Epiphanius, the 3rd Council of Carthage, Augustine, and Jerome, give lists of books which are identical with our NT.)

(c) *The Reformation* re-opened the question of canonicity by its insistence upon scriptural authority. Luther and Calvin, while criticising certain books of the Bible alike from the point of view of doctrine and edification, retained the whole Canon, with the Apocrypha, in their translations. The English reformers likewise made no change. On the other hand, the Council of Trent, by including the Apocrypha among the CB. of the OT, departed from the custom of the primitive Church.

Art. 6 discusses the question of the Canon of Scripture in view of "the Sufficiency of the Holy Scriptures for Salvation." It

3. **Anglican Attitude.** says: "In the name of Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." After giving "the names and numbers of the canonical books," it enumerates "the other books," i.e., the OT Apocrypha, and concludes with the words, "All the books of the New Testament, as they are commonly received, we do receive and account them for canonical."

With regard to the liturgical practice of the Ch. we have directions in Pref.³ that "nothing is ordained to be read, but the very pure word of God, the holy scriptures, or that which is agreeable to the same," but the question of canonicity is not discussed, the Bible being regarded as the necessary companion to the PB ("the curates shall need none other books for their public service, but this book and the Bible," *ib.* 1549). In conclusion, we may say that the Ch. of Eng. is faithful to primitive tradition in her treatment of the books of the Bible. She recognises that their claim to authority rests not upon the opinion of the individual, but upon their recognition by the corporate consciousness of the Ch. And upon any theory of inspiration we have to allow for this "selective genius" manifested by the Ch.

through the long ages of her history. (See arts. APOCRYPHA, BIBLE IN PB, SCRIPTURE.)

Bibliography.—Hastings' *DB*, art. *Canon*; *do.* (1909), arts. *Canon of OT*, *Canon of NT*; C. E. Gregory, *Canon and Text of the NT*, 1907; E. C. S. Gibson, *The Thirty-nine Articles*, 1896; B. J. Kidd, *The Thirty-nine Articles*, 1899.—B5.
E. F. MORISON.

CANONICAL HOURS.—See **HOURS OF PRAYER**.

CANONISATION.—See **SAINT**, § 2.

CANONS.—The present art. deals only with Post-Reformation Canons. For earlier eccles. legislation see **CANON LAW**.

With the abolition of papal jurisdiction, the ordinances of popes became inoperative in this country; and it was held by the courts, with growing firmness, that the resolutions of general councils were not binding save so far as Eng. councils had expressly assented to them. The result was that the legal force, and even the content, of the surviving canon law was entirely unascertained. A code of eccles. law, substantive and adjective, became an absolute necessity. As a temporary expedient, it was provided (25 Hen. VIII, c. 9, s. 7) that existing C., etc., "which be not contraryant nor repugnant to the lawes statutes and customes of this Realme, nor to the damage or hurte of the Kynges prerogatyve Royall," should continue to be used until a body of thirty-two commissioners should have produced a new code. It was further enacted, and is still the law, that no new C., etc., should be made or used without "the Kynges most Royal assent and lycence to make promulge and execute" them. The commissioners met and completed their work, but before it was ratified Henry died and the commission lapsed. Under Edward, Parliament authorised the commission to be reappointed; and again considerable progress was made, especially after the number of commissioners was reduced to eight, of whom Cranmer was most influential. They produced an ordered, coherent and intelligible body of eccles. law;¹ but the document was not ratified by Convocation, King, or Parliament. In 1571 it was printed² under the title, "*Reformatio Legum Ecclesiasticarum, ex autoritate primum Regis Henrici 8. inchoata: Deinde per Regem Edwardum 6. provecta, adauctaque in hunc modum, atque nunc ad pleniorum ipsarum reformationem in lucem dedita.*"³ But it did not receive any authorisation; and a partial and temporary expedient of the same year had no better success. This was *A Book of certayne Canons, concernyng some parte of the discipline of the*

Church of England.¹ Though assented to by abps. and bps., it does not appear even to have been submitted to the lower house in either province.

Other "Articles" (Cardwell, *Synodalia* 1 132-163) were prepared by eccles. authority in 1575, 1585 and 1597, and the last-named received some sort of royal assent; but the Queen died without committing herself to any general scheme of eccles. law. It was reserved to Richard Bancroft to provide what had been attempted so often in the seventy years since the passing of the "Acte for the submission of the Clergie," and to produce the code which has bound the Ch. of Eng. from 1604 to the present day, with some slight alterations inserted in the last third of the 19th century.

The See of Canterbury being vacant, Bancroft, then Bp. of London, was appointed to preside in the Convocation of the southern province which met on March 20th, 1604. "In the eleventh session (says Collier, *Hist.* 2 687) he delivered to the prolocutor a book of canons, which passed both houses, and were afterwards ratified by the King's Letters Patent. These canons, being a hundred and forty-one, were collected out of the Articles, Injunctions and Synodical Acts passed and published in the reigns of King Edward VI and Queen Elizabeth." Although thus ratified, and ordered by the King to be observed throughout both provinces, the C. were not in fact submitted to the Convocation of York till March 5, 1606, when, with the King's assent, they were read and approved. No sooner were the C. ratified than a strong agitation arose against them, and a bill passed the Commons in the following session declaring that no C. or constitution eccles. made in the last ten years, or thereafter to be made, should be of force to impeach or hurt any person in his life, liberty, lands or goods, unless first confirmed by the legislature. And the principle that laymen are not bound by any resolutions of church councils unless so confirmed was then and has ever since been upheld by the courts as a fixed basis of judicial decision. But they are binding on the clergy in *re ecclesiastica*, and on such of the laity as have expressly or impliedly agreed to be bound by them (*e.g.*, churchwardens in the duties of their office, lay rectors in questions of the repair of chancels, and other lay persons as regards offences in churches or churchyards).

Many canons are reiterations or declarations of ancient usages and laws of the Ch. which had previously been received as common law. Such rules obtain no additional force from being incorporated in Post-Reformation canons, and are binding only when proved to have been "received, observed and acted upon . . . from the earliest times of the Reformation, and . . . uniformly recognised and acted upon since the

¹ A statement of some of its outstanding merits will be found in M. Fuller, *Throne of Canterbury* (1891), pp. 249 ff.

² The preface states that parliamentary sanction would certainly have been given if Edward had survived a little longer.

³ Reprinted by E. Cardwell, Oxford, 1850.

¹ Latin text in Cardwell, *Synodalia* (1842) I 111-131: Latin and English ed., W. E. Collins (S.P.C.K., 1899).

Reformation" (*Exeter, Bishop of, v. Marshall, 1868, L.R. 3 H.L. 53-54*).

A certain parliamentary recognition may be claimed for such canons as are directly mentioned in the PB, which is a statutory document:

2. Attempts at Revision. canons 26, 27, 28, 109, in rubrics bef. HC;
 canon 30, in Bapt.¹ last rubric;
 canon 31, in Ord. Pref., and Ord.¹ last rubric;
 canon 68, in Bur. 1st rubric:

and for the acts, conducts and habits mentioned in canons 75 and 109, as incorporated by the *Clergy Discipline Act, 1892*.

In the year 1640 seventeen canons (printed in Cardwell, *Synodalia* 1 380-415) were passed by the Convocations and received the assent of Charles I; but they were not duly made during the sitting of Parliament; and never had any binding authority in the church courts.

Again, after the revival of Convocation in the 19th cent., a committee of the lower house of the Convocation of Canterbury was appointed in June, 1866, "to examine the Constitutions and Canons Ecclesiastical, with a view to their amendment and adaptation to the present necessities of the Church." The reference was later enlarged to allow the production of "a body of new Canons suited to the present necessities of the Church," and a committee of the Convocation of York was associated in the work. A report (not distinguished by any great boldness of initiative) was presented in October, 1873. See *Chron. Conv. Cant.*, 1874, 150-1, 440. The Report is appended to the volume, and was also published separately.

Editions of the CANONS OF 1604: Text only. Many contemporary edd. of the Constitutions and Canons in English will be found in the larger

4. *Bibliography.* libraries: they were frequently appended to folio prayer books. The Latin text was printed in 1604 by J. Norton (London 4°, BM. 5155. aa. 4). Both texts are in A. Sparrow, *Collection of Articles* (1675), and E. Cardwell, *Synodalia* (1842). A convenient modern edition, substituting the new C. of 1866 and 1888 for those superseded by them, and adding the new canon of 1892, is published by the S.P.C.K. *Editions, annotated*:—Davis, C.H., *The English Church Canons of 1604, with Notes . . . showing the Modification of each Canon by subsequent Acts of Parliament, etc.*, 8°, London, 1869; Walcott, M.E.C., *The Constitutions and Canons Ecclesiastical of the Church of England, referred to their original sources, etc.*, Oxford, 1874. Each of these answers the specific claim of its title, and both should be consulted by the student. The second has the great advantage of a good index. A copy of the C. of 1604 is always included in the large PBs to be found on the reading-desks of our churches.—A4. R. J. WHITWELL.

CANONS OF 1604. (For information as to the external history, and legal force of these canons, see CANONS and the books cited. In the present art., the words following the Roman numeral indicate the headings under which the various canons were grouped by their compilers. Very brief notes are added in certain cases, specially where the canon has been amended.)

The Constitutions and Canons of 1604 are divided into fourteen sections, varying much in importance. The first section and the last are the natural outcome of the political and eccles. situation and show least dependence on

earlier enactments.¹ The anathemas of the former are aimed at the Puritans and other sectaries who would disintegrate the Church, those of the latter at Erastians and politicians who would degrade her to entire subordination to the State. The other sections are mainly gathered from existing formularies. As a help to understand the temper in which this compilation was made, and the intention of those who enacted and ratified it, canons 1, 2 and 139 are set out practically at length.

I. Of the Church of England. 1. *The King's supremacy over the Ch. of E. in causes Eccles., to be maintained.*² As our duty to the

1. *The Royal Supremacy.* King's most Excellent Majesty requireth, we first decree and ordain, that the Abp. of Canterbury (from time to time), all Bps. of this Province, all Deans, Archdeacons, Parsons, Vicars, and all other Eccles. persons, shall faithfully keep and observe and . . . cause to be observed and kept of others, all and singular Laws and Statutes, made for restoring to the Crown of this Kingdom, the ancient jurisdiction over the state Eccles., and abolishing of all foreign power repugnant to the same. Furthermore, all Eccles. persons, having cure of souls, and all other Preachers . . . shall . . . declare, four times every year (at the least) in their Sermons . . . That all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience, or subjection within his Majesty's Realms and Dominions, is due unto any such foreign power: but that the King's power within his Realms of England, Scotland and Ireland, and all other his Dominions and Countries, is the highest power under God, to whom all men, as well inhabitants, as born within the same, do by God's Laws owe most loyalty and obedience, afore and above all other Powers and Potentates in earth.

2. *Impugners of the King's supremacy censured.* (As a specimen of the general formula³ of this section of the canons 2-12, this canon is printed in full.) Whosoever shall hereafter affirm that the King's Majesty hath not the same authority in causes Eccles. that the godly Kings had amongst the Jews, and Christian Emperors of the Primitive Ch., or impeach any part of his Regal supremacy in the said causes restored to the Crown, and by the Laws of this Realm therein established: let him be excommunicated *ipso facto*, and not restored but only by the Abp. after his repentance and public revocation of those his wicked errors.

3. *The Ch. of Eng. a true and Apostolical Ch.*—

4. *Impugners of the public worship of God established in the Ch. of Eng., censured.*—

2. *The Church of England.* 5. *Impugners of the Arts. of Religion established in the Ch. of Eng., censured.*—

6. *Impugners of the Rites and Ceremonies established in the Ch. of Eng., censured.*—7. *Impugners of the government of the Ch. of Eng. by Abps., Bps., etc., censured* (see EPISCOPACY).—8. *Impugners of the form of consecrating and ordering Abps., Bps., etc.*

1 Canon 1 alone reproduces the language of the Injunctions of 1547 and 1559.

2 These and the following titles and extracts are taken with spelling modernised, from a copy (4° Rawl. 236) of the "Constitutions and Canons Ecclesiastical . . . Imprinted At London by Robert Barker, Printer to the Kings most Excellent Maestie, Anno 1604," in the Bodleian Library.

3 This form is that usually adopted by Church Councils; e.g., those of Trent: "Si quis dixerit hominem suls operibus . . . posse justificari coram Deo: anathema sit."

in the Ch. of Eng., censured (see ORDINAL).—9. *Authors of Schism in the Ch. of Eng., censured.*—10. *Maintainers of Schismatics in the Ch. of Eng., censured.*—11. *Maintainers of Conventicles, censured.*—12. *Maintainers of Constitutions made in Conventicles, censured.*

II. Of Divine Service, and Administration of the Sacraments. 13. *Due celebration of Sundays and Holy-days.*—14. *The prescript form of Divine Service to be used on Sundays and Holy-days.*—15. *The Litany to be read on Weds. and Fridays.*—16. *Colleges to use the prescript form of DS.*—17. *Students in Colleges to wear Surplices, in time of DS.*—18. *A reverence and attention to be used within the Church in time of DS.*

... All manner of persons . . . shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief . . . and likewise when in time of DS. the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present . . . (see POSTRION, BOWING).

19. *Loiterers not to be suffered near the Ch. in time of DS.* 20. *Bread and Wine to be provided against every Communion.*—21. *The Comm. to be thrice a year received.*—22. *Warning to be given beforehand for the Comm.*—23. *Students in Colleges to receive the Comm. four times a year.*—24. *Copes to be worn in Cath. Churches by those that administer the Comm.*

... The principal Minister using a decent Cope, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published Anno 7 Elizabethæ.

25. *Surplices and Hoods to be worn in Cath. Churches, when there is no Comm.*—26. *Notorious offenders not to be admitted to the Comm.*—27. *Schismatics not to be admitted to the Comm.*

No Minister . . . shall wittingly administer (the Comm.) . . . to any that refuse to be present at public Prayers . . . nor to any that are common and notorious depravers of the Book of Common Prayer . . . or to any that have spoken against and depraved his Majesty's sovereign authority in causes Eccles. . . . Provided that every Minister so repelling any (as is specified . . . in this or in the next Precedent Constitution) shall, upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his Order and direction.

28. *Strangers not to be admitted to the Comm.*

29. *Fathers not to be Godfathers in Bapt., and children not Communicants.*—30. *The lawful use of the Cross in Baptism explained.* This, the only canon specifically referred to in the PB (Bapt. last Rubric), is a

long and argumentative reply to those by whom, in spite of "his Majesty's most princely care and pains taken in the Conference at Hampton Court . . . the use of it (the cross) in Baptism is so greatly stuck at and impugned." After reasons for the retention of the sign, it is pointed out that: (a) the sign of the Cross in Baptism is no part of the substance of that Sacr.; (b) the infant baptised is, by virtue of Baptism, before it be signed with the sign of the Cross, received into the Congregation of Christ's flock; (c) the use of the sign being thus a thing indifferent, the true use of it should reverently be retained as prescribed by a lawful magistrate.

¹ In 1865 the Conv. of Cant. made and published a new canon, making it possible for fathers to be godfathers; but the canon did not receive the royal assent.

III. Ministers, their Ordination, function and charge. 31. *Four solemn times appointed for the making of Ministers* (see EMBER

6. Of DAYS).—32. *None to be made Deacon and Minister, both in one day.*—33. *The Titles of such as are to be made Ministers.* ("No person shall be admitted into Sacred Orders except he . . . exhibit . . . a Presentation"—or give other evidence that he is in a position to "attend the cure of souls," or is a Fellow of a College, etc.).—34. *The quality of such as are to be made Min.* This provides that a deacon must be 23 and a priest 24 years complete; and as to his faith and moral conduct being duly evidenced.—35. *The examination of such as are to be made Min.*

36. *Subscription required of such as are to be made Min.* No person is to be received into the Ministry or instituted or collated without a licence from the abp. or bp. of the diocese, nor without subscribing a declaration. The declaration provided in 1604 expressly required the declarant "willingly and ex animo" to subscribe three articles setting forth: (a) the royal supremacy; (b) that the PB and Ordinal contain nothing contrary to the word of God and that the declarant will use it; (c) that the declarant holds the 39 Arts. "to be agreeable to the word of God."

In 1865, by canon duly made and published by both Convocations, and ratified by Royal Letters Patent, a new declaration was substituted in these terms: "I, A.B., do solemnly make the following declaration:—I assent to the 39 Arts. of Religion, and to the Book of Common Prayer, and of Ordering of Bps., Priests, and Deacons; I believe the doctrine of the United Ch. of Eng. and Ireland, as therein set forth, to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

37. *Subscription before the Diocesan.*¹ None licensed as aforesaid may execute any eccles. function in a diocese to which he removes without making the same declaration in the presence of the bishop.

38. *Revellers after Subscription, censured.* If any Min., after he hath "once subscribed to the said three articles," shall omit to use the form of Pr., or any of the Orders or Ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated: and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

39. *Cautions for institution of Ministers into Benefices.* (Production of Letters of Orders, etc.).—40. *An oath against Simony at institution into Benefices.* By a fourth new canon of 1865, a declaration in the following terms is substituted for the oath:

"I, A.B., solemnly declare that I have not made by myself, or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever, which to the best of my knowledge or belief is simoniacal, touching or concerning the obtaining the preferment of . . . ; nor will I at any time hereafter perform or satisfy, in whole or in part, any such kind of payment, contract, or promise made by any other without my knowledge or consent."

¹ By canons also made in 1865, the terms of canon 37 were altered to correspond with the alteration of canon 30, and the words "made and subscribed the declaration aforesaid" were substituted for the words in quotation marks in canon 38.

41. Licences for plurality of Benefices limited, and Residence enjoyed.—42. Residence of Deans in their Churches.—43. Deans and Prebendaries to Preach during their Residence.—44. Prebendaries to be resident upon their Benefices.

45. Beneficed preachers being resident upon their livings to preach every Sunday.—46. Beneficed men not preachers to procure monthly Sermons.—47. Absence of Beneficed men to be supplied by Curates that are allowed Preachers.—48. None to be Curates but allowed by the Bp.—49. Ministers not allowed Preachers, may not expound.—50. Strangers not admitted to Preach without showing their Licence.—51. Strangers not admitted to preach in Cath. Churches without sufficient authority.—52. The names of strange Preachers to be noted in a Book.—53. No public opposition between Preachers.—54. The Licences of Preachers refusing conformity, to be void.—55. The form of a prayer to be used by Preachers before their Sermons. (See art. BIDDING PRAYER.)

56. Preachers and Lecturers to read divine Service and administer the Sacraments twice a year at the least.

57. The Sacraments not to be refused at the hands of unpreaching Ministers.

58. Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewith Hoods.—59. Min. to Catechise every Sunday.—60. Confirmation to be performed once in three years.—61. Min. to prepare children for Confirmation.—62. Min. not to Marry any persons without Banns or Licence. This canon provided that "No Minister . . . join any . . . in Marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon . . . and likewise in time of Divine Service." By a canon duly made and ratified in 1887 (cp. 49-50 Vict., c. 14) these hours were extended to 3 p.m., and it was declared unnecessary for the celebration to take place in time of divine service.

63. Min. of exempt Churches not to Marry without Banns or Licence.—64. Min. solemnly to bid Holy-days.

Every Parson . . . shall . . . declare to the people every Sunday at the time appointed in the Communion Book, whether there be any Holy-days or Fasting days the week following.

65. Min. solemnly to denounce Recusants and Excommunicates.

. . . Every six months ensuing, as well in the Parish Church, as in the Cathedral . . . openly in time of Divine Service upon some Sunday.

66. Min. to confer with Recusants.—67. Min. to visit the sick.

And when any is passing out of this life, a Bell shall be tolled.

68. Min. not to refuse to christen or bury.—69. Min. not to defer Christening, if the child be in danger.—70. Min. to keep a Register of Christenings, Weddings, and Burials.

71. Min. not to Preach or administer the Communion in private houses.—72. Min. not to appoint public or private Fasts, or Prophecies, or to exorcize, but by authority.—73.

18. Sunday Rules for Ministers and Schoolmasters. Min. not to hold private Conventicles.—74. Decency in apparel enjoined to Min.

A prescript form of decent and comely apparel, to have them (the prelaty and clergy of the Churches) known to the people, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God. (Of some historical and antiquarian interest, now binding only in the spirit.)

75. Sober conversation required in Min. See art. CLERGY DISCIPLINE ACT, 1892, § 2 n.—76. Min.

at no time to forsake their calling. " . . . upon pain of excommunication." But now see Clerical Disabilities Act, 1870, 33-4 Vict., c. 91, and art. ORDERS (HOLY).

IV. Schoolmasters.¹ 77. None to teach School without Licence.—78. Curates desirous to teach, to be licensed before others.—79. The duty of Schoolmasters.

V. Things Appertaining to Churches. 80. The great Bible and Book of Common Prayer to be had in every Ch.

11. Of Churches and their Officers. Provided by the churchwardens at the charge of the parish.

81. A font of Stone for Baptism in every Ch.—82. A decent Communion table in every Ch.—83. A pulpit to be provided in every Ch.—84. A Chest for Alms in every Ch.—85. Churches to be kept in sufficient reparations.

A duty of the churchwardens, who shall also take care "that the Churchyards bewell and sufficiently repaired, fenced, etc.; but especially they shall see that in every meeting of the Congregation, peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church."

86. Churches to be surveyed, and the decays certified to the high Commissioners (see art. REPAIRS).—87. A Terrier of Glebe lands, and other Possessions belonging to Churches.

To be taken by the view of honest men in every parish, by the appointment of the Bp., whereof the Minister to be one, and (it shall) be laid up in the Bp.'s Registry. }

88. Churches not to be profaned.

No . . . profane usage, to be kept in the Church, Chapel, or Churchyard, neither the Bells to be rung superstitiously . . . nor . . . without good cause to be allowed by the Minister.

VI. Churchwardens or Questmen, and Sidemen, or Assistants. 89. The choice of Churchwardens and their account.—90. The choice of Sidemen and their joint office with Churchwardens.

VII. Parish Clerks. 91. Parish Clerks to be chosen by the Minister.

VIII. Eccles. Courts belonging to the Archbishop's Jurisdiction.—92. None to be Cited into divers Courts for probate of the same Will (abrogated 20-1 Vict., c. 77: see WILL).—93. The Rate of Bona notabilia liable to the Prerogative Court (abrogated, as above).—94. None to be Cited into the Arches or Audience but dwellers within the Archbishop's Diocese or Peculiars.—95. The restraint of double Quarrels.—96. Inhibitions not to be granted without the subscription of an Advocate.—97. Inhibitions not to be granted until the Appeal be exhibited to the Judge.—98. Inhibitions not to be granted to factious Appellants, unless they first subscribe.

99. None to marry within the degrees prohibited.—100. None to marry under 21 years, without their Parents' consent.—101. By whom

12. Of Marriage and Divorce. Licences to marry without Banns shall be granted, and to what sort of persons.—

102. Security to be taken at the granting of such Licences, and under what conditions.

By a new canon of 1888 (see note on canon 62) it was provided that the licences should contain the condition that the marriage be celebrated between 8 a.m. and 3 p.m.

103. Oaths to be taken for the Conditions.—104. An

1 " In the last few years a course of legislation has been inaugurated, and in many respects completed, by the Public Schools Act, the Endowed Schools Acts, and the Elementary Education Act, which leaves remaining very little of ecclesiastical jurisdiction over schools."—Phillimore, *Eccles. Law* (1895) 1625.

No. of Canon	Royal Injns. of 1536	Royal Injns. of 1538	Bonner's Injns. of 1542	Other parallels under Henry VIII	Royal Injns. of 1547	Royal Arts. of 1549	Other parallels under Edw. VI	Parallels under Mary	Royal Injns. of 1559	Advertisements of 1566	Canons of 1571	Canons of 1585	Whitgift's Stat. of 1587	Whitgift's Arts. of 1591	Bancroft's Orders of 1595	Canons of 1597	Other parallels under Eliz.	NOTES AND REFERENCES.
4	36	38	42	H8	47	49	E6	M	59	66	71	85	87	91	95	97	El. 73	4 1559 Form of Sub.; 1573 * Proclamation in Cardwell DA 1 283 (cp. 240, 263); 13 Eliz. c. 12 s. 2; 1591 arts.; 1592 arts. proposed by Whitgift to imprisoned Puritans, Strype <i>Whitgift</i> 285.
5																	76	5 1571 Canons 1 3; 6 2; 13 Eliz. c. 12; 1576 Vis. art. 21; 1604 new declaration bef. 39 Arts.
6														91				6 1571 Canons, 6 2; 1591 arts.
7														91				7 1591 arts; 1592 arts (as under Canon 4); cp. Strype <i>Whitgift</i> 1 387, 2 135.
8																		8 8 Eliz. c. 1; 1571 Canons 6 2.
9														91			63	9 Art. 34; 1591 arts.; 1592 <i>Letter</i> . 10 No direct precedent, but see Strype <i>Ann.</i> iii. 3 291; cp. Councils: Antioch (341) 2, 5, Chalcedon 18, Gangra (340) 5, 6.
11														91				11 1591 arts.
12																	92	12 1592 arts.
13					47				59									13 1547 R. Injn. 24; 1559 R. Injn. 20.
14																	73	14 1573 Proclamation in Cardwell DA 1 383; 1576 Vis. art. 1.
15					47	49		59										15 1547 R. Injn. 23 (end); 1549 (Royal) art. 7; 1559 R. Injn. 48+.
16																	67	16 1567 Parker's Vis. arts. for Cath. and Coll. churches 3.
18						49		56	59									17 new. 1551 Hooper's Injn. 15
19																		18 1549 (Royal) art., 4; 1559 R. Injn. 38 (order in church) cp. Hooper, 1551, arts. 15, 52 (Bowling at the Name, cp. 1556 Pates' Injn. 5).
21											71							19 1571 Canons 5 (not verbatim).
23																	76	20 new.
24										66								21 1576 Vis. art. 5 2.
25										66		71						22 new.
26			42							66								23 1566 Advt. 10 +.
27										66								24 1566 Advt. 11 +.
28									59	66								25 1566 Advt. 12 +; 1571 Canon 2 4 (alt.).
29										66								26 1542 Bonner's Injn. 9; 1547 R. Injn. 25; 1559 R. Injn. 21.
33												85				97	75	27 1566 Advt. 15 (part).
34										66	71	85				95	97	28 1559 R. Injn. 33 (substance).
35												85						29 1566 Advt. 16, 17 (substance).
36				37			51	58	59	66							67	30 new.
40					47				59									31 new: cp. Bacon <i>Considerations touching the Pacification of the Ch.</i> (1603).
																		32 new.
																		33 1575 arts. 6; 1583 arts. 7 +; 1585 Canons 1; 1597 Canons 1.
																		34 Lyndwode <i>Prov.</i> 1 5, 6, 9; 1566 Advt. 22 (one clause); 13 Eliz. c. 12; 1571 Canons 1 6 (letters dimissory, knowledge of Latin, and testimonials required); 1575 arts. 1 (age to be 23 or 24, Arts. to be subscribed, confession of faith in Latin); 1583 arts. 8 (substance); 1580 Canons 1; 1593 orders 1; 1595 Bp. of London's orders 2 (Wilkins' <i>Conc.</i> 4 348); 1597 Canons 1; 1601 Abp. of Cant.'s Letters (Wilkins' <i>Conc.</i> 4 366).
																		35 1585 Canons 1; 1593 orders 1597 Canons 1; Bacon <i>Considerations</i> .
																		36 1583 arts. 6. Cp. Usher <i>Reconstruction</i> (1910) for text of a series of forms of the following dates, 1537 (?), 1551 (2, cp. Strype <i>Crammer</i> 2 902), under Philip and Mary, 1559 (4, cp. a Strype <i>Ann.</i> 1 i 255 (inaccurate), b. Cardwell DA 1 240 ff., 263 ff.), 1566 (annexed to Advts., cp. Cardwell DA 1 330 f.), 1567, 1571, 1375 (3), 1575-6, 1579., 1583 (Whitgift's Three Arts. in Cardwell DA 1 468).
																		37-39 new.
																		40 1547 R. Injn. 31; 1559 R. Injn. 26 +.

No. of Canon	Royal Injns. of 1536	Royal Injns. of 1538	Bonner's Injns. of 1542	Other parallels under Henry VIII	Royal Injns. of 1547	Royal Arts. of 1549	Other parallels under Edw. VI	Parallels under Mary	Royal Injns. of 1559	Advertisements of 1566	Canons of 1571	Canons of 1585	Whitgift's Stat. of 1587	Whitgift's Arts. of 1591	Bancroft's Orders of 1595	Canons of 1597	Other parallels under Eliz.	NOTES AND REFERENCES.
41	36	38	42	H8 38	47	49	E6	M	59	66	71	85	87	91	95	97	El. 88	41 1536 R. Injn. 6; 1538 Lee's Injn. 13, Shaxton's Injn. 1; 1542 Bonner's Injn. 4; 1571 Canons 8; 1585 Canons 5; 1588 orders (Cardwell <i>DA</i> 2 16); 1597 Canons 2.
42									59		71						88	42 1559 R. Injn. 1; 1571 Canons 2 5 (substance); 1588.
43																	76	43 1576 Vis. arts. 4.
44																	76	44 1576 arts. 5.
45		38	42		47				59								86	45 1538 R. Injn. 6; 1542 Bonner 18; 1547 R. Injn. 2; 1559 R. Injn. 3; 1586 Orders 6.
46										66							75	46 1566 Advts. 7; 1575 arts. 10; 1586 orders 7 (alt).
47																97	01	47 1597 Canons 4 (altered).
48											71							48 1571 Canons 5 9; 1601 Commissioners' orders 5 (Wilkins' <i>Conc.</i> 4 363).
49										66	71							49 1566 Advts. 9 (part verbatim); 1571 Canons 6 1.
50		38			47				59									50 1538 R. Injn. 9; 1547 R. Injn. 10; 1559 R. Injn. 8.
51			42								71							51 1542 Bonner's Injn. 8, 19; 1571 Canons 2 6 (substance).
52											71							52 1571 Canons 5 10 (substance).
55									59									53-4 new.
56																	79	55 1559 R. Injn. (end), ct. 1547 R. Injn. end.
57						49												56 1579 Letter of Privy Council to Abp. of Cant. (Wilkins' <i>Conc.</i> 4 292); cp. Hist. MSS. Com. Hatfield House 7 452.
59			42			49		59									75	57 1549 arts. 13. 58 new.
62																		59 1537 Lee's Injn. 10; 1542 Bonner's Injn. 11; 1559 arts. 8; 1559 R. Injn. 44 (verbatim +); 1575 arts. 10; 1586 orders 4 (sense).
64																	97	60-1 new.
65																	93	62 1593 orders 2; 1597 canons 5.
67																	97	63 new.
70		38			47				59									64 1559 R. Injn. (end +).
73																		65 1597 Canons 8. 68 new.
74			42	37					59	66	71							67 1566 Advts. 19 (substance).
75	36		42	38	47				59									68-69 new.
77								57	59		71							70 1538 R. Injn. 12; 1547 R. Injn. 13, 30 (?); 1559 R. Injn. 10 +.
79			42	38	47				59		71							71-72 new.
80	36	38	42	37	47				59		71							73 1560 Parker's Vis arts. 15 (cp. and ct. 1559 R. arts. 51); 1573 Proclamation.
81																		74 1537 Lee's Injn. 13; Bonner's Injn. 12; 1559 R. Injn. 30 (supplying preface of Canon); 1566 Advts. 29-36 (supplying most of the substance); 1571 Canons 6 3; 1583 arts. 4.
82																		75 1536 R. Injn. 8; 1538 Voysey's Injn. 13; 1542 Bonner's Injn. 15; 1547 R. Injn. 8; 1559 R. Injn. 7 (verbatim +).
83																		76 new.
																		77 1557 Pole's arts. 41; 1559 R. Injn. 40 (nearly verb.); 1571 Canons 9 1 +.
																		78 new.
																		79 1538 Shaxton's arts. 10; 1542 Bonner's arts. 7; 1547 R. Injn. 34; 1559 R. Injn. 3 9; 1571 Canons 9 2 +.
																		80 1536 R. Injn. 7; 1538 R. Injn. 2, 3; 1547 R. Injn. 7; 1559 R. Injn. 6; 1571 Canons 5 3 (verb.); cp. 1537.
																		Latimer's arts. and 1542 Bonner's Injn. 3 (requiring <i>Bps. Book</i>) also cp. 1571 Canons 1 8, 2 1.
																		81 1561 Order 5 (cp. 1561 Resol. 5 in Frere VA I 3 60); 1563 Parker's arts. 5; 1566 Advts. 16; 1571 Canons 5 3.
																		82 1550 Ridley's arts. 5; 1551 Hooper's arts. 43; 1559 R. Injn. (end); 1565 Benthams Injn 1; 1566 Advts. 13, 14; cp. also for tables of X Comts., 1560 R. Order 3.
																		83 1547 R. Injn. 28; 1550 Ridley's arts. 60; 1559 R. Injn. 24 (alt.); 1560 Parker's arts. 2; etc.

																		NOTES AND REFERENCES.
No. of Canon	Royal Injns. of 1536	Royal Injns. of 1538	Bonner's Injns. of 1542	Other parallels under Henry VIII	Royal Injns. of 1547	Royal Arts. of 1549	Other parallels under Edw. VI	Parallels under Mary	Royal Injns. of 1559	Advertisements of 1566	Canons of 1571	Canons of 1585	Whitgift's Stat. of 1587	Whitgift's Arts. of 1591	Bancroft's Orders of 1595	Canons of 1597	Other parallels under Eliz.	
84	36		42	H8	47	49	E6	M	59	66	71	85	87	91	95	97	El.	84 1547 R. Injn. 29; 1559 R. Injn. 25, &c.
85											71							85 1571 Canons 5 2 (substance).
87											71							86 new.
88											71							87 1571 Canons 10 3.
89					47		51	54			71							88 1571 Canons 5 7.
																		89 1554 Bonner's arts. 63, cp. 1547 R. Injn. 13 and 1551 Hooper's arts. 18; 1556 Brooks' Injn. 27-34; 1571 Canons 5 1; &c.
90					47				59		71						61	90 1547 R. Injn. 24; 1559 R. Injn. 46+; 1561 R. Procl. (cp. reits. under 89); 1571 Canons 5 2, 8.
91							48	54									61	91 1548 R. Injn. for Doncaster 5; 1551 Hooper's arts. 22; 1554 Bonner's arts. 97; 1571 Grindal's arts. 39; and Injn. 46; 1561 Parkhurst's Interrog. 47-49; 1574 Cooper's arts. 6.
92																		92 1571 Canons 4.
93				34							71							93 cp. Lyndw. de Test.; 25 H. VIII c. 5.
94													87					94 1587 Whitgift's Statutes for the Eccles. Courts 1 1
95												85					83	95 1583 arts. 9; 1585 Canons 1 5, cp. Lyndw. 3 6.
96													87					96 1587 Whitgift's Stat. 1 3.
97													87					97 ib. 1 3.
99																		98 new.
100			42	37						66	71						63	99 1562 Parker's Table; 1566 Advt. 28; 1571 Canon 10 5, 6.
101			42														97	100 1537 R. Lee's arts. 9; 1542 Bonner's Injn. 5; 1593 orders 3; 1597 Canons 5 3.
102												85					oi	101 1542 Bonner's Injn. 6; 1601 Com. orders 6; Canon 6 2 above.
105																	97	102 1585 arts. 3; 1597 Canons 5.
106																		103-104 new.
107													87				97	105 1597 Canons 6+.
108																	97	106 1587 Whitgift's Stat. 5 2.
110	38			47				59									97	107 1597 Canons 6.
																		108 1597 Canons 6. 109 new.
																		110 1538 R. Injn. 11; 1547 R. Injn. 12; 1559 R. Injn. 9+.
																		111 Enforcement of Canon 18.
																		112 new.
114																	95	113 new.
																		114 1595 Bancroft's Orders 12 (Wilkins' 4 348).
116																	95	115 new.
																	oi	116 1598 Bancroft's Orders 5; 1601 Whitgift's Letter about Courts (Wilkins' Conc. 4 366).
117																	oi	117 1601 Whitgift's letter to Bps. (Wilkins' Conc. 4 363); 1601 Commissioners' Orders 4.
																	oi	118-120 new.
121																		121 1601 Com. Orders 3; 1601 Whitgift's Letter about Courts 3.
122																	oi	122 1603 agreed at Hampton Court Conf.
123																		123 1595 Bancroft's Orders 8
124																	95	124 ib. 8.
																	95	125-127 new.
128																		128 ib. 7 (part).
129													87					129 1587 Whitgift's Stat. 4 1.
130													87					130 ib 4 2.
																		131-132 new.
133													87					133 ib 4 7.
134													87				95	134 1573 Parker's Statutes for the Court of Arches 1 5, 2 4; 1587 Whitgift's Stat. 2, 4 6; 1598 Bancroft's Orders 6.
																		135 new.
136																	93	136 1593 Orders 7.
																		137 new.
138																	95	138 1595 Bancroft's Orders 17, 18; 1601 Whitgift's Letter about Courts 5.
																		139-141 new.
	3	5	12	7	14	4	5	5	25	14	24	6	8	8	8	11		

CANTICLE.—The word C. is derived from *canticulum*, but it is generally used as the equivalent of *canticum* (= *ᾠδή*).

1. Name. used in the Vulg. of Eph. 5 19 (cp. Col. 3 16), "canticis spiritualibus." It is defined by Jerome, Augustine, Basil and Chrysostom as that which is sung unaccompanied, in contrast with the *psalm* which is sung to an instrumental accompaniment; but Augustine himself acknowledges the inadequacy of the definition. Liturgically, the word is confined to sacred songs or prs., other than Pss., taken from the Bible, and used in the daily offices; this restricted use will be observed in the present article.

It is probable that passages from the OT, other than Pss., were used liturgically by the Jews before the Christian era. Our Lord's language about "living water" (John

2. Historical *Uss.* 7 38) seems to allude to the daily use of Isaiah 12 (which afterwards became one of the chief Cs. of the Ch.) during the feast of Tabernacles. There is a similar possible allusion in Rev. 15 3, where the redeemed, *standing on the sea of glass*, "sing the song of Moses the servant of God"; for Exodus 15, the song of the redeemed Israel on the shores the Red Sea, became the first C. on the Ch.'s list, the second (Deut. 32) being of undoubted Jewish use as a Sabbath hymn. And Philo's references to Jewish hymnody (esp. *De Vit. Cont.*, § 10, "ἀρχαίων τινα" ὅμιλον "τῶν πάλαι ποιητῶν") would cover such a use, which would readily account for its adoption by Christianity.

The chief Cs. of the Ch., used in both East and West, were the two songs of Moses (Ex. 15 and Deut. 32), that of Hannah (1 Sam. 2), the prs. of Habakkuk (c. 3), Isaiah (c. 12), Jonah (c. 2), and the Three Children (Dan. 3 LXX), the song of the Three Children (Dan. 3 LXX); and from the NT the *Magnificat* and *Benedictus*; to these were usually added the dirge of Hezekiah (Isaiah 38), the song of Zion (Isaiah 26), and the *Nunc Dimittis*. These, with two additions, form the collection added to the Pss. in Cod. A (5th cent.). Verecundus (6th cent.) refers to a similar collection used in Africa, remarking that its contents were not everywhere the same, and adds that it was ascribed to Ezra, who added it to the book of the Psalms.

The Roman Ch. confines itself (apart from the NT) to seven OT. Cs., one being used each day of the week at LAUDS. This arrangement seems to be an innovation, for the Eastern Church (as Nicetas witnesses, *de Psalm. bono*, c. 3), the Ambrosian use, and the Churches of Gaul and Ireland (*Bangor Antiphonary*) employed two or three Cs. at each service. Under the influence of this custom, the Eastern Church admitted a larger number of OT passages to its collection. In the same way St. Benedict, keeping to the Roman practice for Lauds, ordered three Cs., chosen by the abbot from the prophets, to be sung at the third NOCTURN on Sundays, which led to the formation at an early date of a list of thirty-six OT passages. The Mozarabic liturgy, which employed six Cs. for the night offices, was even richer, a list of eighty-four passages (including five from the NT), which were used at different seasons, having been compiled from different MSS.

The name C. occurs in the PB (apart from its use in the Calendar to describe the Song of Solomon) once only, being correctly applied to the BENEDICTE. It would be applicable

also to the MAGNIFICAT and NUNC DIMITTIS, which are, however, described by their proper names, and to the BENEDICTUS.

2. PB Use. which is loosely termed a *hymn*, a title correctly applied to the TE DEUM. The VENITE, *Jubilate*, *Cantate* and *Deus misereatur* are rightly described as Psalms.

(Cabrol, *DAC*, art. *Cantiques*; Bäumler, *Geschichte des Breviers*; *DCA*, art. *Canticle*.)—D2.

M. LINTON SMITH.

CANTOR.—A technical name for those chosen to chant the Verses in responsories, antiphons, graduals, proses, and litanies.—Q1.

JAMES BADEN POWELL.

CAP.—Canons 18 and 74 of 1604, whilst directing that "no man shall cover his head in the church or chapel in the time of Divine Service, except he have some infirmity, in which case let him wear a night-cap or coif (*pileolo aut rica*)," require as part of the outdoor habit of the clergy the wearing of "square caps" (*pileis quadratis*). The square C. referred to in canon 74 has undergone several modifications and developments in regard to shape; from the comely form depicted in the portraits of Bp. Fox and Abp. Cranmer (National Gallery), it was during the 17th cent. developed into the shape shown in Vandyke's portrait of Abp. Laud and in the portraits of the Caroline divines with which we are familiar. In this form the square C. was of limp unstiffened material, and it was adorned with a tuft placed on the centre of the top of the C. This Caroline shape finally became the well-known college-cap or "mortar-board" of the present day, composed of a soft skull C., fixed to a stiffened square from which depends a tassel. This present form dates from about the middle of the 18th cent., though the tuft had not then given way to the tassel. The square C. appears to have been evolved by slow degrees from the hood, which for centuries had been worn upon the head and shoulders. There is no authority whatever for discarding the English square C., as the outdoor headgear of the clergy and others, in favour of any foreign variety, such as the modern Italian biretta. (See BIRETTA, also Robinson, *The Pileus Quadratus*, *St. Paul's Eccles. Soc. Trans.* 51 ff.)—R3.

V. STALEY.

CARNIVAL.—See LENT, § 3.

CAROL.—As a substantive, the word is used of any joyful song, especially of those intended to be sung at Christmas or Easter.

1. The Name. tide. As a verb, it is used in a less special sense, of joyful and often spontaneous singing, without special reference to religious festivals. The derivation seems rather uncertain; it is difficult to trace it back further than the old French form *carole*. An ultimate derivation from the Greek *chorus* has been suggested (see the *New Eng. Dict.*, s.v.). Until the end of the 15th cent. the idea of a ring-dance with or without vocal accompaniment was usually conveyed by the word, which seems to have acquired its special signification about 1500 or earlier, as the Privy Purse Expenses of Elizabeth of York (1502) contain an entry "for setting of a carrolle upon Christmas Day," and Wynkyn de Worde used *Christmas Carolles* as the title of a book in 1521. (It is worth while

mentioning that the thirteen "*English Carols of the Fifteenth Century*," edited by the present writer in 1891, though they are really Cs., are not so called in the MS. roll from which they were taken.) In ordinary usage the name C. describes the popular hymns in celebration of the Nativity, the primary intention of which was certainly extra-ecclesiastical.

The music of the Church up to the time of the Reformation was almost entirely without

2. History of the Carol.

marked rhythm of any kind, and the element of rhythm was confined to dances or to secular songs of very primitive construction. The single exception to the rule was the C., which combined a very distinct musical rhythm with words of a more or less definitely religious character. The rhythmic song in honour of Christmas goes back very much further than the name C. as a special term for it. The famous *Prose de l'Âne* which was sung at Beauvais and Sens as early as the 12th cent. (see *Noël* in *Grove's Dict.*) was connected, not with the Nativity, but with the Flight into Egypt, and was sung on the Festival of the Circumcision. A C. said to exist in a MS. of the 13th cent. is given by Joshua Sylvester in his *Garland of Christmas Carols*, 1861, but no clue is given to its identification further than the statement that the MS. is on a leaf in the middle of one of the MSS. in the British Museum! Of the 15th cent. Cs. already referred to, nine out of thirteen are in honour of the Blessed Virgin and in celebration of Christmas, one is in honour of St. Stephen, one in honour of St. John the Evangelist, one in celebration of the victory of Agincourt, while one, "Abyde, I hope it be the best," points a perfectly general moral. The proportion of these numbers is some slight indication of the great preponderance of Christmas Cs. over other kinds, and the French word *Noël*, or our own *Nowell*, would seem to be a more appropriate name for the whole class of compositions than the word C. which had another significance in earlier times, as has been already pointed out. The *Noël* was early turned into an elaborate art-form, and was employed with great skill by such men as Nanini and Marenzio in Italy, Sweelinck in the Netherlands, and our own William Byrd and Martin Peerson (whose "Upon my lap my Sovereign sits" is one of the most lovely Christmas motets in existence). But the C., strictly speaking, is far more simple and "popular" in style than most of these motets which have *Noël* for a refrain. The German C. *In dulci jubilo*, with its alternate lines of Latin and German, is a typical specimen and one of the finest. The date of the Oxford "Boar's Head C."—*Caput apri deifero*—is quite uncertain, but we know that it was first printed by Wynkyn de Worde in his collection of *Christmas Carolles*, 1521.

At some time between 1546 and 1552 a volume of seven Cs. was printed by Richard Kele, and in 1661 appeared *New Carols for the Merry Time of Christmas*. One of our most representative Cs., "God

rest you merrie gentlemen," appears not to have been printed until it came out in Hone's *Political Christmas Carol*, about 1820. In 1822

the same writer published, in *Ancient Mysteries Described*, a list of 89 Cs. In the same year came out Davies Gilbert's *Some Ancient Christmas Carols*, and in 1833 William Sandys published an important collection of *Christmas Carols, Ancient and Modern*. The Rev. T. Helmore's *Carols for Christmastide* appeared in 1853.

Since that time many collections have been issued, as well as a crowd of newly-composed Cs., the best

4. Modern Carols.

of which sometimes approach within measurable distance of the Cs. of the past. The necessary simplicity of the best examples of the older Cs. has attracted those composers whose technical skill is not on a level with their anxiety to obtain a popular success, and the average modern C. has few points in which it surpasses the average "ballad" of the present day. It is significant that hardly one of these modern Cs., although every Christmas season sees them turned out in great numbers, has obtained lasting or general popularity.¹—G2.

J. A. FULLER-MAITLAND.

CARPET.—From very early times it has been customary for the Holy Table to stand always covered with a decent C., in addition to the "fair linen cloth" spread on it for the celebration of HC. According to St. Chrysostom (*Hom. in Matt.* 50 3) this C. was sometimes of silk ornamented with gold, and a purple one at Apamea in Syria is mentioned in a letter addressed to a Council of Constantinople in 536. In one of the earliest pictures of a Holy Table now existing (a 7th cent. mosaic in the ch. of S. Apollinare in Classe at Ravenna) it is entirely covered with a cloth having a symbol or design worked in front, which cannot therefore be merely the "fair linen cloth." The custom of having this C. is still the rule in both East and West, there being, we believe, no authority for the bare altars sometimes seen in Western churches. In the mediæval Eng. Ch. such Cs. were always used (except when the altars were stripped for the Good Friday services), as may be seen from MS. representations of them (*e.g.*, the two reproduced on p. 113 of *Some Principles and Services of the English PB*, edited by Dr. Wickham Legg). No change was made in this respect at the Reformation (except that the stripping of the altars was discontinued), and canon 82 of 1604 orders the use of "a carpet of silk or other decent stuff." The object intended is clearly reverence for the Holy Table, and the innovation of leaving it bare, introduced into this country in recent years, disregards this, as well as the custom of the Ch. Catholic and the express orders of the Ch. of England. In the illustration mentioned above, the sides, as well as the front, of the altars are covered (so also in the mosaic at Ravenna), and this is plainly the

¹ Besides the Cs. mentioned above, the following may be considered as thoroughly representative of the best kind of C. in existence: "The First Nowell," "Good King Wenceslaus," "The Seven Joys of Mary" (these three are easy Cs.); "In dulci jubilo" (arranged by R. L. de Pearall), and Sweelinck's "Hodie Christus natus est" (these two are suitable for more elaborately trained choirs; both are provided with English words).

meaning of the canon. When the covering of the front is separate from that of the sides it is commonly called a *Frontal*, and the narrow detached strip at the top is the *Frontlet*. (See *DCA*, art. *Altar-Cloths*.)—R3.

J. W. TYRER.

CARPETING.—C was introduced into Europe from the East, where it is used rather for sitting than for walking upon, hence the pile surface of the Turkish, Persian and Indian varieties. These are, however, much more durable than the European kinds, although the latter were invented especially for foot-wear. The best of all C. for wear, next to the Eastern, is the Axminster, made on the same principle as the Turkish, and cheaper (chenille for weft, the projecting threads forming the pile). A still cheaper substitute for C. is felt or matting. C. may be laid in the *SACRARIUM*; a strip should be placed in front of the rails for the use of communicants, two mats where the assistants kneel in the *Sacrarium*, and a long strip on the altar-step where the celebrant stands. Wherever, or for whatever purpose, C. is employed, two things should be borne in mind: (a) it should be chosen carefully and under good advice, so that its colouring may be in harmony with the surroundings (tiles, walls, furniture, curtains, etc.); (b) although it may to a certain extent neutralise the chilliness of stone or tiles, it always has the effect of deadening the sound of the voice of him who stands on it, as curtains lessen the resonance of a building. For this reason C. should not be laid in the pulpit, nor before the lectern.—R4.

G. VALE OWEN.

CASSOCK.—The ordinary under-robe worn by the Clergy, and generally used as an outdoor dress by the Clergy of the Church of England until the beginning of the 19th century. It is a long robe reaching to the ankle, with an upright collar, and in this country is usually made of black cloth. The English form of C. is double-breasted without buttons save at the shoulder, and is kept in position by a band, leathern-belt, or girdle. In the Church of Rome the colour of the C. varies according to the dignity of the wearer, and in the Church of England the bishops occasionally wear Cs. of purple. As an outdoor dress it generally fell into disuse in the 19th cent., although it still survives in the "bishop's apron," really a short C., and the present clerical coat is merely a C. with the skirts shortened. The 74th canon of 1604 required that the benefited clergy should not go out in public "in their doublet and hose without coats or Cassocks."

The C. is in no sense a purely Romish garb. Indeed the Roman clergy in this country are forbidden by English law to wear the C. in the street; this not from any antipathy to the C. but to prevent them from being mistaken for the clergy of the Church of England.

The use of the C. is not confined to the clergy, but is permitted by custom to choristers, ministers at the altar, and others.—R3.

J. O. COOP.

☞ **CASUIST.**—See DISCRETE AND LEARNED MINISTER.

CASUISTRY.—C. may be defined as the

systematic and methodical application of general ethical principles to particular cases of conduct.

Hence it is in itself an entirely neutral term, inviting neither blame nor commendation. The deserts of

any given system must be determined according to the truth or falsity of the principles on which it rests, and the trustworthiness or disingenuousness of the method of their application.

The dangerous corruptions to which C. is liable may be illustrated from the rebukes administered by our Lord to the Scribes and Pharisees (Matt. 23 23). These

blind guides exhibited an anxious scrupulosity about trifles, combined with a dull insensibility to

the true spirit of the law which they professed to teach (Mark 7 8-13). The Christian Church from the first repudiated the accumulated mass of burdensome tradition. But that the fault lay not with C. in itself but with its perversion and abuse is evident. Of all the Apostles St. Paul was the most vehement opponent of the old system. Yet it is he who in his answers to the questions of the Church at Corinth gives the clearest biblical example of a true C. purified and ennobled by the spirit of the new faith (1 Cor. chap. 7 ff.). To the case of marriage under certain circumstances and to the case of participation in meats offered to idols he applies the general principles of loyalty to Christ and of obedience to the law of charity. In the writings of the Christian Fathers appear many similar attempts to discover the right line of Christian conduct in special cases. But though treatises were written with reference to specific Christian obligations and the proper method of their observance in detail, as, e.g., by Tertullian, Cyprian and Ambrose, yet many centuries passed before anything like a system of Christian C. came into existence. The impulse towards the formation of a methodical arrangement of rules of Christian behaviour was given by the gradual development of the penitential discipline of the Church. In order that a certain degree of regularity might be secured in the imposition of penances, the decrees of synods and ecclesiastical authorities on these matters began to be collected and codified. Of this process the result is seen in such a work as the *Penitential* bearing the name of Archbishop Theodore, which fixes the length and severity of the penances suitable for various classes of sins (cp. Haddan & Stubbs, *Councils and Eccles. Documents*, vol. 3). The effort after exact arrangement by which scholastic philosophy set such store contributed during the Middle Ages to the development of C., and a further stage of the process was reached when definite collections of cases of conscience began to be compiled. About the year 1235 Raymund of Pennaforte produced a book, *Summa de Paenitentia et Matrimonio*, intended to assist the priest in the Confessional. The example thus set was widely followed. Works of a similar character or commentaries on the same became

common, and continued to be issued up to the time of the Reformation.

That great upheaval affected the development of C. both within and without the Roman Communion. The Jesuits, in their task of inspiring and directing the movement of the Counter-Reformation, adopted as one of their most effective instruments the exercise of influence through the confessional. A sinister result ensued. In too many cases the Jesuit, thinking to make things easy for the penitent, admitted into his practice as confessor a lamentable laxity. C. became in part degraded into the art of juggling with the moral sense and of providing by means of convenient excuses a licence for self-indulgence and a way of escape from the reproaches of conscience. Thus the very foundations of morality were undermined. No wonder that the whole system became the object of the righteous indignation of the moralist and the butt of the satirist. Often as the theme has been handled, it has never been treated with greater warmth of indignant contempt or with more caustic wit than by Pascal in the *Provincial Letters*. That work is the classical exposure of the dishonesty and hypocrisy of spurious Casuistry.

In the countries which adopted the Reformation eager partisans were influenced by a violent reaction against C. as a whole (cp. Calvin's *Institutes* 4 10). The Church of England however, in this matter as in others, seems to have desired to pursue a middle course. It is clearly in accordance with her mind, as expressed in the language of the PB, that her members, if they find themselves perplexed in conscience, may appeal to their parish priest for expert advice. When giving warning for the Celebration of HC the minister is required to invite anyone who cannot quiet his own conscience to come to him "or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution together with ghostly counsel and advice." With the invitation to Conf. we are not here concerned; but we may be sure that the man who thus in virtue of his office proffers advice is under the strictest obligation to fit himself for the difficult task of giving it. That the duty was recognised at any rate in some quarters there is evidence to show. One of the earliest writers on C. after the breach with Rome was the Cambridge Professor, William Perkins (1558-1602), a Puritan divine, who in Fuller's words "first humbled the towering speculations of philosophers into practice and morality." George Herbert declares a knowledge of C. to be one of the necessary accomplishments of his Country Parson: "He greatly esteems also of cases of conscience wherein he is much versed" (*Priest to the Temple* 5). Spiritual counsel is of little use unless

it can be shown to be deduced from the first principles of the Christian life, and be accurately and closely adapted to the circumstances of the consultant. In order that it may be so the adviser must be equipped not only with adequate knowledge but also with the skill to use it. Tact, sympathy and spirituality of mind count for far more than mere acquaintance with theory and precedent.

The Church of England indicates the nature of the help to be given by insisting that it shall be counsel and advice rather than absolute direction. This point is of great importance. It is not the function of the minister, however proficient in C., to relieve the man with an unquiet conscience from the necessity of himself coming to a decision. To weaken the sense of individual responsibility in any way would be to hinder rather than to promote the spiritual development of the consultant. C., as it is sanctioned by the Church of England, is not the art of providing a ready-made answer to any difficulty of conscience, but the acquired skill to remove obscurities and perplexities and thus to set the moral issue in its naked clearness before a mind hitherto confused and distressed.

It is questionable whether books of C. can afford the conscience much help in the delicate task of discriminating between right and wrong. Hesitation as to the practical value of the discussion on paper of more or less imaginary cases will account for the scanty production of books of this kind by members of the Church of England. Among the works specifically devoted to the consideration of cases of conscience the following deserve mention: William Perkins, *Whole Treatise of the Cases of Conscience*, 1606; William Ames, *De Conscientia, ejus Jure et Casibus*, 1632; Bp. Hall, *Resolutions and Decisions of Diverse Practical Cases of Conscience*, 1649; Bp. Jeremy Taylor, *Ductor Dubitantium*, 1660; R. Baxter, *A Christian Directory or a Sum of Practical Theology and Cases of Conscience*, 1675. Of these books the most influential has probably been that of Bp. Jeremy Taylor. His preface contains certain observations which serve admirably to illustrate the peculiar character of Anglican C., in particular its reluctance to cite mere external authority such as decisions of doctors or even decrees of councils and synods, its endeavour to find Biblical ground for its conclusions, and its confident appeal to right reason. Literature of this kind has, however, fallen out of fashion. The practical bearing of the Christian religion upon conduct is now considered in treatises on Christian Ethics in general rather than illustrated by means of investigation into particular cases. The new method has advantages over the old. For in Ethics principles can be more thoroughly handled and their mutual connections more systematically set forth. Nevertheless, since principles apart from their application remain

2. Degradation of Casuistry

5. The Church of England View of Casuistry.

4. History of Casuistry in the Church of England.

6. Works on Casuistry and Modern Ideas.

barren and unfruitful, there is truth in the assertion that "C. is the goal of Ethics."—*pe.*
G. C. JOYCE.

CATECHISING.—Catechising is instruction by means of question and answer; and is usually confined to such instruction in the principles of the Christian religion.

1. History of Catechising. Among the Jews it was regularly practised, and is enjoined by such passages as Deut. 6 7. A person was appointed for this purpose in every town, and at the age of thirteen children were brought to the Temple and publicly examined. It may have been with the intention of fulfilling this custom that our Lord presented himself to the doctors in the Temple, as narrated by St. Luke (Luke 2 46). It was only natural that C. should pass from the Jewish into the Christian Church. We find the word *κατηχησις* used several times in the NT (Luke 1 4, Rom. 2 18, Gal. 6 6, etc.). In the Primitive Church an officer was appointed in each place to instruct the Catechumens. (See CATECHUMEN and CATECHIST.)

Though C. was enjoined in mediæval times, e.g., in the *Sarum Manual*: "Si infans sit, compatribus et commatribus injungatur ut doceant infantem *Pater Noster* et *Ave Maria* et *Credo in Deum*, vel doceri faciant"; yet this injunction seems to have been widely neglected, and great ignorance of even the simplest truths of the Christian religion was widely prevalent. The Injunctions of 1536 and 1538 enjoined upon the clergy to see that the young of their parishes were taught to say the *Credo*, the *Pater Noster* and the *Ten Commandments* in English, and in their sermons they were to recite the same little by little till the whole was learned.

In the PB of 1549 the CATECHISM was inserted, and the following rubric marks a decided advance in the duty of C.: "The curate of every parish once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before Evensong, openly in the church instruct and examine so many children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters and dames, shall cause their children, servants and prentices (which are not yet confirmed) to come to the church at the day appointed, and obediently hear and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn." This rubric, with some verbal alterations, still remains in our present PB, except that the C. is now ordered to take place after the second Lesson at EP every Sunday and holy-day. Canon 59 is to the same effect.

In the latter part of the 17th cent. the Bps. made great efforts to revive the practice of C., which during the troublous times of the Civil War had fallen into disuse. Burnet, Tenison, Ken, Beveridge and Patrick, among others, insisted upon this duty. But there was great difficulty in carrying it out, partly on account of the popular taste of many for sermons rather than for C., and partly on account of the

lukewarmness of parents who would not trouble to send their children. "As to Catechising," writes Bishop Stillingfleet, "it would be very well to have a warm injunction about it: but what if people will not send their children?" But, as we get further from the date of the Restoration, a distinct improvement is manifest. In 1704 Bp. Beveridge, writing to the clergy of St. Asaph to urge C., adds, "Not as if I thought this duty had been neglected among you: for I have heard to my great comfort that it is generally practised throughout the diocese every Lord's Day." Samuel Wesley required his curate to catechise every Sunday as a matter of course, and C. in Lent became a common custom (see Abbey and Overton, *Life in the English Church, 1660-1704*). In the 18th cent. the practice fell into general disuse, notwithstanding the efforts of individuals here and there to preserve it. The plurality of livings which had now become common was a fruitful cause of this neglect. Mention, however, should be made of the work of Bishop Wilson, who succeeded in making C. a recognised practice in the Isle of Man, and himself compiled the *Manx Catechism*. The spread of Sunday Schools also tended to discourage C., as it was felt that the children received religious instruction through their means. In the latter half of the 19th cent. there was a distinct revival of C., though many clergy prefer a children's service with short address. (For the introduction of what is known as the method of St. Sulpice, see CATECHISM, THE SYSTEM.)

Though the altered circumstances of our day make it difficult, if not impossible, to carry out the rubric and canon literally, yet

3. Catechising a Duty. there surely should be a loyal endeavour to comply with their spirit and see that the children of the Church are duly instructed in the truths of our holy religion. Some points may be briefly noted. (i) The instruction should be catechetical. A sermon or address has its value, but it is not such a valuable mode of instruction as Catechising. There can be no true teaching without co-operation between teacher and scholar. (ii) The catechist should, preferably, be one of the parish clergy. The value of personal contact can hardly be exaggerated. (iii) There is no place so good as the church. The atmosphere helps to raise the C. to a high level.

To put the questions in the Church Cat. and to hear the answers correctly given does not satisfy the idea of Catechising. The

4. Method of Catechising. Catechist should take a small part of the Cat. and put searching questions upon it from different points of view, till he is satisfied that the children have thoroughly grasped its meaning. A few hints upon these questions may not be out of place. (i) The question should be perfectly clear. There should be no doubt as to its meaning. (ii) It should be terse and not accompanied by unnecessary additions (e.g., "Can anyone tell me?"). (iii) It should not merely demand the answer *yes* or *no*, as children can generally deduce from the tone of the questioner's voice which of these he requires. (iv) Questions should follow each other in logical sequence, each answer suggesting naturally the next question (e.g., the questions on the Sacraments in the Church Cat.).

¹ Hastings Rashdall, *Theory of Good and Evil* 2 418.

Only a certain number of children—and they of about the same age—should be catechised each Sunday. It is impossible to deal effectively with too large a number. The children should not be allowed to answer all together but individually.

Lastly, a hope may be expressed that the clergy themselves should obtain some instruction in the art of questioning and class management, without which they can hardly hope to carry on this important work efficiently.—K6.

MORLEY STEVENSON.

CATECHISM, REVISION OF THE.—Though not expressly named in the Royal Letters of Business, the Catechism cannot be left out in a comprehensive treatment of PB Revision. In the art.

1. The Catechism.

CATECHISM (THE CHURCH) its doctrinal and ethical value is sufficiently indicated. It is not, therefore, for correction of erroneous doctrine or faulty morals that revision is here recommended, but in the interests of its practical use. At present, partly from inherent defects, and partly from the altered usage of language since it was made, the Catechism is found in practice to be seriously inadequate for modern needs. It is not satisfactory either as an educational instrument, or as a means of spiritual enlightenment and training. It is neither as clear, as simple, or as edifying, as it ought to be. While the Ch. had her children under her exclusive charge, and competitive schools and subjects had not to be considered, the need for revision might be put on one side. But every year an improved educational method is transforming more and more completely all branches of instruction, and the teaching of distinctive religious formularies is being increasingly left to lay and clerical workers, untrained in the art of teaching. At this juncture, therefore, it is urgently necessary that Ch. pastors and teachers shall no longer be hindered, in communicating to the young a knowledge of the "things which a Christian should know and believe to his soul's health," by any unnecessary defectiveness of *form* in the authorised summary of fundamentals. As it is, the Ch. Catechism is blocked in use with what to children and uneducated persons, are grave grammatical obscurities; several portions of it are long aggregates of slenderly connected clauses which overtax both intelligence and memory; and the phrasing is often too technical to be edifying.

The difficulties in the way of religious thought and practice are so inevitably serious, that it is most important to make the mere *mental* part of the study of religion as little of a barrier as possible, so that all the powers of the soul may be free to grapple with the real issues. Other pieces of Tudor prose could be readily found, on which the sharper children might practise their wits. A Catechism to be learnt by every child should contain no single obscurity or ambiguity due to the forms of expression. It must in no part be merely childish, for it is to be the enduring foundation of the whole life and character. But its wording should be so simple and clear that none of it should be *mere* words to any

average thoughtful child. All of it should already help the child, and so lodge in his mind as true and good, that he may, as he grows, fit into this mould all after-discoveries of truth and goodness.

The clergy do not find it easy to be fair judges in this matter. Their own educational advantages, their special theological training, their long familiarity with the wording, and their deep love of the truths and principles so admirably set forth in the Ch. Catechism, all conspire to blind them to the oftentimes faulty structure and phrasing which hinder it from helping others. Let them, however, take the opinion of their Sunday School teachers, or recall the feeling of almost despair that must sometimes have beset them on fathoming the ignorance and misunderstanding of the duller candidates for Confirmation, let them try to estimate what proportion of the time, spent by themselves or skilled teachers over the Catechism-lessons in the Day School or elsewhere, was really occupied with religion, and how much with English vocabulary and grammar, explaining obscure connections, supplying gaps, and analysing paragraphs—and they will perhaps extend a measure of indulgence to an attempt which is likely to seem sacrilegious to some and Quixotic to others.¹

The arrangement here printed is put forward purely as a crystallisation of the suggestions and criticisms of many, and as illustrating the *kind* of changes that need making, and the ways in which the alterations may be effected. A few refs. are added to the PB sources from which some of the new words are derived, but the alterations will for the most part explain themselves. The text has been printed in full, so that the amount and effect of changes suggested may be clearly perceived, but, in order not to over-encumber it, refs. have not been added to the voluminous literature out of which the various alterations have been consciously or unconsciously drawn. Even if revision be delayed, the form given below may be found suggestive for unofficial use. The bulk of the formulary is slightly increased, but it is believed that the breaking up of the longer answers, the omission of certain clauses, and the fuller linking of question and answer will more than make up to learners for the added length. Much care has been taken in regard to the general teaching in Part I (which should be the foundation of the whole), to bring out the intimate and vital connection of it all with the learners' baptism as an epoch-marking religious event, and to bring home the real religious meaning and value in the present of the Sacrament of regeneration. It is inevitable that some of the alterations must at first seem to be wanton changes of sense or wording, and some to be destructive of the rhythm. But no change has been made without long consideration, and the reasons will on second thought perhaps gather weight, while the effect upon the rhythm may be usefully tested by taking the judgment of someone unfamiliar with the Ch. Catechism. It should, moreover, be recollected that the imaginary jury, by reference to whose verdict a Cat. must be tested, is not the small minority of highly educated people who love the form they know, and even enjoy the intellectual exercise of explaining it.

¹ The writer is encouraged by remembering the kindly approval which Bp. Stubbs of Oxford expressed of an earlier attempt of his to make the Catechism more simple and edifying.

but the coming generation of children whose secular curriculum is making heavier demands on time each year, and the untrained average parents and teachers who want something which, instead of needing continuous skilled explanation, shall *explain itself*, and which, instead of being badly and reluctantly learnt by rote, shall be well and easily recited because its meaning and value are clear.

A Catechism, that is to say, An instruction in the principal things which a Christian ought to know and believe to his soul's health,¹ to be learned by every person before he be brought to the Bp. to be confirmed by him.

Part I.—THE GENERAL TEACHING: Our Christian Calling.

Q. 1. What is your Christian Name?—A. (Each should give his full Christian Name.)

Q. 2. Who gave you this Name?—A. My Godparents named me at my Baptism.

Q. 3. What did God call you in your Baptism to be?—A. In my Baptism I was made a member of Christ, the child of God, and a partaker of the Kingdom of heaven.

Q. 4. What did your Godparents do for you at your Baptism?—A. They promised three things in my name.

Q. 5. What was the first thing you promised by them?—A. They promised, first, that I should renounce the devil, with all hatred, pride, and deceit; the vainglory and greed of the godless world; and all the sinful desires of the flesh.

Q. 6. What does this promise of renunciation (or renouncing) mean?—A. It means that I must refuse to follow or be led by the devil, the world, and the flesh,² and must fight manfully against³ all that is evil.

Q. 7. What was the second thing you promised by your Godparents?—A. They promised, secondly, that I should believe all the Articles of the Christian Faith.

Q. 8. What does this promise of Faith mean?—A. It means that I should believe in the great and good God as my Father, my Saviour, and my Guide.⁴

Q. 9. What was the third thing you promised by your Godparents?—A. They promised, thirdly, that I should obey God's holy commandments, and walk in his ways every day of my life.

Q. 10. What does this promise of Obedience mean?

¹ Cp. Exh.⁴ in Bapt.¹

² The inclusive term avoids the awkwardness in the PB text as said either by a boy or girl.

³ Cp. "Name this child" in Bapt.¹

⁴ Cp. A. 13 below.

⁵ Cp. last Pr. in Bapt.¹

⁶ Cp. A. 35 below.

⁷ Two pitfalls are avoided by adopting the very words of the first question to Sponsors: (1) the fallacy that "renounce" means to "give up," whereas innocent children from good homes cannot without unreality or over-subtlety profess to "give up" evil that they have never made their own; (2) the ambiguity arising from the alternative meanings, good or bad, of "world" and "flesh." The Christian does not without qualification "fight against" world or flesh, and he cannot strictly "give up" either. He must live in the world, and his spirit must act through the flesh all his life. But he must not let either world or flesh dictate to spirit or usurp God's throne. He must refuse to be led by the world, but he must seek to leaven and convert it. He must control the flesh as an indispensable servant, not erect it into a bad master.

⁸ Cp. words of Reception in Bapt.¹

⁹ Cp. v. 12 of *Veni Creator* in Ord.³, and for 'great and good God' cp. Bp. Ken's *Exposition*.

—A. It means that I must always do what is right in the sight of God.¹⁰

Q. 11. Do you not think that you ought to believe and do as you promised by your Godparents?—A. Yes, verily.

Q. 12. Are you ready so to do?—A. By God's help I will believe and do, as they have promised for me.

Q. 13. What is the state of God's faithful and obedient children?—A. They are safe under his care and guidance, and I heartily thank our heavenly Father that he hath called me to this state of salvation through Jesus Christ our Saviour.

Q. 14. How do you hope to continue in this state?—A. I pray unto God to give me his grace, that I may continue in the same safe and happy state unto my life's end.

Part II.—THE CREED: Our Belief.

Q. 15. Can you repeat the Articles of your Belief?—A.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: 1

AND in Jesus Christ his only Son our Lord, 2
Who was conceived by the Holy Ghost, Born of the Virgin Mary, 3
Suffered under Pontius Pilate, Was crucified, dead, and buried, 4
He went down¹¹ into the world below; The third day he rose again from the dead, 5
He ascended into heaven, and sitteth at the right hand of God the Father Almighty; 6
From thence he shall come, to judge the living and the dead. 7

I BELIEVE in the Holy Ghost; 8
The holy Catholick Church; The Communion of Saints; 9
The Forgiveness of sins; 10
The Resurrection of the Body; 11
And the Life everlasting. Amen. 12

Q. 16. Can you tell me shortly what you mean when you say this Creed?—A. I mean that I believe in One God,¹³ the Father, the Son, and the Holy Ghost, in whose Name I was baptised.¹⁴

Q. 17. Can you now tell me more fully what you learn in these Articles of your Belief?—A. First, I learn to believe in the Almighty and Merciful Father, who has made me and all the world; Secondly, in the Everlasting Son of the Father,¹⁵

¹⁰ Cp. 3rd Coll. at MP.

¹¹ The text is oddly inconsistent, fluctuating between "you" and "thou." It would appear desirable to keep the more familiar and intelligible "you" throughout.

¹² Cp. Creed in Bapt.¹

¹³ A term which is uncoloured by narrowing or incongruous associations, and which at the same time sufficiently explains itself. It is adopted in the RV of the Ath. Cr.

¹⁴ "At" is the clearest word, and so should be substituted for "on" in MP. In any case both forms should agree.

¹⁵ Cp. Nicene Creed. The risk of tritheistic error is not slight, with the present text.

¹⁶ Cp. A. 3. It seems very needful that the relation of the Creed and the promise of Faith to the Baptismal formula should be explicitly taught at this point.

¹⁷ Cp. Gen. Conf. and many other prs. It seems desirable to substitute for terms, which, without Trinitarian definitions unsuitable at this stage, are apt to leave in the mind an indelible impression of tritheism, other terms, richer and more helpful in suggestion, and associating the Cat. with the devotional atmosphere of worship.

¹⁸ Cp. Te Deum.

who has redeemed me and all mankind; Thirdly, in the ¹⁹Holy Ghost the Comforter, ¹⁹who sanctifies me, and ¹⁹all God's faithful people. ¹⁹

Part III.—THE TEN COMMANDMENTS: Our Duty.

Q. 18. You said that your Godparents promised for you, that you should obey God's commandments. How many are they?—A. Ten.

Q. 19. What do you chiefly learn from the first our commandments?—A. I learn my duty towards God.

Q. 20. Can you repeat them in order, with the points of duty which they teach?—A.

I. Thou shalt have none other gods but me.

My first duty is to believe in God, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength.

II. Thou shalt not make to thyself any image or outward form, to worship or to trust in it.²⁰

My second duty is to worship God with body and soul, to give him thanks and praise, to put my whole trust in him, and to call upon him in prayer.

III. Thou shalt not take the Name of God in vain.²⁰

My third duty is to honour God's holy Name and his Word, and to order myself reverently in his House.

IV. Remember that thou keep holy the Lord's Day. Six days shalt thou labour and do all that thou hast to do.²⁰

My fourth duty is to serve God truly all the days of my life.

Q. 21. What dost thou chiefly learn from the other six Commandments?—A. I learn that my duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.

Q. 22. Can you repeat the last six Commandments in order, with the duties which they teach, beginning with the fifth?—A.

V. Honour thy father and thy mother.

My fifth duty is to love, honour, and help my father and mother, as long as they live; To honour and obey the King, and his laws and officers; To submit myself to my pastors and teachers, and all who are set in authority over me; And to order myself modestly and respectfully to all my elders and betters.

VI. Thou shalt do no murder.

My sixth duty is to hurt nobody by word or deed, and to bear no malice or hatred in my heart.

VII. Thou shalt not commit adultery.

My seventh duty is to control the desires of the body, to guard against immodest behaviour, and to live a pure and temperate life.

VIII. Thou shalt not steal.

My eighth duty is to be true and just in all my dealings, and to keep my hands from picking and stealing.

IX. Thou shalt not bear false witness against thy neighbour.

My ninth duty is to tell the truth at all times, and to keep my tongue from evil speaking, lying, and slandering.

X. Thou shalt not covet.²⁰

My tenth duty is, not to covet other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. 23. Can you tell me your whole duty in a single word?—A. My whole duty is love, for, if I really love God and my neighbour, I shall keep all the commandments.

Part IV.—THE LORD'S PRAYER: Our Prayer.

Q. 24. My good child, know this, that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace within you; which you must learn at all times to call for by diligent prayer. Will you, therefore, let me hear if you can say the Lord's Prayer?—A.

Our Father, which art in heaven,

Hallowed be thy Name,

Thy Kingdom come,

Thy will be done,

In earth ²¹even as²¹ in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

As we forgive them that trespass against us;

And lead us not into temptation;

But deliver us from evil. Amen.

Q. 25. To whom are you speaking in this Prayer?—A. I am speaking to my Lord God our heavenly Father, who is the giver of all that is good.

Q. 26. What do you ask in the first three petitions?—A. I ask God to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do.

Q. 27. What do you ask in the last part of the Lord's Prayer?—A. I ask God to send us all things needful for our souls and bodies; to be merciful unto us, and forgive us our sins; to save us in all dangers to soul or body; and to keep us from all sin and wickedness.²²

Q. 28. Why do you say, Amen, at the end of the Prayer?—A. I say, Amen, So be it, because I trust God will do what I ask, of his mercy and goodness, through our Lord Jesus Christ.

Part V.—THE TWO SACRAMENTS OF THE GOSPEL: Our Helps.

God." But, if it be thought undesirable so to vary the wording of the commandment, the 4th duty might include "to honour the Lord's Day." It is worth considering whether to the 7th Commandment there might not be added from the 10th, and in harmony with Matt. 5, "neither shalt thou desire thy neighbour's wife." For the shortening of the tenth, see Rom. 13 9.

²¹ Cp. Revision of PB.

²² The two clauses of the text omitted here make the explanation of the last petition out of proportion with the rest, and overweight the whole A.

¹⁹ Cp. Post-Com.³ in HC.

²⁰ The modifications of form suggested in the text of the Dialogue for recitation simply apply the methods of *selection* and *alternations rendering* so largely utilised throughout the PB, and the clauses omitted are just those which are already passed over in the explanations of Duty. It is not generally known that the Cat. in the First PB of 1549 contained the X Coms. in an abridged form (see RITUAL, § 42, ¶3). The substitution of "Lord's Day" for "Sabbath" is purely selective, and involves no change: "the seventh day is the sabbath of the Lord thy

Q. 29. How many Sacraments hath Christ appointed in his Church?—A. Two only, as ²³needed by all for their souls' health,²³ that is to say, Baptism, and the Lord's Supper or Holy Communion.

Q. 30. What do you ²⁴find in each of these Sacraments?—A. I ²⁴find an outward and visible sign of an inward and spiritual grace, appointed by Christ himself, as a ²⁵pledge to assure us of the gift of that grace, and a means by which we receive it.

Q. 31. How many parts are there in a Sacrament?—A. Two; the outward visible sign, and the inward spiritual grace.

Q. 32. What is the outward visible sign, or form, in Baptism?—A. Baptising in Water *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. 33. What is the inward and spiritual grace?—A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, we are, in our Baptism, made by grace the children of God.²⁶

Q. 34. What is required from those who are to be baptised?—A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe in the love of God, declared by his Son Jesus Christ.

Q. 35. Why then are Infants baptised, when by reason of their tender age they cannot repent and believe?—A. Because by their Godparents they promise both to ²⁷renounce sin, and to believe in God and serve him²⁷; and this promise they ought to perform when they come to a proper age.

Q. 36. Why was the Sacrament of the Lord's Supper appointed?—A. For the continual remembrance of Christ's sacrifice upon the cross, and of the good which we receive by our union with him.²⁸

Q. 37. What is the outward part or sign of the Lord's Supper?—A. The receiving of Bread and Wine, as the Lord hath commanded.

Q. 38. What is the inward part, or thing signified?—A. The Body and Blood of Christ, which are verily taken and received by the faithful in the Lord's Supper.

Q. 39. What good do we receive by this Sacrament?—A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

Q. 40. What is required from those who come to the Lord's Supper?—A. To examine themselves, whether they (1) truly repent of their former sins,

²³ Unequivocal words, adapted from the sentence in Exh.⁴ of Bapt.¹ which defines the duty of Sponsors as being "chiefly (that they) shall provide that (the child) may learn (a) the Creed, the Lord's Prayer, and the Ten Commandments, and (b) all other things" (interpreted in the Catechism as at least prominently including knowledge about the Sacraments) "which a Christian ought to know and believe to his soul's health."

²⁴ This alteration makes the A. slightly more concrete in form, and also removes the ambiguity from the use of Sacrament in this A. for the sign as distinct from the grace, and in the next for the whole ordinance (see SACRAMENT, § 7). The rest of the A. is simply rearranged so as more effectively to bring out the meaning, which is further safeguarded by the next Q. and A.

²⁵ Note that the order, "sign—pledge—means," is needed to bring out the progress, from thought (aroused by the sign), through faith (quickened or produced by the pledge), to sacramental reception (made possible by the means).

²⁶ The difficult Hebraisms "children of wrath" and "children of grace" are replaced by a form of wording which (a) brings out better the contrast between nature and grace, and (b) is more easily related to A. 3 above.

²⁷ Cp. Exh.⁴ in Bapt.¹

²⁸ The A. is slightly modified in order to remove the awkwardness of the thrice repeated "of" in the first clause, and to make the whole clearer and more edifying. The wording of the PB rather suggests gains from a transaction than the joy and strength derived from that personal fellowship, which is of the very essence of the Sacrament (see LORD'S SUPPER, § 2).

(2) have a living faith in God's mercy through Christ, with a thankful remembrance of his death; and (3) stedfastly purpose to lead a new life in charity with all men.²⁹—B1, K. G. HARFORD.

CATECHISM, THE CHURCH.—No form of Cat. had been in use in the English Ch. before the

1. Preamble. Reformation, but several expositions of the Creed, the Lord's Prayer and the Ten Commandments had been put forth (Maskell's *Mon. Rit.*, vol. 2, p. xlv ff.). "Hath not the commandments of Almighty God, the articles of the Christian Faith and the Lorde's Prayer been ever necessarily, since Christe's tyme, requyred of all both yonge and olde that professed Christe's name, yea though they were not learned to read" (Cranmer's *Catechism*, Ep. to the Kyng). Hence it is that we have still remaining in MS. so many short expositions in English of the Creed, the Lord's Prayer and the Ten Commandments, of which one of the most famous was written by Thoresby, Abp. of York, about 1370. Abp. T. Peckham, in his *Constitutions* at Lambeth, orders every parish Priest in his province to expound once every year to the people in the vulgar tongue the fourteen Arts. of the faith, the Ten Commandments, the two precepts of the Gospel, etc.

A Synodal statute of the diocese of Norwich, A.D. 1257, enjoins "all rectors and parish priests to teach the children of their people the Lord's Prayer and the Creed." The same is commanded to be taught by all parish priests to the laity in the last canon in the Synod of Exeter, 1257.

Marshall's *Prymer*, of which the earliest extant edition is 1534, though probably it was written before that date, contains a treatise, together with hymns, prayers, etc., and a dialogue wherein the child, asked certain questions, answereth to the same, beginning thus:—*The Question*—Speak, my dear child, what art thou? *The Ans.*—As concerning my first birth I am a creature of God, indued with wit and reason, the son of Adam; and as touching my new and second birth I knowledge myself to be a Christian.

The questions then deal with Baptism, the Creed and the Commandments.

The Institution of a Christian Man, drawn up in 1537 by a Committee of Bps., etc., appointed by the King, but not published by royal authority, is generally known as the *Bishops' Book*. It contained, among other things, expositions of the Creed, Commandments and Lord's Prayer, incorporating them from Marshall's *Prymer*. Notes and corrections to this, made between King Henry and Cranmer, led in 1543 to *A Necessary Doctrine and Erudition for any Christian Man*, called the *King's Book*. This was

²⁹ The numbering and rearranging of the clauses is to relate this answer to the "three things" promised at Baptism (Q 4—Q. 10), and, in a slighter degree, to the short Exh., "ye that do truly." "Repent" is properly substituted here for "renounce," since it is the need for repenting of *actual* *past* sins that is to be urged, not the renunciation of *possible future* sins, which is sufficiently included in the positive closing resolve (3).

deliberated on in Convocation and assented to and approved by Parliament. The King's Preface ordered its use, and it was never repealed.

These three books, Marshall's *Prymer* and the *Bishop's* and *King's Books*, provided matter for the Ch. Cat.; and the Cat. in the

2. History.

First PB of Edward VI presented in a succinct form the truths contained in these expositions (see further, DOCTRINE); it formed part of the Confirmation Service, and went no further than the explanation of the Lord's Prayer. There are a few verbal differences between this Cat. and that in our present PB: but in the main they are the same (see RITUAL, *Synopsis of PBs*, § 42).

In 1604, the latter part dealing with the Sacraments was added. In 1662, two passages were altered as follows:—

(1604) "Water: wherein the person baptised is dipped or sprinkled with it. In the Name," etc. (1662) "Water: wherein the person is baptised in the Name," etc. (1604) "Yes: they do perform them by their Sureties who promise and vow them both in their names: which, when they come to age, themselves are bound to perform." (1662) "Because they promise them both by their sureties: which promise when they come to age, themselves are bound to perform."

In the proposed but abortive revision of 1689 it was suggested that the following questions and answers should be inserted after the Creed:

Q. What do you learn further in this Creed?
A. I learn that Christ hath had, still hath, and ever will have a Church somewhere on earth.

Q. What are you there taught concerning this Church?
A. I am taught that it is Catholic and universal, as it receives into it all nations upon the profession of the Christian faith in Baptism.

Q. What privileges belong to Christians by their being received into this Catholic Church?
A. First, the communion of saints, or fellowship of all true Christians in faith, hope and charity: Secondly, the forgiveness of sins, obtained by the sacrifice of Christ's death, and given to us upon faith in him and repentance from dead works: Thirdly, the rising again of our bodies at the last day to a state of glory: Fourthly, everlasting life with our Saviour in the Kingdom of heaven."

Some changes were also proposed in the arrangement of the Cat., and to the explanation of the 4th Commandment was to be added, "especially on Lord's Days."

In 1887 the following additions were approved by the Lower House of Convocation.

Q. What meanest thou by the Church?
A. I mean the Body of which Jesus Christ is the Head and of which I was made a member in my Baptism.

Q. How is the Church described in the Creeds?
A. It is described as One, Holy, Catholic and Apostolic.

Q. What meanest thou by each of these words?
A. I mean that the Church is One, as being one Body under the One Head: Holy, because the Holy Spirit dwells in it and sanctifies its members: Catholic, because it is for all nations and all times: Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Q. We learn from Holy Scripture that in the Church the evil are mingled with the good: Will it

always be so? A. No: when our Lord comes again, He will cast the evil out of His Kingdom: will make his faithful servants perfect both in body and soul: and will present his whole Church to Himself without spot and blameless.

Q. What is the office and work of the Church on earth?
A. The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be his instrument for conveying grace to men, by the power of the Holy Ghost.

Q. How did our Lord provide for the government and continuance of the Church?
A. He gave authority to his Apostles to rule the Church: to minister his Word and Sacraments: and to ordain faithful men for the continuance of this Ministry until his coming again.

Q. What orders of Ministers have there been in the Church from the Apostles' time?
A. Bishops, Priests, and Deacons.

Q. What is the office of a Bishop?
A. The office of a Bishop is to be a chief Pastor and Ruler of the Church: to confer Holy Orders: to administer Confirmation: and to take the chief part in the ministry of the Word and Sacraments.

Q. What is the office of a Priest?
A. The office of a Priest is to preach the word of God: to baptise: to celebrate the Holy Communion: to pronounce Absolution and Blessing in God's Name: and to feed the flock committed by the Bishop to his charge.

Q. What is the office of a Deacon?
A. The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion: to baptise infants in the absence of the Priest: to catechize: to preach, if authorised by the Bishop: and to search for the sick and the poor.

Q. What is required of members of the Church?
A. To endeavour by God's help to fulfil their baptismal vows: to make full use of the means of Grace: to remain steadfast in the communion of the Church: and to forward the work of the Church at home and abroad.

Q. Why is it our duty to belong to the Church of England?
A. Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

These additions, however, though approved by the Lower House of Convocation of Canterbury, were never authorised.

The authorship of the Cat. is wrapped in obscurity. The first part has been attributed

to Dean Nowell, and the second, that dealing with the Sacraments, to Bp. Overall: but this cannot be received without qualification. Nowell published three Catechisms, the *Larger*, *Middle*, and *Little*; the two former in 1563.

The *Little Catechism* is very rare. There is a Latin version in the Library of Trinity College, Dublin; and of the English original, a fragment in the Bodleian Library; and a copy, minus leaves at the beginning and end, at Trinity College, Dublin. It has been inferred, with a high degree of probability, that it existed in 1559, and is the Cat. referred to in the *Interpretations* of 1560-1, but it can hardly be placed as early as 1549, for at that date Nowell was a Master at Westminster and was not made Dean till 1560.

Again, his monument in Old St. Paul's, while it mentions that he wrote three Cats., makes no reference to his having written the Cat. in the PB. On the other hand, it must be confessed that the Ch. Cat. is almost identical with Nowell's *Little Cat.*, except that Nowell has some additional questions and answers after the "Duty to my neighbour." Isaac Walton speaks of Nowell as "the good old man" "who made that good, plain, unperplexed Cat., printed in our good, old service-book." Some have ascribed the authorship to Poyntet, Bp. of Rochester, who wrote a Cat. in 1553. It has also been suggested that the "duties" were composed by Goodrich, Bp. of Ely, as two tables were set up in his palace at Ely on which the "duties" were inscribed.

With regard to the part on the Sacraments, it must be regarded as the work of Nowell, edited and slightly altered by Bishop Overall; Nowell being indebted for this part of his Cat. to Calvin's Genevan Cat. of 1541.

The following quotation from Nowell's *Little Catechism* will show the truth of this:

Q. "Quot in Ecclesia sua Sacramenta instituit Dominus? A. Duo. Baptismum et Coenam Domini.
Q. Quid est Sacramentum? A. Est externum et aspectabile signum, internam arcanamque spirituale gratiam representans, etc.

Q. Sacramentum quot partibus constat? A. Duabus: signo externo atque spectabili: et interna, invisibilique Gratia.

Q. Quod est in Baptismo signum externum? A. Aqua, in quam baptizatus intingitur, vel ea aspergitur, in nomine Patris et Filii et Spiritus Sancti."

The Cat. falls readily and naturally into five divisions. The first four questions and answers constitute the 1st div.; the other 4 expand more fully the truths contained in the first. The reference to the duty of the Belief in Q. 4 is followed by the Creed, showing what we should believe: Obedience is explained by the Duty towards God and the Duty towards our neighbour: the need of prayer is met by the Lord's Prayer with its explanation: the reference to grace is expanded into instruction on the Sacraments as means of Grace.

Thus we get these five parts: (1) the Privileges and Profession of a Christian, (2) the Creed, (3) the Commandments, (4) the Lord's Prayer, (5) the Sacraments.

Unlike many other Catechisms, the Ch. Cat. begins by telling the child what God has done for him, and goes on to teach him what he should do for God. It leads from Privilege to Responsibility.

It would be a mistake to regard the Cat. as intended only for children. The principles which it teaches are principles for life. A foundation is laid by it in childhood, upon which the religion of manhood may be securely built. There is a depth of meaning in its teaching, which is only fully apprehended in later life. Whether we regard the sober, weighty statement of doctrine, or the high standard of

ethical teaching, it would be hard to find any similar short compendium to surpass it. The fact that it has stood the test of more than three centuries, without any wish on the part of the Church to make any substantial change in it, is sufficient proof of this. As Abp. Benson said: "I believe that there never has been in the hands of any Ch. any manual representing the doctrines, the true spirit of the Bible, to compare with the Cat. of the Ch. of England."

It might be urged that a document drawn up so long ago would be out of touch with the thought and circumstances of the present day. But the fact that the Cat. deals with principles of truth and righteousness, which stand good just as much now as they did in former days, safeguards it from this danger. The importance of the individual, the life of principle, the necessity of faith, the idea of duty, are, and must always remain, factors in the lives of Christian people. The objections which are sometimes raised to certain phrases are due to a misconception of their meaning. Such a phrase as, "To order myself lowly and reverently to all my betters," is sometimes quoted as if it inculcated servility, whereas it only enjoins that respect which is due from every person to those in authority over him. The more the Cat. is studied, the more its clear teaching and high standard of practical morality will become evident.

Great stress is laid by many teachers upon the importance of the Cat. being committed to memory accurately. In a docu-

6. Methods of Teaching.

ment in which every word has been carefully weighed, and in which an apparently slight alteration may make a radical change in the meaning, accuracy is most needful; but it is well to put in a caution against learning the Cat. by heart before it has been carefully explained and thoroughly understood.

The principal objections to the Cat. have been raised by those who, for want of careful teaching, have read their own interpretation into it, and then found fault with the Cat. as thus interpreted.

It should also be borne in mind that a document of this character is not likely to be interesting to a child apart from the living voice and personal influence of the teacher; and interest is much increased if it is taught in connection with the Bible, each point in the Cat. being illustrated by a story from Holy Scripture. The teacher should thoroughly explain the exact meaning of certain terms and phrases, e.g., "renounce," "grace," "state of salvation." Let him also remember that, though primarily intended for children, it is capable of yielding fresh truths and new beauty to the student of any age. [See CATECHISM, REVISION OF, for a draft in which certain additions and changes of form are suggested in the interests of clearness and edification.]

(See Churton's *Life of Nowell*; A. W. Robinson, *The Church Catechism Explained*;

5. Doctrinal and Ethical Standard.

Reynolds, *Handbook to the PB*; Bp. Knox, *Pastors and Teachers*; Newbolt, *The Church Catechism*.)—K. MORLEY STEVENSON.

CATECHISM, THE SYSTEM.—The C. is a term applied to a special method of Catechetical Instruction instituted by M. Olier, curé of St. Sulpice in Paris, in the 17th cent., and further developed by Bishop Dupanloup in a course of lectures delivered to his clergy in the diocese of Orleans in 1869 and published under the title of *The Ministry of Catechising*. The method is frequently called *The Method of St. Sulpice*.

About twenty years ago it was introduced into this country, and has established itself in a certain (though not a large) number of parishes. The system, as adopted in England, is a modification of the original system, which is too intricate and one may add too lengthy to be of practical use for English children. It is of this modified system that I now proceed to give an outline.

In the first place there is a good deal of system and method in the arrangement of the children.

They are marched from school to church. Each child has his appointed place and knows it. Each pew has a child at its head, who acts as a monitor or monitress for that seat. Over the whole section of boys and of girls is an officer, called an Intendant. Above the Intendant is the Assistant Catechist or Catechists, and, over the whole, the Catechist himself. It is hardly necessary to point out how these various officers help in the maintenance of order.

In the C. there are three Principal Exercises and three Secondary Exercises.

The Principal Exercises are:

1. The Questioning; (2) The Instruction; (3) The Reading of the Gospel and Homily.

The Secondary Exercises are: (4) The Admonitions; (5) The Hymns; (6) The Prayers.

(1) For the *Questioning*, the Catechist should have a plan before him showing the position and name of every child. He should address a child by name, and the child should rise in his place and answer. This plan is a great aid to attention, as every child feels that he may be called upon at any moment. The questions should first be directed to discover if the children have understood and remembered the lesson of the previous Sunday, and should then go on to the Church Cat. with its explanation, or to some lesson which has previously been prepared in the Sunday School.¹

(2) The second Principal Exercise is the *Instruction*. This is a short piece of definite teaching upon some Christian fact, doctrine or practice. The children take notes. The Catechist is careful to see that the title and heads of the instruction are noted down. The heads should be short, simple and clear, e.g.: "The Forgiveness of Sin: (1) What is sin? (2) What is forgiveness? (3) How is forgiveness found?" Some Catechists put the heads upon a blackboard.

¹ Objections arise from the vacant places of absent children and from the difficulty of keeping up the interest when the children questioned answer slowly or not at all.

Of this instruction the children write brief analyses during the week. These are revised by the Catechist and commented upon at the next Catechism. It is found that children take a proper pride in hearing their analyses commended. The gain from the point of view of the teacher is great, as the children are helped to clearness of thought and to strengthening of memory.

(3) The third and last of the Principal Exercises is the *Gospel and Homily*. The children stand while the Catechist reads the Gospel for the day. They then sit, and the Catechist gives a very brief address on some part of the Gospel. This address, as distinguished from the *Instruction*, should be hortatory and practical. It should aim at going right home to the hearts of the children. Let it be bright and interesting, but let it avoid the modern, unworthy custom of introducing anything that amuses and provokes laughter. Though the Method of St. Sulpice prescribes that the *Gospel* should always be read, the writer can see no reason why other suitable portions of Scripture should not be substituted by the Catechist.

(4) Turning to the Secondary Exercises we will speak first of the *Admonitions*. These really mean little

more than short pieces of instruction and advice which may be given forth at the will of the Catechist, as opportunity offers. The Prayers may be sometimes prefaced by a word or two on Prayer or on Reverence. Something in the report of the analyses may suggest a useful remark. A notice of a Church Season or Holy-day may lead to a simple explanation of what is commemorated. Let it not be thought that these are unimportant trifles. The apparently chance remark sometimes produces great effect. But the Catechist should not trust to such remarks suggesting themselves on the spur of the moment, but should think them out beforehand.

(5) There is no necessity to dwell upon the Exercise of *Hymns*. They naturally form a part of a children's service. The hymn should be given out distinctly and begun at once, after one chord on the organ. No time should be allowed for looking about.

(6) The Exercise of *Prayers* again needs but a word. Every effort should be made by suitable admonitions to inculcate reverence. A prayer at the beginning and one or two concluding prayers, with the Lord's Prayer, will be sufficient for the Catechism.

Such in brief outline is the system of the Catechism. Those who have tried it and thrown themselves heartily into the system are

usually strong in its praise. It has transformed the Children's Service from a too often ill-disciplined, inattentive gathering, into an orderly, reverent and well-instructed congregation. It has done more for the lasting spiritual welfare of parishes than any other method of parochial work. If only the clergy could be induced to take it up, we should see, by the grace of God, a wonderful revival in the Christian life of our people.

(Literature: Dupanloup, *The Ministry of Catechising*; Spencer Jones, *The Clergy and the Catechism*; R. E. Johnston, *Method of St. Sulpice for use in Sunday Schools*.)—K. MORLEY STEVENSON.

CATECHIST.—The early Church required instruction as a condition of Bapt., but had no definite order of teachers. During the actual preparation for, and during the week after, its

administration the Bp. usually gave a series of catechetical addresses to the accepted candidates,

1. Origin and History.

or *competentes*; but this duty was often delegated to others. The *Catecheses* of Cyril of Jerusalem were delivered in part while he was a deacon, and partly (as were those of Chrysostom at Antioch) when a priest. Augustine wrote his *De Catechizandis Rudibus* for Deogratias, a deacon. Optatus was commissioned by Cyprian to teach while a reader, and Origen was a young layman when he began to lecture in the Catechetical School of Alexandria. Thus, for the most part, the teaching of the Ch. arose from practical needs and was oral or catechetical. It dealt with OT History, Christian duties and doctrine, and the Sacraments. As a system of teaching it was inadequate, except at Alexandria, where it developed into an independent school of Christian Philosophy as part of a thorough system of education (cp. Westcott, *Religious Thought in the West*, p. 214 ff.). Its chief value lay in the fact that it developed the Christian Creeds and systematised the theology of the Ch., laying the foundation on which Augustine's *City of God*, Aquinas' *Summa*, and all our modern works of Systematic Theology could be built.

[Lay Cs. were not allowed to instruct their CATECHUMENS publicly in the ch., but in buildings appointed for that purpose, though often attached to the church. Such were the famous schools at Alexandria where Origen and others taught.]

After the 5th cent. the system of the Catechumenate declined, and with it disappeared the office of the Catechist. Throughout the Middle Ages many manuals were in use among the parish clergy, but it was the revival of learning and the increased interest in education and theology that made the drawing up of Catechisms such a marked feature of the German Reformation. The PB Catechism was written as a basis of instruction for English children before Confirmation, and the clergy were ordered to catechise those sent to them every Sunday after the second lesson at EP. The Roman Church followed with the Catechism of the Council of Trent, intended for the clergy, on which the smaller diocesan catechisms in use at the present day are based.

The order of Cs. has been revived, or rather recreated, in the mission field, partly as an outcome of the needs of the Ch.

2. Revival.

working in heathen lands under conditions similar to those of the first three centuries, and partly because much of the work has to be done by members of native races, which are not yet able to supply many men for the priesthood.

At home, the work of Sunday Schools (so often valuable for the personal influence of voluntary teachers), of Children's Services which familiarise the children with the forms of worship that they learn about in the day school, of Confirmation Classes which aim at testing what has already been learned and at giving it a more spiritual and personal application, and of Bible Classes or Lectures for men and women, give scope for much teaching work, both clerical and lay.

Much attention is being given to the improvement of such work and to the training of

teachers by the application of methods worked out by experienced professional authorities. [Useful instruction is given in the Theological Colleges, and gatherings of clergy under the guidance of educational experts, to study teaching in various forms, have been held with good success.] The Society of the CATECHISM advocates a system based on that of St. Sulpice, on which the French Ch. has had to rely owing to the exclusion of all religious teaching from the public schools. It has been criticised as adhering to methods discredited by modern educational science (learning of set answers by heart, reliance on marks and prizes, etc.), and as ignoring the experience and work of English day schools that are dealing with the same problems and the same children, but it has undoubtedly proved a great advance on the methods of the ordinary undisciplined Sunday School or Children's Service.

For with the general progress of education the inadequacy of such methods becomes apparent. Christian teaching cannot be separated from Christian education, and the modern counterpart of the C. is the teacher in a Christian school, whether at home or in the mission field, or the special teacher who gives lessons in religion as part of the curriculum, while that of the Catechism is the carefully thought out and graded syllabus of religious instruction.

[Although the formal office does not now exist, yet the importance of being a good C. is as great as ever. The qualifications

3. Qualifications.

are:—(1) a thorough (not superficial) knowledge of the subject matter, (2) some mastery of the art of questioning, (3) sympathy with the child and a knowledge of the working of the child's mind. No doubt, it is an art to catechise well—partly a gift—but anyone who will take pains may do it in a degree, and constant practice will increase his dexterity (see CATECHISING).]

["He will aim above all things at making the children take an interest in the business themselves, and unite them, as far as possible, in a partnership in the investigation of the subject before them. Thus he will put to them what the lawyers call leading questions upon it—questions which partly suggest their own answers—and cheat them, as it were, into a persuasion that the *εὐρηκα* was in fact their own. He will make much of any word of truth or sagacity in the answer returned to him. He will lead them by the hand through a string of hints and queries, to narrow the ground still more and more, till he has eventually so hemmed the result in that it cannot escape them" (Blunt's *Duties of the Parish Priest*, p. 186).]

(a) For ancient Cs. see:—Bingham, *Antiquities* iii. 10; DCA, art. *Catechumens* (II). (b) For German

Cats. see:—*New Schaff-Herzog Encyclopedia*, art. *Catechism*. (c) For Cs. in Mission dioceses, see Literature

given under MINOR ORDERS, esp. *Convocation Report on Readers*. (d) General Works:—World Missionary Conference, 1910, vol. 3, *Christian Education*; Hetty Lee, *New Methods in the Junior Sunday School*, and other publications of the National Society, including *The Year-Book of the Society of the Catechism*; J. Adams (Presbyterian), *Primer on Teaching*, T. & T.

Clark. In addition, general works on education and teaching should be studied and their principles applied to religious instruction.—A3, K6.

CLEMENT F. ROGERS.
[MORLEY STEVENSON.]

CATECHUMEN.—A person undergoing instruction and discipline preparatory to Bapt. (from *κατηχέω*, to sound down or towards; hence *κατηχούμενος*). In the Acts converts are baptised immediately upon profession of faith in Christ. But Lk. 14, Acts 18:25, Rom. 6:17, Gal. 6:6, already imply some pre-baptismal teaching, and our Synoptic Gospels are thought by some to embody crystallised catechetical instruction.

Didache 7, and Justin, *I Apol.* 61, refer briefly to preparatory repentance and pr., with fasting. Tertullian uses *catechumenus* technically, and reproves heretics for neglecting their instruction (*De Praescr. Haeret.* 41). The frequent allusions now met with (*Canones Hippolyti*, *Acta Perpetuae*, Clem. Alex., etc.) show that the catechumenate was generally established. Alexandria boasted of the most famous "catechetical school" in the 3rd cent. (Eusebius, *HE* v. 10:1, vi. 3:3). The fully developed system belongs to the 4th and 5th cents. Preparation was extended from forty days or three months to two or three years, usually terminating on Easter Even or at Pentecost. The C. started by becoming an *audiens*, and was instructed in the elements of faith and morality by a *CATECHIST* appointed by the bishop. (The classical historical example is Augustine's *De Catech. Rud.*) He then, usually at the beginning of the Lenten Fast, applied to the Church for Bapt., and was styled a *competens*. Several *Scrutinies* and *Exorcisms* had now to be undergone, and fuller instruction was given (see esp. Cyril Jer.'s *Catech. Lectures*). Cs. attended the earlier portion of the Christian services, but were dismissed after the sermon, bef. the Euch. proper began. Initiation was performed by the bishop, and included our Bapt., Confirmation and Communion. But Cs. who died as martyrs bef. Bapt. were always reckoned among the saints. (See art. *Catechumens* in *DCA*.)

With the extinction of heathenism in the 6th and following cents. the catechumenate fell into decay. Gradually, its rites were compressed into a mere introduction to the Baptism of Infants, and Confirmation and Communion were separated from it.

In the PB Service for Adult Bapt. (added in 1662; for reasons see Pref.) the 1st rubric enjoins examination of Cs. in the

2. In Modern Times. principles of the Christian religion, and preparation with prs. and fasting. And, in some parts of the modern mission field, a revival of the Catechumenate in some shape or other has been found necessary. For further information with regard to the Modern Catechumenate, see *Official Report of the Missionary Conference of the Anglican Communion*, 1894, pp. 139-154.—J1.

H. MARRIOTT.

CATHEDRAL.—In the PB the word C. is correctly used as an adjective—"in Cathedral and Collegiate Churches." *Καθέδρα* = a professor's chair or pulpit, and is now applied to the church in which the Bp. of the diocese places his seat or chair whence he addresses the clergy subject to

him. St. Augustine (*Comm.* on Ps. 126) explains the word in reference to the chair of greater dignity occupied by the bishop, i.e., that in the middle of the apse behind the chief altar of the church—"sedes honestior et augustior episcoporum in ecclesia" (cp. also *Ep.* 203). In the *Notit. Ep. Afric.* in Victor Vitensis, *De Persec. Vandal.*, Bk. 4, the word *cathedra* is used as equivalent to *episcopatus* or *diocese*. Gregory of Tours uses it as a term for the capital city of a kingdom (*HF.* 2:38, "Chlodovechus . . . egressus autem a Turonis Parisios venit ibique *cathedram* regni constituit"). At the Council of Aachen in 789, cap. 40, the word is used for a C. church—"ut non liceat episcopo principalem *cathedram* suae parochiae negligere et aliquam ecclesiam in sua diocesi magis frequentare." "*Cathedram* sacerdotalem regere" = to act as bishop, and Jerome, *Ep.* 14, to *Damasus*, writes, "ego nullum primum nisi Christum sequens beatitudini tuae, id est, *Cathedra* Petri communione consocior."

The ecclesiastical use of the word may have arisen from Jewish sources, because the bishops, like Moses and the Rabbis, authoritatively announce to us the Catholic doctrine of the Church, or it may arise from the habit of the bishop sitting in the midst of his diocesan clergy, but on a superior chair and raised above them (see *THRONE, BISHOP'S*). Four kinds of churches are referred to in the PB. We have C. and Collegiate Churches as distinct from Parochial Churches, and the latter are in their turn distinguished from Annexed Chapels.

The C. church, as being the church of the bishop, is normally the original church of the

2. The Cathedral Church.

diocese, and in such we find a type of architecture earlier than that generally in vogue in the Middle Ages. Growing out of the Basilica-type of church (i.e., a long oblong building divided usually into three by two rows of columns necessary for the support of the roof, and ending eastwards with one or perhaps three apses), we arrive at the cruciform Basilica, a Romanesque building with transepts north and south so as to produce the sign of the cross, and at times a narthex or columnaded annex to the West. Such churches are to be found in the Rhine Provinces of Germany, e.g., Speyer, Worms, Mainz and the older churches at Köln. The apsidal chapels at Lincoln known as St. Hugh's and the chapel in the north transept at Norwich are survivals of this earlier type. As the church of greater dignity, the C. church is usually the largest in the diocese, the result of the effort of many generations of the faithful; but of course neither size nor shape is essential to it. The C. church is the church which holds the seat of the bishop. It is a collegiate church as distinct from a parish church, though the parochial character which originally clung to it often exists in the survival of some arrangement by which the duties of the parish priest are performed by others than the Canons. The Church of St. Gregory in the crypt of St. Paul's is an instance of this, and the existence in some C. churches of the office of the Vicar of the C.,

as at Rouen and other churches in France and England, indicates the recognition of the claims of those who live in the precincts of the church to the spiritual privileges enjoyed by the parishioners of an ordinary parish.

As a church specially assigned for the bishop and his chapter, there are two essential features of a C. church. There is a chapter house or council chamber attached to it, and there are stalls or seats for the Bishop and the Canons of the church. There are usually aisles or passages for processions on the great festivals of the year. The great Gothic C. churches in France and England which rose during the 13th and 14th cents. with their many chapels, choirs, sanctuaries, aisles and transepts, their mighty naves and their beautiful cloisters, are evidence of the devotion and architectural ambition of their age rather than of the necessary details of the bishop's church.

The clergy of the bishop's church before the 8th cent. came to be known as Canons, because of the rule of life which they observed as members of the bishop's household.

4. Canons versus Monks.

About 760 Chrodegang, Bishop of Metz, drew up a series of rules which the clergy of his church were compelled to observe, and in consequence these clergy came to be known as the Canons of St. Chrodegang. They lived a semi-monastic life, having their meals in common and all sleeping in one dormitory. This rule was introduced into England by Leofric, Bishop of Crediton and Exeter, and Gisa, Bishop of Wells. In early English times the C. churches were served by Canons, but it is not known for certain the exact rule which these Canons were wont to observe. Bishops Dunstan and Oswald of Worcester and York, with Archbishop Odo of Canterbury, about 970, were anxious to make these rules stricter, and would have preferred to turn out the Canons and introduce monks for the service of the C. churches. At the time of the Norman Conquest then, the bishops' churches were served either by monks as at Canterbury, Winchester, Durham and perhaps Worcester; or by Canons of the order of St. Chrodegang, as at Wells and Exeter; or by secular Canons, as at York, London, Hereford, Selsey, Rochester, Lichfield, Ramsbury, Dorchester and Thetford. At the Council of Carthage in 534, it was enacted that no bishop was to place his *cathedra* or seat in the church of a monastery, i.e., to make a church of monks a C. church, and this rule prevailed generally in Western Europe. The exception to it in England is only apparent. Monks were introduced to serve the C. churches which had been served by Canons. Monasteries were not invaded, but monks whose discipline was stricter were invited to take the place of men whose rule was somewhat indefinite. When Lanfranc became Abp. of Canterbury in 1070, there was not only a considerable rearrangement of the C. churches, but the line also of demarcation between monks and secular Canons became more definite, seeing he did all he could to impose upon the English monks the rule of St. Benedict. So we find in 1072 the church in Crediton yielded to the church in Exeter, as already Selsey had given way in 1070 to Chichester; in 1078 Ramsbury gave way to Sarum, and in 1094 Dorchester gave way to Lincoln. All these churches were served by secular Canons, the only change being the removal of the bishop's seat from the one place to the other. At the end of the cent. however, a new see was created at Ely, where in 1092 Hervé was consecrated Bp., and the monastery of Ely became at once the seat of a Bp. and definitely Benedictine; while in 1095 Bishop

Losinga transferred his seat from Thetford to Norwich, and practically founded there a Benedictine monastery with the monks as members of his chapter. One more diocese was created in the following cent., and after that the English Church continued without any reorganisation until the time of Henry VIII. The county of Cumberland had become in the 12th cent. a recognised portion of the English kingdom, and in 1133 Adelulf was consecrated Bp. of Carlisle, and the Austin Canons who served the church thus became in like manner the members of his chapter.

Before we refer to the changes produced by the Reformation in the 16th cent., it will be best to describe the character of the

5. Medieval Cathedral Chapters.

chapters which served the C. churches and administered their revenues.

As the diocese became better organised and parish churches were increased in number, the administration and service of the C. church became impossible for the bishop himself to accomplish, and he was obliged to assign it to his chapter. Before the end of the 11th cent. we find that the secular Canons, such as those at Exeter, Wells and Salisbury, were organised under a provost or dean, and the services of the church and the estates of the church were definitely handed over to this body of responsible Canons. In the four C. churches served by monks, Canterbury, Winchester, Worcester and Durham, the bishop had become the titular abbot of the monastery, while the real head was the prior. Lanfranc introduced into English monasteries the system of Obedientiaris, monkish officers detailed for special duties in reference to the monastery and its church and also stewards of such moneys as should be assigned to these duties. As the endowments of the C. churches grew, this system was adopted for the secular chapters, and the Canons had assigned to them definite portions of estates or benefices for their personal maintenance. This system of division began in the 11th cent. and grew with the wealth of the Church. But the increase in the number of Canons demanded an organisation such as prevailed in Benedictine monasteries. Canons were appointed over certain branches of the work of the church, and, as such, were of superior dignity to those who had no special duties. The movement which created dignitaries of the C. church, as distinct from dignitaries of the Church generally, began probably in York about 1090 under the guidance of Archbishop Thomas, who himself had been treasurer at Rouen. We find under him a dean, precentor, chancellor and treasurer, designated as the *Quatuor Personæ*. At Lincoln, too, a simultaneous movement took place in the same year under Remigius, who created the posts of dean, precentor, chancellor, treasurer, seven archdeacons and a subdean. And immediately afterwards the same system was adopted at Salisbury by St. Osmund, who created a dean, precentor, chancellor, treasurer, four archdeacons, subdean and succentor. Other churches, such as Lichfield and Wells in 1136

and Moray in 1214, followed this example, and bef. the end of the 12th cent. this plan became normal for all the C. churches of secular Canons. The appointment to all these posts, as to that of a simple Canon, lay with the bishop of the diocese, but the dean as the perpetual chairman of the chapter, the *primus inter pares* of the Canons, was chosen by the Canons from among their own body.

In two cases in England the Bp. became possessed of two C. churches. In 1088 John de Villula purchased the city of Bath from William II

8. Bishops with Two Cathedrales.

and transferred his throne from Wells to Bath. But, as Wells in the next cent. regained its rights, the Bp. found himself head of the monkish chapter at Bath and the secular chapter at Wells, both churches being of C. rank. In the great Mercian diocese of Lichfield much the same change occurred. Bp. Peter of Lichfield (1072-1085) obtained permission to forsake Lichfield and establish his C. church in Chester, and his successor, Robert de Lymsey (1086-1117), obtained a grant of the abbey of Coventry, and withdrew from Chester to Coventry. Soon after Lichfield regained its former position, and the Bp., as in Somerset, found himself with two chapters, those of the secular Canons of Lichfield and the Benedictine monks of Coventry.

The monastic chapters were governed by the rules of their order, i.e., the rule of St. Benedict, the actual head of the monastery being the prior, elected as their head by the monks with the sanction and approval of the Bp. The secular chapters

7. Government and Precedence.

were presided over by the Dean, the chief of the Canons of the church. The order of precedence of the other dignitaries varied somewhat. The second in dignity was always the precentor, who had imposed upon him the observance of the *Consuetudinary* and *Ordinale* of the Church. Every matter concerning the choir and its services was his special care. At York, Lincoln and Salisbury the chancellor took the next place, and he was followed by the treasurer, the archdeacons and the two minor dignitaries of subdean and succentor. At Wells the Archdeacon of Wells followed the precentor, and the chancellor and others were immediately after the archdeacon. In addition to these officers whose residence was more or less perpetual, other of the Canons from time to time, because they were summoned or because they desired it and obtained a house to live in, were in residence and took part in the services of the C. church. They were bound not only by the link of mutual intercession, but also in many cases, as at London, Lincoln, Salisbury and Wells, by the bond of united praise, the Bp. and all the Canons having assigned to them certain Pss. or portions of Pss., which they were to say daily wherever they might be, so that the whole Psalter might be said by their fraternity of praise. The numerous chapels and chantries which during the 13th and 14th cents. were added to the C. churches demanded a large staff of additional priests. The absent Canon had his vicar, and these vicars were organised into a body attached to the C. church with their separate endowments and their distinct rights. In processions therefore, the order of precedence would be the Bp., the Dean, the dignitaries as arranged by the *Consuetudinary* of the church, the simple Canons, the vicars, the chantry priests, and the boys of the choir.¹

¹ In 1800 an Act was passed (4 & 5 V., c. 39) which created a body of Honorary Canons for the C. churches of the New (i.e., Henry VIII's) Foundation and for any subsequent Foundations. These dignitaries are not in the same position as

In each diocese the Bp. was the Ordinary, and to him was attached the responsibility for the services in the parochial and C. churches of his diocese. All additions to the Euch. Office and all enrichment of the daily Brev. Offices were regulated by his decision.

8. Power of the Bishop in Cathedrales.

In certain features therefore the Euch. Office would in mediæval times be found to differ as a visitor went from diocese to diocese. This diversity is referred to in the Pref. of the PB, entitled *Concerning the Service of the Church*—"And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." This reference does not include all the Diocesan Uses formerly in England, but it represents the confusion which certainly prevailed in the 14th cent. Before the end of the 15th cent. however, the Use of Salisbury had become generally the Use over the whole of the South of England, but the Use of Hereford and the Use of York were retained up to the appearance of the first PB of Edward VI. The differences were not indeed important, and the tendency to assimilate had long been at work, but the advantage of one PB for the whole Realm was at once recognised.

The great changes of the 16th cent., known as the Reformation, began with the Submission of the Clergy in 1531, after Convoca-

9. Reformation Changes—Cathedrales of the New Foundation.

tion had been convicted under the PRÆMUNIRE Act because of its recognition of Cardinal Wolsey as Papal Legate. During the years 1536-9 the monasteries were dissolved or surrendered, and the abolition of the monasteries not only destroyed the C. chapters, but also affected the C. churches, of Bath, Canterbury, Coventry, Winchester, Rochester, Worcester, Durham, Ely, Norwich and Carlisle. Not only the endowments but the very buildings themselves were surrendered to the Crown. It was necessary therefore that some re-endowment should be made, if these C. churches were to continue. An Act was therefore passed in 1539 (31 H. VIII, cap. 9) entitled "*An Act for the King to make Bishoppes*," and under it Canterbury, Winchester, Rochester, Worcester, Ely, Norwich, Durham and Carlisle were re-created as C. churches, the former monastic church becoming now only a C. church, and the government of the church being assigned to a body of four to six Canons with a Dean appointed by letters patent to rule over the church. In addition to these re-creations, five new additional sees were formed with the monastic churches of Bristol, Gloucester, Oxford, Chester and Peterborough as the new C. churches, and in the following year the former abbey church of Westminster became the C. church for the new diocese of West Middlesex. There were two other dioceses affected by the dissolution of the monasteries; Lichfield had lost Coventry, and Wells had lost Bath; and in

the prebendaries or Canons of the Old Foundation, since they have no freehold in the Church, nor have they any voice in the election of the bishop. In the diocese of Truro, however (50 V., st. 2, cap. 12), a General Chapter has been created which includes the Honorary Canons.

1541-2 an Act (33 H. VIII, cap. 30) was passed which confirmed to the secular chapter at Lichfield all the rights which formerly it had shared with Coventry, and in 1542-3 a similar Act (34-5 H. VIII, cap. 15) confirmed to the chapter at Wells those rights in which formerly the monks of Bath had shared. By the Act of 1539 the constitution of these new chapters was practically identical. Both the Bp. and the Dean were now of the patronage of the Crown. The Constitution was defined by Letters Patent (cp. 35 Eliz., cap. 3, which confirms them).

There remained the old chapters with their former constitutions untouched because they had been chapters of secular Canons:

10. Cathedrals of the Old Foundation. London, Chichester, Salisbury, Wells, Exeter, Hereford, Lincoln, Lichfield and York, and the process

by which they were brought into subjection to the Crown steadily went on. At Wells as early as 1537 (cp. *Wells Chapter MSS.*, D., f. 22), in the election by the Canons of Thomas Cromwell as their Dean, the influence of the Crown had begun. One by one these chapters were induced to accept nominees of the Crown, and these formally surrendered their office to the King, and as at Wells in 1547 (*W.C. MSS.*, E., fol. 18) the deanship was re-created as a royal creation, the dean to be henceforth appointed by letters patent. This process naturally rendered doubtful the legal position of the corporate body which now came to be called the dean and chapter. Was the old chapter and the new dean the same corporate body as before? In Wells this question was answered in the affirmative by the Charter of Queen Elizabeth of 1592 (cp. *ut supra* Act of Eliz.), and during that reign the issue of charters to other cathedral chapters made the procedure of the chapter strictly legal.

In the 17th cent. all C. chapters were abolished by the Act of 1649 (Ordinance of 30 April, 1649).

11. Changes since the Reformation. the estates of the C. churches were confiscated and the clergy dispersed. And so it continued until by the

Act of 1660 (12 Car. II, c. 11, s. 48) they were re-created, and the endowments as far as possible restored to them. From that date little was done concerning the C. churches of England until the year 1836 (6 and 7 W. IV, c. 77), when an Act was passed which gave power to the Privy Council to reorganise the boundaries of a diocese by an Order, and which authorised the union of the dioceses of Bristol and Gloucester, St. Asaph and Bangor, Carlisle and the Isle of Man, and the creation of the two new sees of Ripon and Manchester, the two collegiate churches of Manchester and Ripon to be raised to the rank of C. churches. The diocese of Ripon was at once created, and a bishop consecrated for it that year, and the two dioceses of Gloucester and Bristol were united. The other sections of the Act remained in abeyance; and in 1838 (3 & 4 V., c. 30) the proposal to unite Carlisle and the Isle of Man was revoked, and the similar clause concerning Bangor and St. Asaph in 1847 (10 & 11 V., c. 108); and in 1848 (10 & 11

Vict., c. 108) the diocese of Manchester was formed out of the diocese of Chester. In 1884 (47 & 48 V., cap. 66) Gloucester and Bristol were again divided, a bishop being appointed to Bristol and the bp. of the united see retiring to Gloucester.

The four Welsh C. chapters form a group by themselves. They were never organised under monastic systems other than Celtic, and, since the Welsh Church became an integral part of the English Church, the Welsh chapters have always been chapters

12. The Welsh Cathedral Chapters.

of secular Canons. We know little of their earlier constitutions. The bishop was always the head of the chapter, and the office of dean is to this day in the patronage of the bishop. The right of the bishop in this respect was established by Llewelyn Ap Madre, Bishop of St. Asaph in 1357. At St. David's the dean is not instituted, the bishop holding in addition to his throne the stall the dean would usually hold, and not all the Canons here had endowments. These unendowed Canons, which are known as *curial*, include the King of England among their number as an *ex-officio* prebendary. The constitution of the chapters is similar to those of secular Canons in England, and the chief officers or obedientiaries or dignitaries of the church are the dean, archdeacons, treasurer, chancellor and precentor. The method of endowment of the dignitaries at Llandaff differed somewhat from that at St. David's, St. Asaph and Bangor. We know very little about the deans, since they were subordinate in chapter to the bishop; and during mediæval times Essic in 1120 is the only dean we know of at Llandaff. The link between the C. church and other churches in the diocese was strong, and members of the chapter received their endowments from the churches where they served. So at Bangor in addition to the dignitaries there are two prebendaries and two curial Canons; at St. Asaph six prebendaries and seven curial Canons; at St. David's six prebendaries and six curial Canons; and at Llandaff five prebendaries only.

In the first PB of Edward VI we find a rubric that "in all cathedral churches, the archdeacons, deans and prebendaries, being graduates, may use in the choir besides their surplices such hood as pertaineth to their several degrees which they have taken in any University within this realm." According to the Rubric before the Communion Office of 1549, in all churches, whether C. or parochial, the priest when he celebrated the HC was "to put upon him the vesture appointed for that ministration, that is to say, a white Albe plain with a Vestment or Cope." This was repealed in the PB of 1552, which ruled that the minister was to wear neither alb, vestment nor cope. This again was modified by the Advertisements of 1566, which enjoined that in the ministration of the HC in C. and collegiate churches the principal minister shall use a cope with gospeller and epistoler agreeably; and at all other times no copes to be used but surplices.

In 1604 the Convocation of the Province of Canterbury (can. 24) ordained that in all C. and collegiate churches the HC shall be ministered on principal feast days sometimes by the Bp., if he be present, and sometimes by the Dean, and sometimes by a Canon or Prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistoler agreeably.

It is clear that it was the intention of Queen Elizabeth and her adviser, Archbishop Parker, that the ceremonial of the Service for the HC in a C. should

be of a more dignified character than that observed in a parish church, and the possession by some C. churches of copes which have been long in use there preserves this tradition. The custom has however fallen into desuetude, and there are few C. churches where to-day the cope is to be seen as the vestment for the minister at the time of the HC.

The relation of the Bp. of the diocese to his C. church and chapter varies considerably in the churches

14. The Bishop and his Cathedral.

of the old secular Foundation. In mediæval times the frequent absences of the Bp. compelled him to make his Dean and Canons almost autonomous. In churches of the creation of Henry VIII the Bp. is the visitor, and he has power to inquire into the administration of his C. church.¹ In the old Foundations the old rights of independence in reference to the management of estates and the organisation of the church, with certain exceptions which vary in almost every church of the old Foundation, still exist. The right, however, which is inalienable from the office of the Bp. has never lapsed and has in many such churches, as at Lincoln, been again revived. The question of authority is complicated by the position of the Dean as holding an office under the Crown, a position which clearly limits the coercive power of the Bp., but it is certain that the *ius episcopale* is still valid over all the C. churches of England and only waits a favourable opportunity for its general assertion.—A2, A7, R6.

T. SCOTT HOLMES.

CATHOLIC.—See CHURCH, § 6.

CAUTION is ordered to be "put in" (*Solemn. Matrim., R. bef. Q.*) by any man alleging an impediment to a marriage "to the full value of such charges as the persons to be married do thereby sustain," unless he "will be bound and sufficient sureties with him." "Caution" probably meant here and in canon 107 "*realis cautio*"; as when a man engageth goods, or mortgageth lands for the performance" (Gibson, 1063); but such security is now obsolete.—A4.

R. J. WHITWELL.

CEMETERY.—This title (*κοιμητήριον*, place of slumber) was originally applied to the catacombs of Rome, which the early Christians used for the burial of their dead. In its broadest significance it now denotes any place set apart for the burial of the dead, but it is generally used in a more special sense to denote a burial ground other than a churchyard.

Cs. in the special sense may be classified as (1) private, (2) public. (1) In general a private C. may be provided by anyone; and particular religious communities other than the Ch. of Eng. not infrequently provide private Cs. for their own use without obtaining any statutory authority. It is not, however, practicable to have a private C. consecrated in whole or in part, unless it be established under a private Act of Parliament. Cs. established under such special Acts closely correspond with public Cs. in their main features. (2) Public Cs. are established under the Burial Acts and other general Acts of Parliament, and are vested in and subject to the control of burial authorities constituted in a variety of ways. The burial authority may be, for instance:—(a) an elective burial board; (b) a parish council or parish meeting; (c) an urban or rural local authority; and the C. may be maintained for the benefit of a parish as such, but not

¹ Cp. Visitation of Cathedral Church of Bristol by the Lord Bishop of Bristol, 1905.

necessarily. Part of a C. may be reserved for the exclusive use of a particular denomination and, if so, a chapel may be built in that part at the expense of the denomination.

A C. may be consecrated in whole or in part: it is not necessary that the consecrated part should be actually fenced off from the unconsecrated, but sufficient boundary marks must be provided. In the consecrated ground the Ch. of Eng. has a special jurisdiction, e.g., as regards inscriptions.—oa.

HUGH R. P. GAMON.

CEMETERY CHAPEL.—There is no necessary reason why C. chapels should be the cold and formal places that they almost invariably are at present. Probably the most beautiful C. chapel that exists is that designed by the late G. F. Watts at Compton in Surrey, where the panels set forth in soft colours the imagery of the Unseen World and the emblems of Redemption. Of course ordinary chapels could not emulate the artistic wealth which is so remarkable at Compton, but pictures after great artists representing, for example, our Lord's entombment and Resurrection could be procured at no great cost. It is a common thing now for all who can afford the additional expense to arrange for the first part of the Office for the Burial of the Dead to be said in the parish church; then the funeral cortège proceeds to the C. for the interment, thus avoiding the use of the C. chapel. But in the majority of cases this is not possible. The mourners have to endure the chill of the chapel which has been designed on the lines of a board room or a police court. A funeral is an occasion when associations are peculiarly strong and tender, and those who can do so are glad to have the associations of their parish church. But for those who find this not possible, it would be a matter for thankfulness, not easy to express, to have the hallowed feelings awakened by sacred art.—R6.

H. GIBSON SMITH.

CENSER (or THURIBLE).—The vessel used for burning INCENSE.

CENSURES, ECCLESIASTICAL.—A general term for sentences of varying severity, grouped in App. A5.

CENTURY.—At the end of the 17th, 18th, and 19th cents. controversy arose as to whether the C. begins with the year ending 00 or with the year ending 01. In the year 1900 the Astronomer Royal wrote from Greenwich Observatory, Jan. 1, 1900:

"The twentieth century begins on January 1, 1901. It has been generally agreed to call the first day of the Christian era A.D. 1, not A.D. 0, and consequently the second century begins with A.D. 101, a hundred years after the beginning of the first year, and so on for succeeding centuries. . . ."—c6.

FREDC. F. GRENTED.

CEREMONIAL.—A prescribed or customary order of ceremonies. (See CEREMONY.)

CEREMONY.—This term, though used also loosely and in cognate or extended senses, properly denotes any action, posture, movement,

gesture, or outward usage, which accompanies the utterance of the words of a rite or form of service, or qualifies the rendering of it. That this is the sense in Pref.³, "Of Ceremonies" (see RITUAL, § 19), is confirmed by the contemporary documents printed under RITUAL LAW, § 6 (Art. 2 and Injn. 2). See further, CHRISTIAN RELIGION, § 15, and, more fully, RITUAL VI (CEREMONIAL).—B3. G. HARFORD.

CERTIFICATE (a) *Of death*.—At any funeral a C. of death obtained from the registrar of births and deaths must be delivered to the person who performs the funeral service or has charge of the burial, as the case may be, under a penalty of 40s. If the C. be not delivered, the person who ought to have received it must give notice of the burial in writing to the registrar within seven days under a penalty of £10. (b) *Of burial*.—Every burial must be registered in a book provided by the owner of the burial ground, and a certified copy of the entry may be obtained by anyone on payment of 2s. 7d. (See also DILAPIDATIONS).—Oa. HUGH R. P. GAMON.

CHAIR.—(1) Among the furniture every vestry ought to possess should be two or three suitable chairs. (2) Modern churches are not uninfrequently provided with chairs for the seating of the congregation. Though these are neither so ecclesiastical or so convenient as pews or benches, yet they have the advantage of costing much less. When they are adopted, thin strips of wood ought to be nailed on the floor behind each row of Cs. and the Cs. fastened together to prevent confusion, noise and danger. Further, the successive rows ought not to be placed so near together as to render kneeling difficult or impossible. (3) For Bishop's C., see THRONE.—R5. J. W. TYLER.

CHALICE (Latin *calix*).—The cup in which the wine is consecrated in the HC, and from which the priest and people com-

1. Definition. *communicate*. By a figure of speech C. is often used as synonymous with "the Communion of the Blood of Christ," e.g.:

"And oh, what transport of delight
From Thy pure Chalice floweth."

The word C. is used once in the present PB; in the last rubric in the Pr. of Consecration. Elsewhere, the word "*cup*" is used as its synonym. In the First PB "*Chalice*" occurs three times, in the Second PB not at all.

In the early Church Cs. of glass were often used, and less frequently Cs. of ivory, horn, wood and base metals. But a restriction to the

2. Material. precious metals was soon enforced by custom. St. Augustine and St. Chrysostom speak of Cs. of gold and silver. This custom became law, possibly at the Council of Rheims in 847. Cs. of the early Middle Ages, as those preserved at Nancy (10th cent.) and at Rheims (12th cent.), were set with many precious stones. In England the Council of Celchyth (787) forbade the use of horn Cs.: the canons of St. Dunstan prescribed metal. Finally, a decree included in the *Corpus juris* ordered that if not of gold the C. must be of silver, or of pewter in cases of extreme poverty, and all other materials were prohibited. In the English Ch. aft. the Reformation pewter Cs. were frequently used in poor parishes.

Many of the early Cs. were two-handled cups. From the 11th cent. onward they were usually made with a wide, shallow bowl, a short stem
3. Shape. broader than the bowl to ensure stability. In the 13th cent. the stem tended to be made longer, the bowl deeper and more conical, and in the 14th cent. the stem and knop were given an angular section, and the foot became hexagonal. In examples of the end of the 15th cent. little ornaments were added to the angles of the hexagonal foot. The Tudor type (1510-1536) had a less conical bowl, and a six-lobed foot.

From the Carolingian period onward the people were often communicated from the C.

4. Use in the Communion of the People. by a silver pipe or reed (cp. *Imitation of Christ* 44). After the 12th cent. COMMUNION IN ONE KIND gradually became the rule for the

laity, and was finally authorised by the Council of Constance (1414-1418). When at the Reformation the C. was restored to the laity the old Cs. were found inconveniently small. Between 1560 and 1570, probably by direction of Abp. Parker, a "decent Communion cuppe" was substituted for the C. "heretofore used at Masse." The Elizabethan type has a deep, straight-sided bowl, a thick stem with a small knop, and a small domical foot. The 17th cent. Cs. have usually a baluster stem, and a deep bowl, conical or straight-sided.

The Rubric of the PB directs the minister to "deliver" the cup to the communicant, and canon 21 of 1604 employs the same word. The C. should therefore be given into the hands of the communicant. (See also PLATE.)—R3.

E. HERMITAGE DAY.

CHALICE, MIXED.—See MIXED CHALICE.

CHANCEL.—That part of the church which contains the Holy Table. The name (from *can-celli* = screenwork) is due to the

1. The Place. fact that this part was, from the very earliest times, divided from the rest of the church by some kind of screen or barrier, the form and height of which have varied greatly at various periods and in different countries. In England any part of a church screened off and containing an altar was called a C., but the word generally designated that containing the principal, or high, altar. From the circumstance that in England the C. besides containing the altar also accommodated the persons who sang the Divine service, the word *Choir* or *QUIRE* was frequently used as a synonym for C., as in the rubrics of the first PB of Edw. VI. The C. is in most churches a distinct portion of the structure, of different width and height from the body of the church, and opening into it by an arch. The Cs. of English parish chs. in the Norman and Early English periods of architecture were, with some notable exceptions, of small size, intended only to contain the altar and accommodate the clerk or the few chanters who assisted the priest in singing the service. But, during the two centuries that preceded the Reformation beginning from the reign of

Edward III, many hundreds of Cs. in all parts of England were built or rebuilt on a larger plan, and fitted with choir-stalls for the accommodation of singers.

The ORNAMENTS RUBRIC directs that "the Morning and Evening Pr. shall be used in the accustomed place of the Church, Chapel, or C." This direction

2. Chancellor in PB.

assumed its present form in 1559. In Edw. VI's First PB (1549) it was enjoined that these Offices were to be said by "the Priest, being in the Quire" (*i.e.*, the C.); but in place of this we find in the 2nd PB (1552)—"in such place of the Church, Chapel, or C. . . as the people may best hear." And it is here that we first find the clause that "the chancels shall remain, as they have done in time past," which was retained in 1559, and has continued down to the present time. The direction in 1559 seems intended to cover a certain latitude of practice as to the place where the Offices were to be said. During the reign of Elizabeth it became more and more usual to conduct the service from a reading-pew outside the C.—a practice which was in fact enjoined by some of the bishops. And, as the singers were by this time beginning to be very generally transferred to a West gallery, the chancels stood empty, or were utilised for the seats of the more influential parishioners.

The obligation of repairing the C. rests with the owner of the great tithes of the benefice.

3. Repair of Chancel.

Originally this would in every case be the priest of the parish, known as the RECTOR. But in course of time the great tithes in many parishes became appropriated to some religious house, and the priest, known as the VICAR, received only the small tithes. At the Reformation the tithes held by religious houses were transferred either to colleges at the Universities or to private individuals, but the obligation of keeping the C. in repair still rests, as it has always done, with the owners of the great tithes, whoever they may be.—R6.

A. M. Y. BAYLAY.

CHANCELLOR OF A CATHEDRAL.—In a CATHEDRAL ch. of the Old FOUNDATION, the C. (sometimes specifically styled "of the church," or "of the choir") is the seal-keeper, and is writer and custodian of letters from and to the chapter. In many dioceses he is entrusted with a general superintendence of education, and specially of theological study.¹ The office must not be confounded with that of C. of a diocese.—A3.

R. J. WHITWELL.

CHANCELLOR OF A DIOCESE.—In every English diocese the bishop has, *virtute officii*, a CONSISTORY COURT. In this court the Chancellor of the Diocese sits as judge, authorised by a commission or patent under the seal of the bishop, whereby the latter usually commits all jurisdiction to him, whether voluntary or contentious, under two separate offices, those of VICAR GENERAL and OFFICIAL PRINCIPAL.

¹ See Walcott, *Cathedrales* 34 (1865).

Copies of the commissions in Eng. dioceses are printed in *Rep. Eccl. Courts Comm.*, 1881 (1883), ii, 659-698. Various forms of words practically reserving to the bp. the right to sit in the court to hear certain cases (see *R. v. Tristram*, L.R., 1902, 2 K.B. 816) appear in sixteen of these.¹ A bp. may be compelled to appoint a chancellor, and the metropolitan should appoint in case of his failure (*Godolphin* 81).

In the CLERGY DISCIPLINE ACT, 1892, § 12, "chancellor" is defined as "the judge of the Consistory Court, by whatever name known." Though nominated by the bp., the C. is, in the trial of cases under that Act, a king's judge, sitting in one of the king's courts. He must preside in the Consistory Court, and he alone is to determine any question of law; but he is not able to depose from holy orders, this being reserved to the bp., who must also pronounce sentences of deprivation and declarations of incapacity to hold preferment. By canon 127, a C. must be at least 26 years old, "learned in the civil and eccles. laws, and at the least a Master of Arts, or Bachelor of Law"; he must be "reasonably well practised in the course thereof, as likewise well affected and zealously bent to religion, touching whose life and manners no evil example is had"; he must take the Oath of allegiance and assent to the Arts. of Religion.

A bp. may (Cl. Disc. Act, 1892, § 10) appoint as deputy chancellor a barrister of not less than seven years' standing.

The number of persons qualified as above for the functions of C. is not large, and Whitaker's Almanack, 1910, shows that one person is C. of five dioceses, a second of four, and so in smaller numbers. The bp. of Southwark does not appear to have appointed a chancellor.—A5.

R. J. WHITWELL.

CHANCERY COURT OF YORK.—The provincial court of the northern Abp. is called the Chancery Court, and its judge is called the official principal or auditor. Under 37 and 38 Vict., c. 85, the judge of the Court of Arches is now also judge of the CC. of York.—A5.

R. J. WHITWELL.

CHANT, ANGLICAN.—This article will deal with the origin of the AC.,² and with its earlier history, which is still somewhat obscured. The evidence is the written record, which the destruction of books has left imperfect, interpreted by knowledge of conditions, and supplemented by probable inference. Whatever is here written applies only to the chanting of the Psalms and Canticles.

When Ed. VI's First PB ordered the Psalms to be sung in English,³ there was only one way in which that could be done, namely, to sing them, as the Latin Psalms had been sung, in unison to

¹ In all cases not *de facto* excepted he has ordinary jurisdiction, *jure proprio et non per deputacionem*.

² PLAINSONG is treated separately. For terminology of C. form see that art. and CHANTING.

³ It must not be overlooked that the realisation of Cranmer's design of putting the new wine into the old bottles was impeded not only by religious prejudice against Latin use, but also by the very condition of the Latin music, which was itself in a state of change and confusion.

the Gregorian tones. The incompatibility¹ between the new words and the old music was probably unsuspected; and with

1. The Conditions in 1560.

such tones as had but one note in mediation, and two in cadence, it was easy to make formal adaptation, but with longer chants nothing could be done without notation. It cannot be guessed what experiments were actually tried, but Merbecke's book, which came out in the following year, though entirely unisonal, did not help in this as much as was perhaps expected of it: for (as if to show how little difficulty there was) he sets *Venite* to the 8th tone with short 1st ending, and then orders the same C. for both morning and evening Pss. and in three other places. In all his nine fully noted Canticles he uses but seven Cs., and wastes many pages in noting every verse of *Benedicite*, although the identical refrain covers all the musical movement, so that one verse would have sufficed. And, since there is neither record nor vestige of any book that pointed the Eng. Pss. to the Tones, it must be concluded that only the very simplest of the chant-tones can ever have been commonly used in the reformed service. Moreover, the notings of the Eng. Canticles that have survived show no sign of any progress towards a solution of the difficulties, such as must have come of continuous experience.

Quite distinct from this old unisonal fast chanting, there was another practice, that of singing the Tones in vocal harmony; and this had become variously elaborated, and may be divided into two kinds, according as (a) the C. form overruled the music, or (b) the music obliterated the C. and became more like a note-under-note motett than a C. The following setting of Tone VIII by Josquin Després² (died 1521) will illustrate the former kind (a):

Ex. 1.



Now this C. differs from the old tradition by being in four voice-parts on a harmonic system that fixes and enforces accents and time-values. The chanting is *wholly altered in character*, being slow and sustained; and, since the Recitation moved no faster than the rest of the C., it is somewhat stiff and tedious. When such settings were used for special Pss. or Cants., it became a custom that the *Cantors* should sing the alternate verses in unison, while the choir responded in their slower harmony, which could only justify itself by elaboration. These Modulations, as they were called, quickly came to take liberties with the *Canto fermo*, and in Italy

¹ This incompatibility is explained in art. CHANTING, § 1.

² Ex. 1, reference lost. Ex. 2, from Bordes, with his barring: *Anthol. des Maîtres Rel.: Motets*, 69, where it is in notes of half value one tone lower. Ex. 3 is from Capes, *Select. from Palestrina*, p. 169.

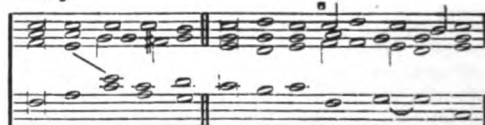
soon dispensed with it altogether, as in this later ex., by G. M. Nanino (d. 1603). It has no CF. and the Cantor takes up his tone on C \sharp after the chord of A maj.

Ex. 2.



The following is a *Miserere* by Palestrina, without CF.:

Ex. 3.



As for the other manner (b) in which the chant-form came to be obscured and ultimately lost in the elaboration of the setting, Day's book, *Certain Notes*, etc., which was published in 1560, and intended to supply part-music for more accomplished choirs, shows that this style of writing was much practised in England. It is the origin of our "Services," and has strictly no relation with the AC., nor would it be mentioned here but for the fact that the settings which Barnard has preserved of Pss. by Tallis and Byrd happen to be in a midway condition between (a) and (b), and are of importance because they not only show a tendency to fall into what ultimately came to be the AC. rhythm but even contain such Cs. The following exs. are taken from Bishop's scoring of Barnard, with the transcriber's barring:

Ex. 4.



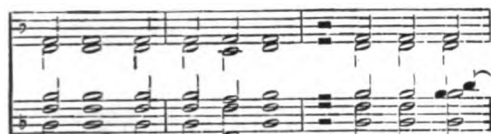
live and keep thy word.



The above is from Tallis's 2nd Psalm; the whole is regular throughout, and his first Ps. is the same C. (Tone 1) differently harmonised, and these are indistinguishable from class (a). The ex. following is from Byrd's setting of Ps. 114. It has no CF. The extract given is used as a double C. at Wells Cathedral to this Psalm.

Ex. 5.

The sea saw that and fled; Jor-dan was



dri - ven back. The moun-tains skipp-ed like rams,



and the lit-tle hills.... like young sheep.



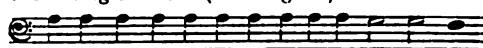
These compositions, though they seem pointing the way to our modern C., had probably no direct influence on its evolution, except in so far as that Ex. 4 may have produced Ex. 6. They are new experiments in setting Eng. Pss. The only AC. known to have been written at this date is Tallis's very beautiful *Quicunque*, which is in a different form, having two notes in mediation and one in cadence. Ex. 6 has been ascribed to Tallis, but is probably by Adrian Batten, more than fifty years later. Ang. single Cs. ascribed to composers of the Reformation period have no known authority, and may be assumed to be compilations of the last century.

To pass to the time of the Restoration: at this date we find the tradition of Church music so lost that knowledge of it was confined to a few persons, who, for the instruction of the re-established choirs, published books so elementary as to prove that the practice of chanting was virtually extinct. The first of these by Lowe, in 1661, has two unisonal Cs. for the *Venite*, viz., the Ch. Ch. tune (Ex. 6), and the 8th Tone: then these again with Tallis's *Quicunque*, all in four parts, for the *Te D.* or *Benedictus*, with a direction that these last "may serve for the Psalms on Festival days, when the Quiremen are well skill'd in song." From the prominence of the "Ch. Ch. tune" in records of this date we may conclude that it had seen active service. The most probable tradition ascribes it to Batten, so that it may now have been some forty-five years old; and it has thus some title to the fatherhood of all AC., being a setting of the 1st Tone (like Ex. 4) in the Ang. form. It is misprinted in Lowe; the following is from a MS. by Dr. Aldrich:

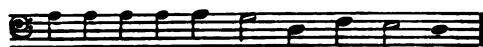
Ex. 6.



Lowe brought out a 2nd ed. of his book in 1664, and in the same year a 2nd ed. of Clifford's anthem-book was published. In both of these there are eleven Latin tones set without harmony to the first v. of the *Venite*, also one for Ps. 136, which is thus noted by Clifford—the Ps. is probably chosen because the refrain allowed the noting of one v. (bad or good) to serve for all.



O give thanks un-to the Lord, for he is gra - ci - ous



and his mer-cy en - dur - eth for ev - er.

This specimen goes far to prove that there was no tradition from Merbecke. In the *Venite* he treats the words "our salvation" as five syllables, which was archaic. All is very clumsy. The harmonised Cs. in both books are Tallis's *Quicunque* (which is now called "Canterbury"), the "Ch. Ch.," and "the Imperial tune," which last is a setting of the 8th tone by Dr. Child, as follows:

Ex. 7.



From these two examples (6 and 7) it would seem as if the AC. form were already arrived at. This was not the case. Both these Cs., which should be compared with Ex. 1, must still have preserved the fiction of their original penultimate accent, though the harmony had destroyed it: and the common practice of setting out the C. to the first verse of *Venite*, which happens to have a penultimate accent on the word "salvation," was probably the unsuspected cause which prevented the acceptance of the final accent: and yet that word was apparently sung with almost any pronunciation except the spoken one, so that there was a fiction in the words as well as a fiction in the music. It was so confused a misunderstanding that it defies analysis. If only the second v. had come first it seems that the long-anticipated solution must have been earlier arrived at.

When the musicians returned from their string-concerts to the re-established choirs, their activity showed itself mainly in the composition of Anthems and Services, and the metrical Pss. soon began to divert attention from the beautiful prose Pss. But even where

2. Period of Experiment (to 1770).

the Pss. were not chanted, the lack of Cs. for the Canticles made a pressing demand; and at least fifty or sixty original Cs. were quickly contributed. As these were afterwards all reduced to the subsequently prevailing form, it cannot be guessed, without more investigation of the old books, exactly through what stages the experiments passed. We must be content to show that there was not yet any agreement about the rhythm of the C., though we may suppose that our Exs. 6 and 7 were not without influence, and would have been accepted as models, if they had satisfied in practice. The following exs., copied from contemporary books, will illustrate the actual conditions.

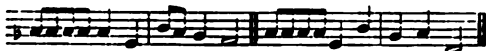
New Chants. The Cs. were still sometimes written without any bar except between the divisions, thus (Ch. Ch., Oxford):



or the Recit. notes were separated off thus (Brit. Mus.):



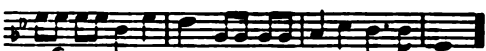
The second of the crotchets in the first Recit. was sometimes a moving note with moving bass; in such cases it became a part of the mediation, and, unless it made a triplet, drew the first crotchet also with it, when the C. took this form, the second Recit. renouncing its crotchets:



or, where the mediation was short, the divisions were made to correspond thus (Ch. Ch.):



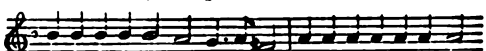
or the *alla breve* time was thus shown (Ch. Ch.):



or the penultimate accent was asserted in *alla breve* bars (Chichester):



In 1678 Playford prints Turner's chants thus:



O come, let us sing un-to the Lord, Let us heartily re-joice



in the strength of our sal - va - ti - on.

making the two divisions to correspond by taking two minims from the first recitation, and giving a choice between triple time and penultimate accent by writing two minims in each division as crotchets, the whole C. being thus:



and so little did the common time accent please, that after Boyce in 1760 had so printed the Cs. in his *Cathedral Music*, i.e., with two minims to the bar, his continuator, Arnold, twenty years later repudiated it, and set out his Cs. thus:

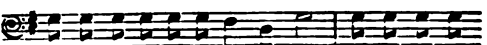


The only assertion that can safely be made is that it was out of the above experiments that our present chant-form arose, and that, when the beautiful minor C. attributed to Thos. Purcell had been set out as here shown, nothing more was done:

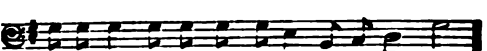
Ex. 9.



Now if this chant be compared with our Ex. 7 it will be found to have exactly the same relation towards it, as Ex. 2 has to Ex. 1. It is a free original composition in the style of the time and based on the older form. Only the style in favour in 1680 was not counterpoint but harmonised melody, and the poorest attempts in the current fashion were preferred to the best of the old. On the other hand, it is plain that the common-time barring (which was probably adopted for its assistance in dividing the words) and the rigid form are a confession of failure. It is evident that the experiments died out before they had attained their aim of finding an elastic form: they survived awhile in the "chanting tunes" set out for the Canticles in metrical Ps. books: and from them we may conclude that the chanting, so far as notation of words to music is concerned, was always very bad. Here is a specimen from a Bodleian MS. The whole of *Venite* is pointed in this style:



O come, let us sing un-to the Lord, Let us heart-i -



ly re-joice in the strength of our sal - va - ti - on.

The problem still remains to be solved, and there is now plenty of experience.

The double C. is merely two single chant-forms so composed that there is an antiphonal musical relation between them.

4. The Double Chant. The effect of varying the antiphonal response, which is a natural and beautiful evolution, was old, and fully heard in "Modulations," as in Exs. 2 and 5, and in many antiphonal settings of the Cants., whether Modulations or Faux Bourdons; and the choral antiphony was *semper et ubique* between the verses, not the halves of the verses. But our double C. arose, no doubt, under the influence of two overpowering modern motives; first, when the C. had become a harmonised melody, its ten notes were a forbidding limitation; secondly, the metrical Psalter in CM. verse suggested the double form, and those who composed for the prose version eagerly appropriated what they could of the musical form which rendered the shabby doggerel popular. There are two curious illustrations of the connection between the CM. Ps. tune and the double C.; the first is that in a book of metrical psalmody dating 1547 a double C. is actually contrived out of the 7th tone to serve as a common tune for all the metrical psalms. (It may be seen in Grove's *Dict.* under *Psalter*.) The second illustration is that Flintoft's double C. in G minor (about 1720) is an adaptation from a metrical Ps. tune. The earliest double C. found is that recorded in a counter-tenor choir-book at Oxford, most probably before 1700; it is thus:

Ex. 10.
1st Verse.

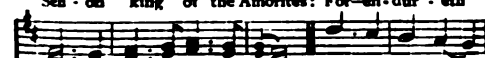


2nd Verse.




Good double Cs. were written at all periods; but too many have taken them in hand, and the books swarm with compositions ridiculous for lack of taste, of musical skill and of religious feeling. Even musicians like Attwood and Battishill, who both wrote worthy Cs. in the style of their time, would sometimes excel in rollicking to meet the popular taste. What we now deem vulgar had an actual charm. Beckwith of Norwich, who, in 1808, published a book with C. to the first verse of every Ps., thus sets the 136th:


Ex. 11.
Sh - on king of the Amorites: For - an - dur - eth



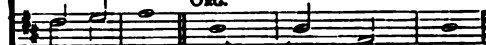
Ora. CHOR.



for ev er: And Og the king of Haan:

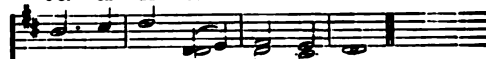
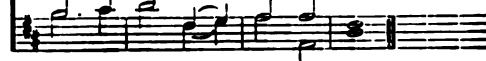


Ora.



For - en - du - reth for ev - er.

CHOR.

The sympathetic performance of this by the Eton boys was only a few years ago discontinued; but, though the more rollicking Cs. have disappeared, what may be called "rowdy" Cs. are favourites in our parish churches. The following by Woodward of Dublin, 1770, is a good example:

Ex. 12.






It is noisy and commonplace and distorts the words without compensation. Some of the florid chants are beautiful, the following setting (by Geo. Elvey?) of a C. by Robert Cooke (d. 1814) is such a one:

Ex. 13.






This C. is docked of a good many crotchets, which is an advantage on all grounds; but the singers for whom the florid chants of that period were composed plainly commanded more vocal execution than those for whom the corresponding books are now compiled. The

numerous cheap Psalters supply a fuller history of the development of the double C. than could be attempted here. A double C. is adapted to those verses which do not agree in pairs with the music by treating one half of it freely as a single Chant. A triple C. is justified by some psalms, e.g., 136. A quadruple C. (and some have been composed) seems a useless excrescence. There is now a sufficient body of dignified and almost romantic music to make the chanting of the Pss., especially as rendered in our cathedrals, one of the most stable charms of our national service.—Q2.

ROBERT BRIDGES.

CHANTING.—This article deals with the theory and practice of singing the Pss. to Anglican Chants (for the use of Gregorian Chants see PLAINSONG).

1. English Accentuation.

Some preliminary remarks on the ultimate accent are necessary. The Ang. Chant has a strong accent on its final note. The Latin Chant had a penultimate accent, due to the Latin speech-accent, with which the chant had grown up. English differs from Latin. In Latin no polysyllable is accented on the last, and the monosyllables are few, and rarely end a sentence. In English the accented finals are frequent (they are predominant in the Psalms¹), for the stressed monosyllables are common (nouns, verbs, and adjectives), and many polysyllables are accented on the last. Again, the Latin vowels are few and sonorous. In English the numerous vowels are some of them obscure, and when unaccented unable to sustain any significant note. All this created an incompatibility between the old music and the new words. The old penultimate accent was traditional and cannot but have had ample trial: no attempt at conciliation has ever succeeded, and as the result of practice the Anglican chant settled down to a final accent. Since this article is practical, and accepts actual conditions, there would be no need to explain further, if there were not recurrent attempts to reintroduce the Latin penultimate accent into our English C., the main argument in favour of it being the objection felt to breaking up the accented final of the music into crotchets distributed over a polysyllable, etc. In face of this it is expedient to show that the penultimate accent is no solution, and that the distribution of syllables over the final is correct.

If the penultimate accent of the chant were of any service, it should suit verses which end with a disyllable that has its first

2. Penultimate Accent in English.

Now had harmony never been introduced, the Latin chant might possibly have been adaptable to such words; but the penultimate accent in music now implies harmonic movement, and the English words in question will not suffer anything so strong. E.g., Ps. 68 has many penultimate accents in

¹ Of the 2,508 verse-endings some 1,260 are accented finals, and some 280 accented *short* penultimates, which must be treated as finals. This makes some 1,540 against 960 non-finals.

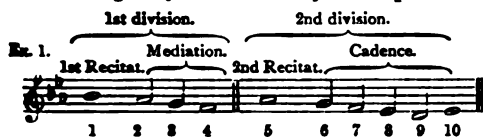
the finals of the verses, and it is commonly set to Tone 8, 2nd ending, which exactly suits *escape death* in v. 20. But experiment will show how other endings suffer. Of course all the monosyllables are tortured, but even the heavy paroxytones, e.g., *joyful, habitation, scarceness, weary, preachers*, which the ending should suit, are also distorted. Henry Purcell, who had a genius for the expression of vocal units in music, and lacked no imaginative resource, and was almost lawless in his liberty, expresses such words in his verse-anthems either by repetition of the accented note, or by movement of a third on a fixed bass. The rule is that the harmonic bass does not move. His anthems are full of examples, and Handel's "Comfort ye" shows the practice perfectly. The speech accent of such words is distorted by having its vocal significance expressed by a dominant-tonic progression; and any harmonic movement of sufficient strength to make a close is too much for them. A "suspension" suits them; it is commonly sung in Handel's recitatives, which all follow Purcell's rule. The repetition then of the accented note is correct and good practice, and even Merbecke himself used it in his first experiments. Therefore the only objection is the musical objection that a full close should not have its final dissipated in small notes; and that is true;¹ but it is an objection not fully applicable to chant music, and untenable by those whose professed aim is to obtain the best speech expression. Its unpleasant effect in our C. is due to the chant being sung like a hymn-tune, which disregards everything but itself; and accordingly as that practice is given up (as I am about to urge) the objection must disappear; and indeed this treatment of the final should aid in obtaining the true C. effect.

The Ang. single chant is a one-line hymn-rhythm (see below), and the double chant has close affinity with the metrical psalm-tune (see CHANT). Besides this it is also the fact that the chant is commonly sung as a hymn-tune with licence to crowd or extend refractory syllables. It will be convenient to divide our description of the practice artificially under two heads, according as the chant is treated as a hymn-tune or as a chant.

If the chant be sung as a hymn-tune, the bar-accent and time of the music will be strictly observed, and will override the speech-accent

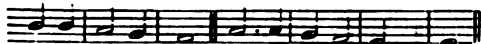
¹ This was Lucas Pearsall's objection, and those who share it may study his treatise in the *Sammelbände der internationalen Musikgesellschaft*, Jan., 1907. His system is adapted from Latin practice, and based on a theory that the Recitation should be recited and the Meditation and Cadence sung. The last syllable of each division goes to its last note, and the next accented syllable before it begins Meditation or Cadence. Thus a verse ending with *two* might have four notes on *ev*, while verses like my Ex. 3b would not be dissimilar from my settings. Such opposite effects and inconsistencies are very apparent. The distinction too between reciting and singing twice in each verse is untenable, and the result, though generally sonorous, is a perpetual distortion of speech-rhythm. The *Free-rhythm Psalter*, which gives a penultimate accent to all chants, challenges notice by its title, but deserves no further criticism than that the title is a misnomer.

where they do not coincide and cannot be easily accommodated. Also the words that fall to the melody will be more important than those on the recitation-notes, for these will tend to be hurried or delayed in order to wrest the recitation note into time. If on the other hand the chant be sung as a chant, then the recitation will be as important as the melody, strict time-values will disappear, and interpretation of the melody will be guided by the words. In either case the aim is to bring the accents of words and music into correspondence, and where the words happen to fall into the hymn-tune rhythm there is practically no difference between the systems. To sing an Ang. chant as a hymn-tune is very easy, and as the practice of C. the Psalms was extended to unskilled choirs, this method naturally prevailed, and was degraded so as to make it still easier. On the other hand, to subordinate the strong melody to the irregular rhythms of the prose Psalms is extremely difficult, and few choirs are skilled enough to attain much proficiency. What is now esteemed the best C. is a modification of the hymn-tune method; and though it will appear that the freest C. may be attained by the use of time-fictions on that basis; yet for the sake of exposition it is best to keep to this artificial distinction. The chant will be considered as single, a double chant being only the same rhythm repeated.



This being the scheme of ten notes, with their received group-names, the first question is how they should be barred. As a matter of fact the chant is usually barred in common-time, with equal alternate accents, thus:

Ex. 2.



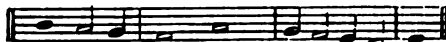
Praise him sun and moon; Praise him all ye stars and light.

This is the worst way because it introduces the greatest possible number of primary musical accents. It is plainly only suitable where, as in the verse chosen, the words happen to be weighty syllables with corresponding alternate accents. In such a case it is right and identical with free C.; but the cases are few. The Pss. were versified in order to obtain such lines of regular length with regular accents corresponding with the accents of common tunes. The prose version has not got them; and the more fixed accents a chant has, the less adaptable is it to the text.

A better way then will be to reduce its accents by barring it in *alla breve* time, with four notes instead of two in the bar; which gives the following rhythm:

12—(2422)

Ex. 3.



(a) [the] Lord is my strength And . . defence of his a-nointed. 28 9

(b) Lord keep the city; The . . wak-eth but in vain. 127 2

This is the old favourite sapphic rhythm of *Nocte surgentes*, *Herzliebster Jesu*, Monk's *Abide with me*, etc. Though I believe that musicians are now generally agreed that this *alla breve* barring is the better account of the rhythm,¹ it seems a matter of taste, and the preference unhesitatingly given to it depends on its æsthetic superiority, and on the convenience of having half of the fixed accents reduced to a secondary and shifting condition. They can be used or not as required. And the advantage is in practice very convincing. None the less it is true that most of our chants were deliberately composed in alternate accent, and some of them are by their nature intractable; but they will generally yield, and are often surprisingly improved by being forced out of their obstinate intentions.

The words in recitation should be sung at the same pace as the words in melody; the melody should have a *slight* tendency to be the quicker, as if the sense had escaped from bonds into freedom rather than the reverse; and this hastening is most necessary in the 2nd Div. (see Ex. 1) in the four-note bar, where it assists the primary accent to override the forceful intrusion of the dominant preparing the close when that occurs inopportunately on the 8th note of the chant. In C. in *alla breve* time, if the accent on note 1 is required to assert itself against the secondary accent on note 2 (as in Ex. 3a), then it is necessary to have some syllable of the first Recitation marked in the word-books as the commencement of that bar, as is now the common plan: but observe that the *second recitation note is not in this condition*, and that in the second division of the chant, if the accent on note 6 is to have its full value, then the only syllable that needs a mark is the one chosen to commence the bar on that note. The whole of the 2nd Recitation is imagined as an extension of the 2nd bar, and to force a word into time-accent within it contradicts the rhythm and produces a strong accent on the 8th note.

A choir that has only got so far as this may chant the Pss. with good effect. They have choice of two rhythms, and, as either division can be in either rhythm, there are four variations, and with a hybrid 2nd division (made by commencing Div. 2 like Div. 1 in Ex. 3), there are six. But in proportion as excellence is attained there will be dissatisfaction with the verses that do not fit into the system. Whatever

¹ My old friend, Sir John Stainer, accepted it without qualification, although it is his books that have done perhaps most to establish the common-time practice. And he admitted to me that the system which he had adopted for the convenience of those who used his books was open to the reproach with which I charged it; and he approved of my contentions.

devices are sought to get rid of the false accents and the crowding and extension of syllables, which are constantly injuring the sense in any form of duple rhythm, these will all fall under the next head, *i.e.*, the practice of treating the chant as a chant.

The logical need is for devices which will make the chant-rhythm give way to the words

without destroying the rhythmical unity or the harmonic structure. 7. Chant treated as a Chant. It must be clearly perceived that what we are now engaged in is to

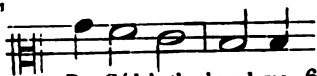
adapt the values and accents of the musical notes to the fixed predetermined values and accents of the words; so that the words will determine the note-values and accents, not *vice versa*. The difficulty is to exhibit the speech-rhythm to the eye intelligibly in common terms of musical notation: the musical notation can only give the corresponding types of musical rhythm, the *free interpretation* of which will allow the syllables of the prose to keep their true natural speech-rhythm, with observation of accent and quantity.

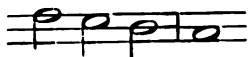
I will take these devices in order of simplicity, as a preceptor might teach them; and will

first treat of the first division 8. First Division. (see Ex. 1) which is comparatively easy.

The first thing to do is to shorten the recitation note when required, as:

Ex. 4. 1

(a) 

(b) 

When such a shortened recitation-note is unaccented and followed by an accent, the Mediation falls into the rhythm of Ex. 2. But when it is accented it will cause a triplet, thus:

Ex. 5.

(a) 

and the full recitation note may be thus concluded:

(b) 

The use of this triplet should not supersede the prevalent duple-time use of two crotchets (for two syllables) on the 2nd note, where this latter form gives the more correct rhythm.

It will be convenient for exhibition of the pointing to bar the chant in all our examples in the form of

¹ The following examples will be written on this reduced stave of three lines, and transposed. The lowest line is *Do*, the top line *Sol*.

Ex. 2, that is, with two minims or a triplet in each bar; so that the first note of this triplet will be

9. Lesser Minims. taken over from the Recitation across the bar into the Mediation, as shown in the last Ex. But observe that the use

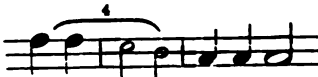
of the triplet has introduced a lesser value of the minim; and this lesser minim, or large crotchet, once introduced, will come in naturally of itself whenever required to lighten the rhythm of all grouped notes, and *even the regular bars of two notes*, which then become parts of a larger group, though it may not be always necessary to indicate the full group-structure in the notation. In the case of the simple barred triplet there is no occasion to distinguish this lesser minim, because there is no other interpretation of the barred triplet possible, and no one can misread it; but *in all other cases* it will be *written* for distinction as a *small minim*; and it must be remembered that this small minim is practically a crotchet; and that *small minims* and minims in triplet are to be read as crotchets.

Now, in such a simple chant as we have chosen, this first step is easy and perfectly convincing;


and if we examine what we have done, it is merely this: we have

10. Groups of Notes. thrown back the accent off the second note of the chant into the recitation (just as it is thrown back in *alla breve* barring, see Ex. 3), and we have *reduced notes 2 and 3 to unaccented crotchets*; and we have done this *because* the accents of the words were not "alternate," but separated by two syllables; and as this condition gave us the triplet, so a further separation of the speech-accents by 3, 4 or 5 short syllables (or their equivalents) will give us larger groups, and force the accent further back into the Recitation; and these larger groups will (with or without the aid of syncopation) fall into recognised musical forms almost as easy as the triplet. And just as the triplet shortened the minim-unit, so all the larger groups will have their units shortened, and will therefore be written as small minims, and read as crotchets. The fiction of the common-time barring is preserved as the easiest way of identifying the notes of the chant.

Groups of four are merely a hastening on light syllables of the¹ usual *alla breve* rhythm of Ex. 3, familiar in the practice of all choirs who use that barring, *e.g.*:

Ex. 6. 

A group of five is quite natural and easy:

Ex. 7. 

¹ This does not of course forbid or exclude the full *alla breve* type of four larger minims, where that is called for by weighty syllables as "Lord, keep the" in Ex. 3 b.

² In singing *mine* will come out longer than *in* by mutual accommodation.

and sixes are Turner's rhythm



(see CHANT, Ex. 8), that is, a large triplet of three full minim values, e.g.:

Ex. 8.

see-eth that I be a - venged. 18 43
 bear of me they shall o - bey me. 18 45
 e - ne-mies and o - ver - take them. 18 37

which are the simple speech-rhythms, expressed here in crotchets and easily read from a typical notation.

But the commonest type of all the larger groups kills the accent on note 2 of the chant by syncopation of the reciting note on some unaccented syllable which allows of extension, and this may be expressed thus¹:

11. Syncopated Recitation Note.

Ex. 9.

(a) Thy téstimo - nies..... are..... won - der - ful 119 129

which may for the sake of explanation be thus shown in crotchets:

(b)

Thy tes - ti - mo - nies are won - der - ful.

And thus would be read under this type such verses as these (I show the lesser triplet minims as crotchets):

(c)

6 flat - ter him with their mouth. 78 36

(d)

6 Con - si - der my com - plaint. 142 7

Though rarely if ever necessary in this first division, it may here be observed that notes 1, 2 and 3 of the chant can be sung without any accent at all (see Exs. 22, 23).

The above devices might be taught to a choir in two or three rehearsals. We will now proceed to the more difficult *second division*. It is here set out in common-time as in Ex. 2:

12. Second Division.

¹ This simple invention of Dr. Allen's is of the greatest value and with his syncopation of the cadence (see below) conquers the chant accent.

Ex. 10.

Ending.

5 6 7 8 9 10

As all the devices for the first division may be used to commence the second, these will carry us down to note 8 of the chant; and, since in our chosen chant the second division repeats the first one note lower, all our examples for the first division can be read as for the second division by taking them one note lower: we have therefore to consider only how to deal with the last three notes, 8, 9 and 10. (Triplets will of course be read as before as lesser minims or crotchets.)

Calling these three notes the "ending," and taking the notes 5, 6 and 7 in the common time of Ex. 2 for our basis, then our *13. The Endings.* first ending is the common-time ending as there shown.

The *second ending* is made by borrowing a note by syncopation from note 7—as we have previously borrowed from the recitation (Ex. 9)—to make a triplet, thus:

Ex. 11.

This essential and simple device,¹ invented by Dr. Allen, finally and completely masters the most intractable part of the Anglican chant. Its use will be fully illustrated below.

The *third ending* is to make a triplet of 8, 9, by repeating 8. This is only a slight modification of the double crotchet and minim in common use, and a nearer representation of the best way of singing them, thus:

Ex. 12.

The *fourth ending* is to shorten notes 8 and 9 to lesser values, that is, to two crotchets, which is *Turner's ending*, and with Ex. 8 in the first division gives his whole chant. This ending is very useful:

Ex. 13.

In this large triplet (involving two bars) the two crotchets are written as lesser minims for the convenience of preserving the bar-fiction to the eye.

The combinations of the above simple elements, too numerous to be tabulated here, will express almost any speech-rhythm, and may be sufficiently understood from the following illustrations, and from the subsequent remarks on the restrictions

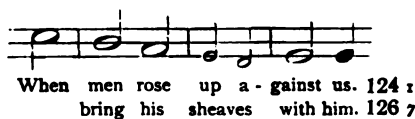
14. Illustrations.

¹ Byrd's syncopation, shown in Ex. 5 in the art. CHANT (ANGELICAN), may be compared. Pearsall devised a syncopation in this very place, but only by holding a syllable over the bar to cover notes 7 and 8.

which they impose on the chant-structure. These examples will show the whole of the second division in its more irregular forms.

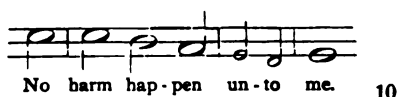
Turner's ending:

Ex. 11.



Turner's ending with triplet:

Ex. 15.



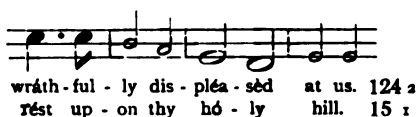
Turner's large triplet taken (as in Div. 1) from the recitation note:

Ex. 16.



Alla breve barring commencing (as in Div. 1) in the recitation, in short values:

Ex. 17.



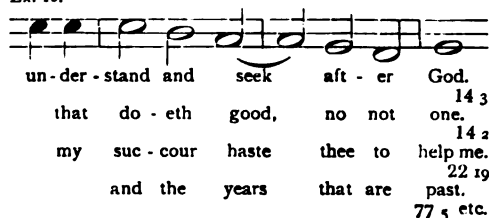
Double triplet:

Ex. 18.



Double triplet with Allen's syncopation:

Ex. 19.



Allen's syncopation without triplet:

Ex. 20.

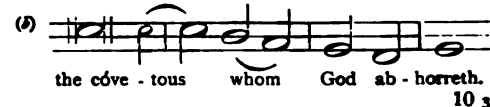
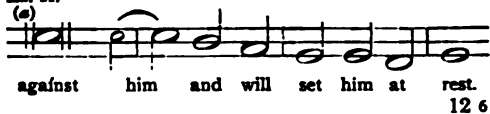


The type



etc., which was explained under the first division may here be shown in the second:

Ex. 21.



With the lesser minims written as crotchets, and recitation also noted, this would read thus:



The following examples will show how in short verses the first three notes can be sung without any accent. The indication in the notation which we have used would be thus—



for such rhythms as these:

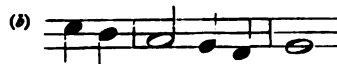
Ex. 22.



Ex. 23.



This last syncopation becomes as familiar as the common-time accent, just as in some popular waltzes, and would be heard as:



The elasticity is so great that the main question is how far it is practical to push it.

If the proper speech-accent be known to the singers, then very simple indications would suffice in the word books; and the Pss. thus pointed could be sung to any simple chant. All "passing notes" must of course be excised, and musicians will know what progressions are forbidding; but there is a very simple test, for any chant will fulfil the required conditions if it can be taken not only in common time but also in the following rhythm, to exhibit which I will note Mornington's well-known chant in Eb. The original is somewhat offensively

maudlin, but it will be seen that without its passing notes and with its varied rhythms it is beautiful. The common-time form of course remains the constant basis:

Ex. 24.



Any chant that can be taken in the above rhythm will submit to all the various treatments which Dr. Allen's system imposes; to modern ears the triplet may be trusted even to override the common suspended 4th on the eighth note. Florid chants will not generally yield to speech-rhythms; most of them would have to be renounced; or if they are kept they must have their particular Pss. specially noted for them; and it is not too much to ask that a peculiar chant should have a special setting. Some peculiarities of course give peculiar opportunities, but C. that does not regard speech accent will never stand in competition against a system which observes it, when once its rich and incomparable beauty has been revealed.

After the bad practice which has so long obtained, and is inculcated in all the Church

Psalters, attention must be called to the importance of observing the actual relative duration or "quantities" of the syllables. *Righteousness* and *enemies*, for example, are not equivalent because they are both accented on the first syllable; nor are *weary* and *heavy* alike because written with the same vowels. Our pedantic and wrong spelling is a real obstacle: a Psalter printed in phonetics would automatically cure our C. of its worst faults. *Accented syllables*, whether long or short, should always have their natural speech-quantities respected, but the SHORT ARE MUCH MORE SENSITIVE THAN THE LONG. *Consider* and *battle* are not English words, and no one would sing their accented syllables long unless he were taught to do so. On the other hand, short unaccented syllables will often fill long unaccented places without distortion, and their extension is of great use, because it is a ready means of weakening an impending accent by syncopation. *In any group of notes, even in the common-time bars, the notes should be mutually accommodating in their relative length values to suit the words that they carry.* Nothing is worse in C. than strict time.

We have considered only how our English Pss. can be best chanted to our national music, and no precentor who has ever instructed a choir in good C. would suppose it possible for a congregation to join in such singing. But the nearer the C. can be brought to reproduce the speech-rhythm, the easier is it for a congregation to follow; indeed absolutely good C. would carry all the hearers with it, so they would almost

think that they were themselves singing. No one can sing the Pss. who does not know them by heart; all he can be expected to do is to follow; and the better the singing the nearer he will attend. Congregational singing of the Canticles is possible, and should be assured before the Pss. are attempted. But if it is desired that everyone should sing the Pss., then nicety must be relinquished, and all the musician can do is to play loudly on the organ. The old plainsong chants are more suitable than Ang. chants for congregational singing, but they are not generally popular nor likely to become so. Every musician would encourage congregational singing of hymns, but even that is rare; and practice shows that it is only well-known *tunes* that are heartily sung. That is why the Metrical Psalter superseded C.; and it is singing the chant as a hymn-tune that has won it its present popularity. Where congregational singing is the self-indulgence of a minority it should not be encouraged in the Pss., for their extreme beauty and profound devotional effect are thus wantonly sacrificed. It may be supposed that the present use, distressing as it is to those who consider either music or devotion, has been arrived at through some kind of popular evolution. Where it satisfies, it will probably continue; where it does not, the instructions in this article may help to amend it.—92.

ROBERT BRIDGES.

CHANTRY.—A C. is an endowment for the maintenance of a priest to say Mass at a specified altar on behalf of the departed relatives of the founder. We begin to hear of these foundations in the middle of the 13th cent. In 1256 Wm. de Kenny, Bp. of Ely, bequeathed 200 marks for the endowment of two chaplains to celebrate for his soul. The Mortmain Act, 1278, made it necessary to obtain the licence of the Crown for these foundations; and in 1281 we find such a licence granted for the foundation of a C. in the ch. of Caistor in Ormesby (C.P.R., p. 423, Jan. 18). These foundations increased enormously during the 14th and 15th cents., and the Calendars of Patent Rolls are full of records of licences for them. The earliest reference in literature is probably that of Chaucer, *Prolog.* 509 (A.D. 1386), "and ran to Londone unto Seynte Paules, To seeken him a chaunterie for souls." There were nearly one hundred such foundations at St. Paul's, and at the dissolution there were thirty-five remaining, and fifty-four priests celebrating daily. By the Act of 1529 spiritual persons were forbidden to take any particular stipend or salary to sing for any soul. The Act of 1545 declared that there had been a covert surrender of these endowments to the representatives of the founders, and, in order to reduce them legally, these were henceforth to be vested in the Crown. Some of the Cs. had been scheduled in the Survey of 1535 and appear in the *Valor Ecclesiasticus*. The Act of 1545 ordered a systematic Survey and report, but the death of Henry VIII brought the work of the Commissioners to an end. By the Act of 1547 all Cs. and Colleges of Priests endowed for this purpose were given to the Crown, and the Royal Commission for the Survey and the Dissolution was appointed Feb. 13, 1548. Henry VIII had already suppressed 2,374 Cs., and of course all Cs. founded in monastic churches were swept away between 1536 and 1539. Yet during the reign of Q. Mary Cs. were founded, as at Wookey

in 1553, and by Sir John Byron of Clayton Hall in 1558, and the inquests concerning the disappearance of these endowments were still being held during the first ten years of the reign of Q. Elizabeth. C. priests had no cure of souls and were not as a rule licensed to hear Confessions. But in the 15th cent. we find that a good many of them were engaged in educational work, the forerunners of the headmasters of many of our old grammar schools.—A6.

T. SCOTT HOLMES.

CHAPEL.—The word C. is from Lat. *Capella*, which is usually derived from *Capa*, a cloak or ecclesiastical robe. The *Capella* S.

1. Name. *Martini* was the receptacle or chamber in which the relics of S. Martin were kept by the Frankish kings (cp. *Mon. Sangall.* 1 4, *de vita Car. Mag.*). The *Gemma Animæ* (c. 128) gives the derivation of *capellani* as "*a capa S. Martini appellati.*" *Capella* was at first the receptacle (*capsella*) in which the relics were kept, and then came to mean the chamber or building in which these were preserved. Constantine the Great (Eusebius, *Vit. Const.* 4 17) was the first emperor to erect a C. or *aedes sacra* in his palaces, and the 6th Council of Paris in 615 describes the *sacella Regis* as *Capella Palatina*. Ordericus Vitalis in his 12th bk. says of the King that "*sanctas sibi de capella sua reliquias deferri praecepit.*"

In the English Ch. there are several kinds of Cs. officially recognised, and it will be necessary to deal with these separately.

2. Kinds of Chapel. These are *private chapels* or *oratories*, *free chapels*, *chapels of ease*, *parochial chapels*, *chapels attached to educational foundations*, and, since the 16th cent., *chapels attached to proprietary cemeteries*, and *proprietary chapels* as distinct from private consecrated chapels.

The name C. however is given also to a *portion of a larger parish church*: and, though this title has perhaps little legal authority, it was and is for all that very real. It was a common feature of a mediæval English ch. to possess such attached

3. Chapels as Portions of Churches. Cs. These were anterior to the foundation of chantries, though they were generally used as *CHANTRY* Cs., and of course on some occasions they were built as part of the plan of the chantry foundation. It is probable that they arose out of a desire to maintain an early condition of things, and to retain the patronage of saints in whose honour at some former period distinct buildings had been erected, when chs. were small clusters of Cs. under separate dedications for the use of monastic communities. This was certainly the case at Iona, Clonmacnois and Glastonbury. As the desire for larger chs. grew and the old gave way to the new, these small Cs. were collected under the same roof, and the dedications were preserved in the additional altars erected in them. Cs. therefore in parish chs. were a necessary adjunct of the cultus of the saints, and it was a later usage to endow priests to say mortuary masses at the altars of these saints. Among these dedications the oldest in England is that in honour of the Virgin Mary. It is through a Lady C., as the C. came to be called, that we have one link between the English and the British Chs. The little wattle *ecclesiola* dedicated to the Virgin which,

at Glastonbury, survived the Saxon Conquest was of such antiquity that legend had already clung round it even in the 10th cent. In the *Life of S. Dunstan* (*Auctore B.*, Rolls Series, p. 7) we are told that this C. and another dedicated to St. Peter had not been constructed by the art of man, but that it was the heavenly Architect Himself Who "*hanc sibi sanctæ genetrici suæ Mariæ consecratam fore demonstravit.*" The earliest Lady C. is probably that of *Sancta Maria in Trastevere*, which according to the *Liber Pontificalis* was erected by Pope Callistus I (217-222), though Martinelli declares that St. Peter himself erected a ch. in honour of the Virgin in the *Via Latina*. The Bollandists assert that St. Augustine erected a C. in honour of the Virgin on a spot known as *Cratundene* in the Isle of Ely; and St. Mary's Church in Canterbury is assigned to the foundation of King Aethelwald (cp. Waterton, *Piedas Mariana*, p. 66, 1879). There was a C. of the Virgin Mary in the cloister of the cathedral ch. of Wells which was endowed by Bishop Gisa, 1061-1088, and undoubtedly this is one of the most ancient dedications of a C. in the Eng. Ch. With the dissolution of the Chantries (1547-8) these Cs. fell into desuetude, the screens which had divided them from the parish church were destroyed, and the area thus increased was filled perhaps with some municipal or faculty pew, or left for the tombs of wealthy parishioners. Within the last quarter of a cent. however the desire to use these Cs. has been revived. The chancel of the parish ch. has been regarded as needlessly large for frequent celebrations at which there are only a few communicants, and a second altar has been erected in some aisle or transept where services can be celebrated at other times than those when the whole parish assembles in the body of the ch. The earliest instance of the revival of a second altar as sanctioned by Ch. authority is that in Holy Trinity Church, Stroud Green; and the law concerning the erection of a second altar is given in the case of the Vicar of St. Peter's, Eaton Square, v. the Parishioners of St. Peter, which was argued in the London Consistory Court, Aug. 8th, 1894. Such altars are clearly not intended for the cultus of a saint, but rather for the convenience and religious needs of Ch. folk of to-day.

We must now consider the case of a C. as a separate building, distinct from the parish ch. In England *Private Chapels* existed in the 8th cent., and the *Constitutions of Abp. Egbert* of York in 750 decreed that parish chs. were not to be injured by the rich of the parish diverting their tithes and offerings from them in order that they might maintain a priest for their C. of ease. In the *Domesday Survey*, 1084, among the possessions of the Abbey of Croyland was "*ligneam capellam sanctæ Mariæ per Spaldelyng quæ Anglice Stokkym appellata.*" Private Cs. or oratories always created difficulties between their owners and the parish priests, or those eccles. corporations which held the advowson of the parish ch., and the possession of a portable altar and a papal licence enabled many an owner to evade his eccles. dues. Abp. Stratford endeavoured to regulate them by forbidding priests to say Mass in unconsecrated oratories or Cs. (Lyndwode, 3 23). The inconvenience of them in a definite scheme of diocesan organisation was early felt in the Gallican Ch., and the Second Council of Orleans (533, can. 15) decreed that those who possessed a private oratory were on the great yearly festivals of the Ch. to attend Mass and receive their communion in their parish chs. An early instance of dispute with regard to a C. is shown in the trial between the prior of Bruton and William le Oiseleur living in the hamlet of Christon, in the parish of Banwell. The ch. of Banwell had been

given in the 12th cent. to the Canons of Bruton, and the tenant-in-chief at Christon desired that his private C. should be free for his use. A final concord was arrived at in 1204, in which the tenant William le Oiseleur agreed to pay yearly, through the priest he maintained at Christon, 8s. to the prior of Bruton as rector of Banwell.

Free Chapels were those in the possession of the Crown or of those who had received them by way of grant from the Crown. They often went with the estate or manor where they were situated. They were places exempt from the ordinary jurisdiction of the eccles. authorities, the priests who were maintained by the holders of the manor or from ancient royal endowment being merely instituted by the Bp. of the diocese. Such Cs. existed at the Conquest, and are to be met with in the *Domesday Survey*. In the foundation charter of St. Martin's Monastery at Hastings William the Conqueror granted that the ch. and monastery were to be free from the jurisdiction of the Bp.—i.e., of Chichester—"sicut mea dominica capella libera sit ab omni ejus exactione." The two most notable free Cs. of to-day are those of Westminster and Windsor, and in the Charter of Confirmation granted by Edward I to Westminster it is described as "quæ omnium capellarum nostrarum est domina et magistra." In the *Valor Ecclesiasticus*, 1535, and in the *Chantry Survey*, 1547, we meet with Cs. described as *libera* of which it is difficult, if not impossible, to trace the history. The Cs. attached to the Colleges at Oxford and Cambridge, and the Cs. of our large public schools such as Eton, Winchester and Harrow, are *libera* rather by custom than by any specific charter from the Crown. Some of them, however, are not consecrated, and are of the nature of proprietary Cs.; they could be turned to other uses.

Chapels of Ease and Parochial Chapels are allied to each other in that a C. of ease very often grew into a parochial C. Their relation to the parish and the parish ch. only varied in the degree of independence which they enjoyed. In regard to a parish, a C. of ease is described by J. de Janua as "parva ecclesia quæ nec habet baptismum nec coemiterium." Another definition is that it has not its own priest. These Cs. had no parochial rights. They were for pr., instruction and the Holy Euch., but offerings made in them belonged to the parish ch. The parish priest or his vicar served them for the spiritual welfare of his parishioners, and not because he was bound to do so by Canon Law. If the parishioners in the distant hamlet needed his ministrations, they must arrange with him to help them in their C. We find however that Cs. of ease in process of time frequently grew into parochial Cs., as indeed we may say that the private C. or oratory of the lord of the manor often grew into a C. of ease for the parishioners. The tenants were so accustomed to worship in it that the C. became a public C., i.e., a C. of ease to the parish ch. In the 14th and 15th cents. we have many instances where the C. of ease had its own warden, but this warden had to bring his account along with the wardens of the parish ch. to the yearly parish vestry. As the hamlet increased in size and in importance, the rivalry between the C. of ease and the parish ch. increased. The parishioners of the hamlet were prepared to maintain their own priest; they demanded, and at last obtained, a cemetery for their C. and the right to have their children baptised in the building where they worshipped, and so the C. of ease grew into a parochial C.; and in the 16th cent. the hamlet with its parochial C. became a new parish, and its

priest took the title, not of rector or vicar, terms which belonged only to the priests of the mother ch., but of perpetual curate. We find mention of parochial Cs. in 1491 (Act 6-7 Henry VII, c. 2), when it is stated that marriages may be solemnised in them. Later legislation has given to perpetual curates under certain conditions the title of vicar.

In the Act of 2 & 3 Edw. VI chs. are divided into two classes—common chs. and private Cs. or *oratoria*. With the greater freedom

7. Proprietary Chapels. and laxer discipline of the 18th cent. another class of C. arose. We find it as early as 1735, and it was described as a *Proprietary Chapel*. Of course this differed very little from a private C. or oratory. The owner maintained the officiating minister, and these Cs. were open for pr. and public preaching. They were open for all, because of the regulations of the Conventicles Act which regulated the number of people who could gather together in private. They were not necessarily consecrated, and so could be bought and sold, pulled down, or used for secular purposes. Many of these however have been since their erection recognised by the eccles. authority and consecrated and have become the parochial Cs. of new eccles. districts; and those which still remain the property of their owners are rapidly disappearing before the better organisation of the Church.—A7.

T. SCOTT HOLMES.

CHAPLAIN.—(Lat. *capellanus*, from *capella*). The derivation from *capella* is certain: we may further probably derive

1. Origin and History. *capella*, which was the tent or canopy erected over an altar containing the relics carried with the army of the King of France in war-time, from the principal relic, the *capa* of St. Martin. This relic was naturally so used, being a *military* cloak. Later any priestly guardian of relics in the palace was named *capellanus*, as we should say "Court chaplain," and any sanctuary, *capella*. These Cs., whose number increased, officiated in the Royal chapel, and acted as confessors to the household, under an arch-chaplain, often a bp. or abbot, who was grand almoner to the King. Other kings, princes, nobles and bps. also appointed Cs. We even find a *capellanus curatus*, i.e., a rector of a parish, with a *sub-capellanus* under him.

Cs. were attached to the Pope's (Sistine) Chapel in the Vatican. These are now distinguished as private, honorary, common, or supernumerary Cs., having various ceremonial duties.

Cs. were paid by canons of cathedrals to perform the duties of their offices, an abuse checked by the Council of Trent.

Cs. were appointed in cathedrals or other churches, under pious foundations, to "sing for souls" departed.

Cs. were licensed by bps. for convents of female religious. These must be secular priests, unless there be a lack of qualified clergy. RC. Cs. in the British army and navy are under the jurisdiction of the Abp. of Westminster.

In England there are 36 Cs. in ordinary to the King, who officiate in rotation at the Chapel

Royal of St. James', besides honorary Cs. to the King, and Cs. of the household. There is also a clerk of the closet, and a sub-dean of the Chapels

Royal and sub-almoner to the King, who is a deputy of the Bishop of London. Cs. to embassies and legations abroad, since the chapels are deemed to be on British soil, as extensions of the Foreign Office which is in London, are licensed by the Bishop of London.

In the House of Lords, one of the bps. officiates as C.—In the House of Commons, prayers are said by the C. to the Speaker.—Cs. "to the forces" in the army hold commissions, ranking as colonels, lieut.-colonels, majors, and captains. They report to the chaplain-general, by whom they are nominated. He ranks as major-general. They are appointed not to regiments or bodies of soldiers, but to stations, where they remain, though regiments are moved. Special Cs. for a certain district may be appointed by the Secretary of State for War.—Cs. in India rank as "civil servants," appointed by the Secretary for India.—In the navy, Cs. have no official rank, and hold a special licence from the Abp. of Canterbury. The C. of Greenwich Hospital is "chaplain of the fleet."—The C. to the high sheriff preaches the assize sermon before judges on circuit.

Bps. appoint examining Cs. to test the fitness of candidates for holy orders. A bp. has also a domestic C., who resides at the palace, assisting the bp. in his correspondence.—While the fellows of the colleges at Oxford and Cambridge were in holy orders, one of them, usually holding the office of dean, was responsible for services in chapel. Recently, the fellows elect a C., possibly a member of another college.—In public schools, the C. may be a master, frequently he is not. At Eton there are two, named "conducts."—Cs. to religious communities are licensed by the Bp. of the diocese.

Workhouse Cs. are appointed by the overseers and guardians of the poor, as directed by the Local Government Board. Often they are parochial clergy. Sometimes an anti-clerical board refuses to appoint a C., and arranges a rota of dissenting ministers.—Prison Cs. are appointed by the Home Secretary.—Cs. to asylums are appointed by the asylums' board or managing committee.—Cs. are appointed to larger hospitals by the board of governors, to local hospitals (infectious or other) by the local authority.—At cemeteries, fixed Cs. are rare. Often the neighbouring clergy are in turn responsible for funerals; or the mourners are at liberty to bring any priest or minister to say the service.

All Cs. hold the bp.'s licence.—A3.

J. E. SWALLOW.

CHAPTER.—See CATHEDRAL.

CHARGE.—See VISITATION.

CHASTITY.—C. is coupled with TEMPERANCE and SOBERNESS in the Church Cat. to describe the positive duties involved by the

1. Teaching of Scripture.

negation of the 7th Commandment. The NT word rendered "chaste," *ἀγνός*, means consecrated or holy, but, like the

English "chaste," it has the limited significance of bodily purity. Almost from Apostolic days mischievous teaching arose, suggesting varying degrees of C., and attaching superior merit to celibacy. This teaching was based on such passages of Scripture as Matt. 19 12, 22 30, 1 Cor. 7 7 ff., etc. Our Lord's answer to the Sadducees expressly referred only to the future life, and said nothing of the marriage vow. St. Paul writes exceedingly cautiously, and the most that can be made of his teaching is that for particular work and under particular conditions celibacy may be preferable for some. But the fact that some of the Apostles were married, that possibly St. Paul himself was a widower (if he were a member of the Sanhedrin, he must have been married), and St. Paul's own teaching in the Pastoral Epistles, which represents marriage as the proper condition of the clergy, all tend seriously to militate against the teaching of some in the early Church on the subject, teaching which in its turn was seriously exaggerated in the mediæval Church.

Judaism honoured family life: heathenism, owing to the degradation of womanhood and the all too

common practices of loathsome immorality, looked upon celibacy as an ideal. Extreme asceticism, therefore, seems to have entered the early Church either from the Essenes or from the heathen. Tatian and others tried to fasten the yoke of celibacy upon the Church, but Clement of Alexandria and Cyprian urged wiser counsels. The extreme practices gave birth to disgraceful scandals, and not least that of "*mulieres subintroductæ*," i.e., sisters (1 Cor. 9 5) who lived in the closest relationship with clergy and male ascetics, with the assumption that their C. was retained. (See art. MARRIAGE.)

The 7th Commandment demands that Christians, whether married or unmarried, shall live

pure lives, pure in word and thought and deed. The command implies the possibility, and the "sowing of wild oats" is a figment of the devil, if it is taught as a necessity. Perhaps the best definition of the word and its use is that of Jeremy Taylor: "C. is abstinence or continence; abstinence is that of virgins or widows; continence of married persons; chaste marriages are honourable and pleasing to God."—K3'.

F. S. GUY WARMAN.

CHASUBLE.—An oval-shaped garment with out sleeves and containing an aperture at the centre to admit the head, worn

1. Origin. over the alb by the priest at the celebration of HC. The C. may be of linen or of rich silk, and is generally, though not necessarily, embroidered at the back and in front with a Y-shaped cross. Originally, it was used as an outdoor garment both by clergy and laity, and is probably identical with the *paenula*, the circular robe which superseded the Roman *toga*. This robe was made so full that when the head was passed through the aperture it completely enveloped the wearer, and the name *casula*—diminutive of *casa*, a cottage—which it subsequently received, denotes that "like

a little hut it covers the entire person" (Isidore of Seville, *c.* 600, *De Eccles. Off.* 19 21). Aft. its outdoor use was discarded, the *casula*, in modified form, was retained by the clergy for use in the services of the Church, and is now worn by the celebrant in the service of HC only.

The C. is generally identified with the *vestment* prescribed in the First PB of Ed. VI to be worn by the priest or bishop celebrating

2. Legality. the HC, and those who at the present time wear it in the Church of England base their authority upon the ORNAMENTS RUBRIC. They declare that the canons of 1604, which prescribe the use of the cope in cathedrals and the surplice in parish churches, were prior to the final revision of the PB in 1662; and that at that revision, having before them all precedent legislation regarding the vestures of the clergy, the revisers deliberately retained the Ornaments Rubric in the PB [though with certain alterations]. The Puritans had strongly objected to its retention at the Savoy Conference in 1661 on the ground that: "this rubric seemeth to bring back the cope, alb, and other vestments forbidden by the common PB, v and vi, Edward VI," *i.e.*, the Second PB. This objection the bishops ignored, stating: "We think it fit that the rubric continue as it is" (Cardwell's *Conf.*, pp. 314, 351). It is argued, therefore, that the deliberate insertion of the Ornaments Rubric in its present form in spite of the Puritan interpretation and protest indicates the intention of the revisers that the use of the cope, alb, etc., should be permitted. The Privy Council has twice decided otherwise,¹ but its judgments have been ignored by many, and the C. is at the present time considerably in use in the Church of England.

The shape of the C. has undergone very considerable modification, and the form in use at the present time in the Roman Church bears

3. Shape. little or no resemblance to the graceful robe familiar to us on the tombs and old brasses of our churches. The oval Gothic shape generally used in the English Church at the present day, which reaches almost to the wrists and is usually some 48 inches long, has both dignity and antiquity in its favour.—R3. J. O. Cooper.

CHILDERMAS.—See FESTIVAL, § 11.

CHILDREN, TRAINING OF.—"And that this child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession," etc. With these words the Church dismisses the newly-made Christian and his or her sponsors. But, of course, the Exhortation ought to be ringing in the ears of the father and mother. And how sad it is that so few read the Bapt. service; how different would be the conception of the life of a Christian were this often done.

The training of children; how can this best be carried on?

¹ [See further, ORNAMENTS RUBRIC.]

To us, the children of the Church, it should ever be connected with and start from the child's Bapt. He is a young tree planted in the garden of the Lord; he is a soldier of Christ; he is in a state of salvation, that is, of health and safety. And therefore the earliest religious teaching should be connected in the child's mind with the sense of love, joy, protection, an unseen Friend Who cares for the child. So, of course, it ought to be from his mother that he learns the pleasure and joy of all that these words mean.

If, as a child often will, he objects to say his prayers (which ought to be very, very simple),

2. The Earliest Training. it is a pity to scold him, only he might be told that the Friend of Friends is disappointed, that it is so kind of that Friend to listen,

and so on, at some other time of the day, not when he is tired and sleepy.

Then life ought to be happy for the child, and by degrees let treats, new toys, be connected with God Who has given him such kind friends. It is a great thing gradually to lead the child to think of God as connected with all the pleasures of life. So many people take this view of religion and impress it on the children: "If Thou should'st call me to resign what most I prize," etc.; and there grows up a feeling that God is only connected with the sad things of life.

Then in these early days the sense of brotherhood with his fellow-Christians can be implanted. All the little acts of unselfishness, consideration for servants and younger children, can be gradually taught as matters of course to Christ's children. Nothing should be more carefully guarded against than self-conscious piety. Certain things must grow to be matters of course to Christian children.

But what of direct religious teaching? First of all, we should teach children that our holy religion, which makes us so happy, is devotion to a Living Master. The first beginnings of Christian teaching should be talks about

3. Direct Religious Teaching. our Lord, the little ones' Elder Brother. And then we can speak of the Father and of the Holy Spirit, and quite simply begin, "God the Father made me, God the Son bought me, God the Holy Spirit makes me good." Let us begin by showing the child a picture of our Lord blessing little children, or of Him as the Good Shepherd, and little by little show how God, Who loves us now, sent Jesus to teach us what God is. Little by little everything else will fall into its place. Only, begin from the known. The child knows what love is; he will love to hear there is someone who loves him and his mother too; then, little by little, will come the story of the life, and—then the death. Why did Jesus die? Then we shall, if we are wise, not talk about God, Jesus' Father, being angry, but we shall say that our Lord gave up His whole life to do God's will that we might learn to do so also, and that His goodness made men hate him and kill Him, and that God raised

Him up, and that God joins us to Jesus and forgives us because we belong to Jesus. Very slowly, bit by bit, come the stories of our Lord's life, then the story of His death, and His rising, and *now* we can turn to the OT. For where was our Lord born, and what was His mother? He was a Jew. Who were the Jews? Well, all this book, the OT, is about our Lord's own people, and the stories they told about their history. Then we can begin, if we like, with the stories of Abraham and Joseph, David and Daniel, and teach the child as he grows how God chooses nations to do special work, just as He chooses individuals. If he has begun Greek and Roman history, he will understand how the Greeks and Romans had their work, and he will see what is meant by the Jews being chosen by God to prepare for Christ. Of course all this will be filled in later. Then we can talk about sin, and say how mysterious it is, and how the Jews explained the entrance of sin.

And then the ethical training. We must connect the Creed we teach our children with the daily life. And so by degrees the idea of sin must come into our teaching. As the child passes into

4. Ethical Training.

the boy or girl, it is not well to dwell on the emotional side of religion, but rather to kindle in the youthful mind the sense of hero-worship for Christ and the joy of *bearing, of endurance*. Then by degrees we ought to teach the sacredness of our bodies, again with reference to Bapt., and by degrees the meaning of the Fellowship into which Bapt. brought the boy and girl. Then we can show them in our religious lessons what sin really means; it is not only a matter of hurting ourselves and displeasing God, but also it hurts the whole Body of Christians. A schoolboy or girl grasps that idea from the analogy of school life. A boy's chivalry can be awakened early on behalf of women and girls.

Again, the idea of *service* should be little by little brought before children. From the first there should be awakened the feeling of being *wanted* by God. Then as the child grows up there will be recognition of the claim of God. The child should learn from his early days that it is the work of the Church to make people good, and he in his turn must do his share, in prayers, in alms, but above all in real service.

Finally, all the young life should lead up to Confirmation and First Communion. As

5. Confirmation and First Communion.

children grow older, their prayers should grow also. Parents should see that the prayers they pray should be adapted to the growing intelligence, and should be a preparation for the great gifts awaiting them. The children should learn from their parents what a wonderful Gift God gives them through the laying-on of hands; they should feel that what was done in the Middle Ages, when boys were made knights, is a type or picture of the young soldier receiving the fullness of Gifts. And of the Eucharist we may just say they should

regard it, not as some privilege of advanced Christian Life, but as the Bread of Life to sustain *them* in the wilderness of this world.

Clearness of teaching on these points does prepare for facing modern difficulties. As

6. Final Thoughts.

children grow up they find that they are not committed to any particular theory of inspiration, of the Bible, or the Mosaic Cosmogony, but that they are committed to devotion to a Living Lord Whose ethical standard is of the loftiest, and Who supplies them with strength to meet their need.

The important thing in all training is not to teach a child to solve problems, but to make him realise that he has to do with a loving Saviour Who leads him to know God through the Holy Spirit; and it is life, the joyous, unspotted life of a Christian child, and a Christian boy or girl, which really best trains for the battle of belief and the struggle with the world, the flesh and the devil.—K3⁵.

E. ROMANES.

CHIMERE.—The sleeveless robe, usually of black but occasionally of scarlet, worn by a bishop over the *ROCHET*. The origin of the C. as a portion of ecclesiastical dress is veiled in obscurity, but it is probable that it is derived from the *DALMATIC* or *TUNICLE* formerly worn by bishops. It resembles closely a garment worn by bps. in the Middle Ages called a *mantelletum*, which was similar to a *COPE*, but with openings at the sides for the arms to pass through. It also bears resemblance to the scarlet dress worn by doctors at the universities. Formerly a portion of outdoor dress, its original use no longer survives. The fashion of sewing lawn sleeves on the C., which obtained during the last cent., and which was quite incorrect, is now disappearing; the sleeves form part of the *ROCHET*.—K3⁵.

J. O. COOP.

CHOIR.—Though, etymologically, the word *χορός* signifies a dance in its primary meaning, it has always meant also a body

1. A Ministry of Song.

or band of persons, and that (as in the Greek plays) with a musical reference; a convenient word, therefore, for ecclesiastical use in denoting a body of singers principally, though it can properly include all persons engaged in C. ministries. In this article "C." is intended to refer to the musical portion of that ministry.

The existence of an ordered band of singers, "the sons of Kohath," a Levitical clan, in connection with the worship of Israel is in the OT traced back to the earliest times. The dignified development of the older Tabernacle services in the worship of the Temple, and the position held by the Temple C., need no comment. This development alone would have been sufficient guide to the Christian Church; but, through St. John's Apocalypse, it had its own vision of the heavenly pattern, after the perpetual worship—there in Heaven—of the "Lamb as it had been slain" had begun. It was natural therefore, as soon as the days of persecution were over, and its position became more settled, that the Church should develop its worship according to that pattern, and the

elders round the throne above should have their counterpart in the C. round the Holy Table below. As an Order in the Church, the "Singers" date from the early part of the 4th cent., and are mentioned as an existing body in the Council of Laodicea,¹ c. 361. Their primary duty seems to have been to regulate and encourage the chanting of the Psalmody of the Church; a term which would include all Canticles and other portions of divine service which could be musically rendered. From this beginning, the "C." of the Christian Church has sprung and continued, as a Ministry responsible for the Choral portion of the worship. Its function as a *Ministry* is evidenced by the old form of admission, "Take heed that thou believe in thy heart what thou singest with thy mouth, and that thou show forth in thy doings what thou believest in thy heart," a form dating from the Fourth Council of Carthage, A.D. 399. Thus, the name "singer," like the more modern "chorister," became a technical name for a distinct ministry, not merely meaning one who could sing. The existence of a C. is assumed in many places in the PB, and its members are sometimes (Matrim., Burial, Commun.) called *clerks*. (See CLERK.)

The efficiency of a choral body is provided for, at least in the cathedrals and collegiate churches of England, by a "foundation," which has continued in most cases practically the same since its institution, so that the choral services of those churches have never ceased to be more or less efficiently rendered. In many, great improvements have taken place in the last sixty years, and the choral worship, at one time only including the daily offices, is now extended to the HC.

Parochial Cs., restored or established so generally in the same period of time, stand on a different footing, as there is no "foundation" to ensure their efficiency and continuity, and in many cases they are voluntary. But this does not interfere with the fact that when once a man or boy has offered himself to the C. for God's service, and been admitted to it, he becomes part of a distinct ministry, and the regulations of that ministry are binding upon his honour. Rules for such Cs. should be simple; they must vary according to circumstances, but should be looked upon as requiring strict correspondence, because of the solemn duty involved. There is no doubt that all the adult members of a C. should be *bond fide* communicant members of the Church, and the realisation of their position, both men and boys, as a ministry and not as merely singers, is of great importance with regard to the efforts taken by those in authority to insure the true religious character and devotion of the Choir.

There is no doubt, whether from Jewish or early Christian precedent, that a C. should be composed of men and boys, and that its proper place is in

the chancel. A female element in an eccles. body of singers has only come into existence with the degenerate days of West-end gallery singers. But a supplement of female voices to the C. proper is a useful addition, and quite allowable, in places where boy trebles are a difficulty: they should be seated in the front seats of the nave, or in a chancel aisle behind the Choir.

There is no reason against a C. being paid for their work, where it can be done. In the case of

the boys it ensures a very useful form of control for those who rule over C. matters; in the case of lay clerks it

seems practically better to arrange the payment as a fixed quarterly stipend, by agreement, rather than by a computation of so many services attended; each lay clerk providing a deputy (approved by the authorities) in the case of necessary absence.

In all cases of payment in a parochial C., its members come under the primary control of the incumbent and churchwardens, as the official administrators of the church funds. But they remain, just as much as the voluntary C., in the control of the choir-master in all musical duties, and of the incumbent—*quâ* incumbent—or of the precentor appointed by him (see PRECENTOR) in all matters pertaining to conduct and religious discipline. The C. habit has always been, from the earliest, a white linen garment. The Council of Narbonne, A.D. 589, speaks of the "white garment of linen, common to all the clergy," and still earlier is it referred to by St. Jerome (346-420 A.D.). It may have been at first identical with the "Albe," which, with a difference of sleeve, has more lately been called a *surplice* (superpellicium) or "overslape," being, as its name indicates, necessarily worn over the "pellicia," "pelisse," or cassock, the ordinary clerical gown; but the "white garment" has continued throughout, as the sacred habit of the Choir. [For *Architectural Choir*, see QUIRE.]—Q1.

JAMES BADEN POWELL.

CHRISM.—(Gr. *μύρον*, Lat. *chrisma*.) Two materials have been employed in the Christian Ch. for performing the rite of UNCTION: (1) olive oil; (2) olive oil mixed with balsam, spices, or some other fragrant substance (see Ex. 30 23-25). The latter is commonly called C. Its use for Unction at Confirm. is as old as the 4th cent. (*Apost. Constit.* 7 22), and may be still older. This Unction is of very early date (1st half of 2nd cent.—see Tertullian, *Adv. Marcion* 1 14). But the terms in which Tertullian (*ib.*, and *De Bapt.* 7) and Cyprian (*Ep.* 70 2) speak of it render it uncertain whether the material used were C. or simple oil. By the 6th cent. the C. was solemnly consecrated by the Bp. on Maundy Th., so as to be ready for the Easter Bapts. And the consecration of the C. still takes place on that day during the Euch. service in both East and West. In Pre-Reformation England, C. was used on several other occasions besides Confirm., the principal being Post-Baptismal Unction, Consecr. of Bishops, Ordination of Priests, CONSECRATION OF CHURCHES, and CORONATION of Kings (the kings of England and France enjoying the special privilege of being anointed with C., and not, as other kings, with oil only). Of these Unctions only two survived the Reformation. (1) Post-Baptismal Unction was retained in the First PB of 1549 (see BAPTISMAL OFFICES, § 23), but was omitted in 1552. (2) The English Sovereign continues to be anointed at his Coronation. Since the Reformation simple oil has been generally used for this purpose. But in at least one instance (that of Charles I) it was C. (see *Coronation of King Charles I*, HBS, pp. 3, 4). For further information, see DCA, art. *Chrism*.—R2.

J. W. TYRER.

¹ This Council forbids all others to sing in church, beside the Canonical singers (Bingham, *Antiq.* viii, 5 4).

CHRISOM.—The custom of clothing the newly-baptised in a white garment is as old as the 4th cent. (Eusebius, *Vit. Const.* 4 62; Ambrose, *De Myst.* 7), and signified the whiteness and purity which were henceforth to characterise their actions. It was continued through the Middle Ages, and appears under the name of C. in the First PB of 1549 (see **BAPTISMAL OFFICES**, § 23), but was omitted in 1552.—R2.

J. W. TYRER.

CHRIST.—(See first, art. **JESUS**.) "Christ," "The Christ," "Messiah," "Anointed," is originally the official title of our Lord, as "Jesus" is His proper name. But name and title soon became so conjoined in the common designation "Jesus Christ" as practically to lose their separate force. "Christ" is mostly used as a title in the Gospels, frequently so in the Acts, seldom in the Epistles, and never in the PB. This process might seem to indicate in the consciousness of Christianity the gradual and finally complete blending of the human and the divine in Jesus Christ into a single and homogeneous conception. But in fact there is no warrant that—at least in the mind of organised Christianity—"Jesus" ever denoted only the human, or "Christ" only the divine, in the person of our Lord. "Jesus" does designate the historic man, but in the very proper name itself—irrespective of any title attached—Christianity, which simply accepts its Scriptures, reads "God our Saviour," "Our salvation, because our righteousness and our Life." The Jesus of the Church and the PB is not only in office and function but in Himself divine.

Again, "Christ," however it must express a divine office and function, by no means necessarily expresses a celestial or divine Person. It expressed no such pre-Christian idea. "The Anointed" expresses a human not a divine subject: it is Humanity not God that is anointed. Our NT Christology as much transcends as it fulfils any anticipation of it in the Messiahship of the OT. Jesus was Christ in His own transcendent sense of Anointer as well as Anointed. In Him we are anointed with nothing less than God Himself: our Chrism or Baptism is with no impersonal spirit or life of God, but with God Himself, our Spirit and our Life. In the light then of the collective truth of the NT and of the Catholic mind of the Church, as reflected in the PB, what fullness of meaning and reality do we read in the name "Jesus Christ"? There are two parts in it, but the division is not into a human and historic Jesus and a celestial or divine Christ. In the first place, without question and without qualification, we see God in Him—God in Him as Jesus as well as God in Him as Christ, in His person as well as in His work. In the second place, we see in Him not only God in us, but equally ourselves in God—not only Deity as self-realised and self-expressed in humanity, but equally humanity as realising and expressing deity in itself. In Jesus as the personal presence and action of God in humanity, we acknowledge

the inherent divinity of the eternal Son and Word. In Jesus as humanity indwelt by God and self-fulfilled in God, the Deity we recognise is the communicated and imparted divinity of the Holy Ghost. It is in the second of these aspects that our Lord is more properly the Christ: Humanity baptised, anointed with Deity, Man made one with and partaker of God. Jesus Christ is our Prophet, Priest, and King—as revelation to us, fulfilment for us, enactment in us, of God our Righteousness, our Holiness, our Life. The Church does not know or worship God in the abstract or in the void. Neither does it know or worship Him only as He is immanent and personally unknowable in nature and in humanity. It truly knows and fully worships Him where alone He makes Himself personally knowable and known—objectively in the Incarnation of His Son, and subjectively in the Fellowship of His Spirit. (See further, art. on **INCARNATION**.)—K2¹.

W. P. DU BOSE.

CHRISTIAN NAME.—See **NAME, CHRISTIAN**.

CHRISTIAN RELIGION, THE.—In the PB a particular conception of the CR. is embodied. It is proposed in this art. to supply what can be little more than a brief annotated list of twenty salient features, presenting a bird's-eye view of what will in the main be found elsewhere more fully treated.¹

The title of the PB gives a starting-point. As framed in 1549 and restored in 1662 (**RITUAL**,

1. An ancient National Ch. § 15), it recognises Common Prayer, Sacraments, and other Rites and Ceremonies, as belonging to the general heritage of "the Ch.", the specific form and contents of the book reflecting "the use of the Ch. of Eng." The CR. is a matter of social concern. It is bound up with the life of the community. It has its roots in the past. The particular local Ch. is but the national representative of a universal society, qualified and destined to occupy all lands, and reaching back through the centuries to the Ch. of Pentecost and the Apostolic age. Taking occasion by an unfortunate and temporary Royal emergency (the divorce suit of Henry VIII), the Realm and Ch. of Eng. in 1533-4 threw off, not communion with the Western Ch., but the usurped Papal jurisdiction, long asserted and commonly allowed under certain protests in England. The ease with which inter-communion was restored under Mary, and the delay of the Popes under Eliz. in declaring a state of schism, establish the real continuity of that ancient society, whose liberty was safeguarded in the first art. of the Great Charter (*Libera sit ecclesia Anglicana*), with the Ch. of Eng. whose worship is expressed in the PB.²—A1.

¹ The ref. letters at the end of the paragraphs direct to the Appendix, where kindred arts. and relevant literature are referred to.

² Note also that the diocesan, provincial, and national areas were maintained as the units of Church life, in opposition to the Congregational principle of the Separatists.

Almost concurrently with this resumption of the inherent right of local autonomy another change of a different kind was made.

2. The Open Bible.

In the R. Injns. of 1538 (cp. the Proclamation of 1541) the embargo on Eng. versions of Scripture was removed and it was ordered that a large Bible be placed in every ch. Henceforth, Englishmen who could read their mother tongue had at hand that written Word of God which up to mediæval times had been universally regarded as the supreme rule of faith and practice. By this standard he was now able to judge the current teachings and usages of the Eng. Ch. Here, too, was unsealed, for direct application by all, the pure fountain of the water of life.¹ For "what piety [can be attained] without truth? What truth, what saving truth, without the word of God? What word of God whereof we may be sure, without the Scripture?" So also its sober narratives made the CR. real and actual, by revealing it in its setting of history, pattern lives and solemn warnings, illustrating the precepts and promises on which piety was based.—B2, B5.

When a new reign began in 1547, it was natural that an attempt should be made to carry out the project already cherished of providing forms of worship in the mother tongue.

3. An English PR.

After the English Bible had been, for ten years, open before the eyes of the people, and read in their ears, it was possible and desirable to introduce an English PB.² A main object avowed in the reconstruction of the services was that the Bible, and more of it, and in a better order, might be read in Eng. The ideal set up was that of a single book, in place of many volumes. In 1662 this ideal was more nearly realised than before, both Psalter and Ordinal being formally incorporated. Moreover, there was to be but one book for the whole Ch., as a bond of unity between all the dioceses, in place of various uses. The end was reached by judicious selection and compression, with expansion at successive revisions in order to enrichment. Our one book, which has kept its identity through its successive revisions, in its various forms now binds the whole Anglican Communion in a unity the reality and strength of which was illustrated vividly by the Pan-Anglican Congress in 1908.³—B1.

Just as, instead of abolishing liturgical forms, the PB compilers adapted them so as to carry out their original intention and true idea, so, in regard to the Sacraments, the same course was pursued. Two, out of the seven which had come

4. A Sacramental System.

¹ The translators in 1611 wrote that it is "translation . . . that removeth the cover of the well, that we may come by the water." (The quotation that follows above is also theirs.)

² The sober good sense of the leaders of the Eng. Ch. is shown by the absence of any serious proposal at any time to abandon the liturgical method in the supposed interests of freedom.

³ At this the project of the PB Dictionary was first outlined, and welcomed especially by those from far away.

to be called *par excellence* Sacraments, in the shape which they finally assumed had lost all title to the name. Unction of the sick, on special request of the sufferer, and with pr. for recovery, replaced Extreme Unction, and then disappeared altogether. Penance was represented by forms of public Confession and Absolution without appointed sign, and by optional private Conf., no form of Absol. being any longer provided after 1552. Orders, Matrimony, and Confirmation took rank as Apostolic, but still came into a lower category than the two "Sacraments of the Gospel"; and they all lost some of their appointed ceremonies. But, in spite of the abuses which had gathered round the Mass, and the risk of superstition in regard to Bapt., the sacramental principle was deliberately retained at the heart of the PB system.¹ And with it was secured the whole larger principle of the restrained, but serious, use of externals in religion not ceremonies of various kinds only (see § 15 below), but ornaments, and stately and beautiful fabrics and fittings for worship.—K5.

With the sacramental system also was secured a safeguard against Manichean disparagement of the body.

The first Sacrament to be provided with a vernacular form was the Lord's Supper, or Holy Communion, as it was now styled.

5. A Scriptural Eucharist.

Without waiting for an Eng. PB, an Order was provided for an Eng. Communion in both kinds to follow the Latin Mass (1548). A complete reconstruction followed in the First PB of 1549, considerable changes in 1552 bringing the service practically to its present form. If the graver alterations are considered, it will be found that most of them had the aim of emphasising the fundamental Biblical idea of fellowship, or of weeding out any features which did not express some idea or *motif* for which unmistakable Scriptural warrant could be found. Some of these features, such as the Invocation and the solemn Commemoration, which were dropped in 1552, have been reintroduced in the American and Scottish offices. But, while the service as it stands contains every element which is *required* by NT parallels, it can be sympathetically used by those who approve as not only innocent, but as harmonious enrichments, certain supplementary developments, particularly those expressive of the Real Presence and the Eucharistic Sacrifice.²—H.

The doctrine of Bapt., though possessing difficulties of its own, did not demand reconsideration in the same way. And

6. An Apostolic Order of Baptism.

all that was needed was to state it in a form which robbed it of any appearance of attributing magical efficacy to the Sacrament, and to express it

¹ Protests of Anabaptists and Quakers against formalism and on behalf of an unorganised reliance upon the Spirit never did more than attract individuals from the Ch. The sacramental principle has never been seriously in question within the Ch.

² Bp. Gore, *The Body of Christ* (2), p. vii: "The Ang. Ch. . . . admits a great deal which it does not, in its present formularies, explicitly teach."

in an Order which would emphasise the moral and spiritual aspects of the ordinance. Ceremonies were cut down, and exhortations were multiplied. But the two important points, the expression of the necessary and gracious Divine activity, and the welcoming of infants to the Sacrament, were made quite clear. It is the fault of parents who belong to the Eng. Ch. if their children reach the age of full human consciousness without the seal of their adoption into the family of the Heavenly Father, and the mark of their dependence on His redeeming love. The Order may be called *Apostolic*, both because it follows the lead of St. Paul when he pronounced the children of even one Christian parent to be "holy," and because its Scriptural phraseology and care for edification bear out apostolic allusions and examples.—1.

How far the PB is from a superstitious view of the effects of Bapt. is shown by its insistence on the need for Christian education, and its provision for the instruction and training of the baptised. In

7. Provision for Education.

cases where Infant Bapt. has been omitted, the office for Adult Bapt. (1662) makes two requirements: (a) that the candidates be shown to be "*sufficiently instructed* in the principles of the CR.," and (b) that the responsibility be laid upon them "*to prepare themselves* with prayers and fasting for the receiving of this holy Sacrament" (RITUAL, § 41, 11¹). After Bapt. has been administered to an infant, the Exh. to Godparents requires them to see (a) that the child be "*taught . . . all . . . things* which a Christian ought to know and believe to his soul's health"; and (b) that "*this child be virtuously brought up* to lead a godly and a Christian life." In each case the two elements are brought out, (a) the instruction of the mind, and (b) the discipline of the heart and will, by self-preparation in the case of adults, and by the training of their elders in the case of children. A Catechism was included from the first in the PB, and provision was made for regular catechising of young people by the curate. This provision was made more stringent in 1662 (cp. RITUAL, § 42, K6¹).—K.

Christened, taught, and trained, the boy (or girl) who has to face the world of life is offered in Confirmation a threefold gift.

2. A Priestly Laity. (1) He receives through the Laying on of Hands his ordination to the priesthood of the laity (cp. PRIESTHOOD).¹ (2) In the sign, symbolic of Divine commission, and accompanied by pr., he receives the seal of the Indwelling Spirit, not now first imparted, but pledged and given now in fuller measure for the fulfilment of the layman's share in the work of ministry. (3) By the whole rite he wins admission into the circle of duly-qualified communicants, and is invited to share in the Eucharistic Feast, and to offer with his brethren the sacrifice of praise and thanksgiving. The parallel with the services for Ordination of the

sacred ministers and for Coronation of the King is close, the same three factors being prominent in each: (1) the sign of Imposition of Hands (or Unction), (2) pr. for the Holy Ghost with special reference to the particular vocation in view, and (3) the invitation to draw near to the Lord's table in the character newly imparted, and win strength for service. When this part of the PB conception of the CR. is universally recognised, the life and work of the Ch. will be transformed.—L.

But the rank and file need leaders, and God Himself must have His ambassadors. So in the Eng. Ch. the continuance of the

9. A Pastoral Ministry.

sacred ministry has been an obvious necessity. (1) They who have cure of souls are still priests, but in a representative capacity as the appointed mouthpieces and agents of the priestly laity. Accordingly, in the Ordinals of 1550 and later, very great stress is laid upon the personal character and training of the candidates and the pastoral functions of the office, because the priest can only accomplish his ministry by bringing his people into a real fellowship of worship and service. (2) Christian ministers share also in the prophetic office of their Master, for it is made clear that the effective administration of the Sacraments requires that a faithful dispensing of the Word of God shall precede it. Authority to preach is, indeed, given in place of authority to offer the sacrifice of the Mass for the quick and the dead. (3) Even the Kingly office of Christ is reflected in the higher Orders of ministry, in the ordering of matters within their jurisdiction by bps. and priests, and by their administration of discipline.—T.

The essentially practical genius of Englishmen is also shown in the simplicity and yet sufficiency of the religious demands made upon

10. A Practical Rule of Life.

the laity. The baptised child is to be trustful, obedient, thankful, prayerful.¹ The Object of his trust is defined in the shortest and plainest of the Creeds, and he is asked to profess no more at Confirm., and in preparation for death. The matter of his obedience is set out in the plain and outspoken words of the Decalogue, and in the summaries of Christian Duty which apply them. Abundant material for Thanksgiving and Prayer is provided (1) in the Common Prayer with its full cycle of Scripture lessons, which he is required to attend "upon every Sunday, and other days ordained and used to be kept as Holy-days," and invited to profit by on other days, and (2) in the Holy Communion, which he is required to receive "three times in the year, of which Easter to be one," and "to the often receiving of" which he is to be diligently exhorted. In particular, he must know how to use the Lord's Pr. as a compendium and model of prayer. When he

¹ In the 4th A., which sums up the "general teaching" of the Cat., Part I, all these are implied. "By God's help I will (believe and do . . .), and I heartily thank . . . and I pray unto God. . . ."

¹ No other Ch. gives to the laity so large a place in its worship.

marries, he takes the vow in ch., seeks there God's blessing, and, then or after, claims at the Lord's Table the spiritual food which shall strengthen him in the new state of life. When a child is born, he is to be christened without delay, three Communicants being associated as Sponsors with his natural guardians, and the mother has to make her thanksgiving with the accustomed offering at the ch. on resuming the ordinary activities of life. When any one is sick, notice is to be given to the minister of the parish, that he may assist in turning the enforced leisure and natural anxiety to spiritual use. Before he dies, he is not only to make his calling and election sure by self-examination, repentance, and faith, but he is to arrange his affairs, and make his will.—R.

To provide for breaches of the Rule of Life, some system of discipline is needed, and in the

11. A Sound Ideal of Discipline.

PB it is clearly indicated that *self-discipline* should be the normal method. Candidates for Bapt. or Confirm., and communicants drawing near to the Lord's Table, are warned that repentance and faith are the standing conditions for the reception of grace. The nature of repentance is clearly set forth, and is shown to demand reconciliation and restitution where others are involved. After 1552 even Common Pr. is fenced about with a full penitential introduction, and a similar section has always formed part of the Communion Service, in which the recitation of the Decalogue, with the refrain of prayer for forgiveness and amendment, further contributes to the same end. If self-discipline, aided by these public reminders and opportunities, fails, the duty is recognised of seeking in private "the benefit of absolution, together with ghostly counsel and advice" from the curate or "some other discreet and learned Minister of God's Word." Similar aid is to be furnished to the sick, if they need and desire it. Fridays and other fasting days help to set a seal of discipline upon the life. Ash Wed. and the whole season of Lent systematically provide for an annual course of self-discipline before Easter. And in case of notorious sin, scandalising the congregation, the right of repelling the offender is reserved.—P.

Self-discipline is universally necessary, because the full benefits of the CR. can only be

12. The Historic Episcopate.

enjoyed, and its duties performed, by conscious and prepared individuals. But those full benefits can also only be imparted to individuals as members of the Christian Society. No pains can therefore be too great to secure that complete confidence shall prevail as to the validity and regularity of the commission by right of which the ministers of the Ch. dispense the means of grace. Agreement on this head is also a condition of effective unity. The Ch. of Eng., without categorically asserting the invalidity of the ministry in non-episcopal societies, has with scrupulous care continued the three Orders, and allows no one to minister in her churches

who has not been episcopally ordained. Moreover the Historic Episcopate has been deliberately affirmed by more than one Lambeth Conference as one of the four *fundamental* conditions of reunion.¹ The adjective has been interpreted as connoting a view of the Episcopate which, without including any dogmatic and exclusive statement of the Divine right of bps., accepts the Order as an institution that has in the course of history acquired *de facto* the right to be regarded as the channel of lawful authority, and an indispensable element in a normal Ch. organisation.—T3.

Thus modestly, and without exaggerated boastings or anathemas, the Ch. of Eng. has safeguarded the "lawful authority" under which her ministers act.

13. A Reasonable Authority.

A similar moderation is shown in other matters where authority may be in question. Her Arts. were intended peacefully to comprehend all Christians not too gravely divergent in doctrine or practice to live and worship together. She bows to the authority of Scripture, where clearly expressed; but refuses to be bound by isolated texts, or doubtful passages. Some things she commands, some she only commends. She claims no infallibility, but asserts the right to bear authoritative witness in controversies of faith. In matters of policy, rites and ceremonies, times and seasons, she claims a larger liberty, but exercises it with jealous regard to the authority of the past. But she speaks sternly to those who set aside her "common order and discipline" (RITUAL, § 19, B3^a, and § 6).—U.

That which had come to be known as the Catholic Faith was the necessary expansion of the Threefold Name, into which Christians were baptised, needed in order to justify and protect that thoughtful trust in God as Creator,

14. The Catholic Faith.

Redeemer, and Sanctifier, which is the main-spring of the CR. Of this Catholic Faith the Eng. Ch., as we have seen, regards the Apostles' Creed as the sufficient elementary expression. By enshrining the fuller Creed of the Councils in the Order for the Communion, a more developed statement has been provided for the use of instructed communicants. And by the occasional recitation of the *Quicumque Vult*, the clear-cut phrases of that valuable exposition have been made accessible to any who might need something more elaborate. At the same time in Art. 8 it is made clear that the Creeds are only endorsed on the ground that (and—presumably—so far as) "they may be proved by most certain warrants of holy Scripture."—K2.

One of the proper consequences of accepting a sacramental system was, we have seen, the honouring of the body and the full utilising of the externals of worship. One of the abuses of the mediæval Ch. had been its wanton multiplication of

15. Sufficient Ceremonial.

¹ Passed first in 1888, they were reaffirmed or assumed in 1897 and 1908.

ceremonies. Many of these were abolished in 1549 and in 1552. But the use of ceremonies was not allowed to drop because of the abuse of them. The sign of the cross was made more expressive at Bapt. by dispensing with it elsewhere. Bowing was restricted by custom to the mention of the name of Jesus in the Creed, or in the Gospel also, till canon 18 attempted to extend it. Standing and kneeling were, as of old, prescribed for the people as the attitudes of praise or profession of faith and confession or supplication, sitting being customary for attention to God's Word read and preached. And in the rubrics the attempt was made to supply directions for the ministers to use such ceremonies as would conduce to the seemly and reverent rendering of the service, without distracting the attention of the worshippers or ministers. These directions carry with them others by implication and analogy. Under ceremonial is naturally included the use of special articles, surplice, chalice, pulpit, and so forth, called "Ornaments" in the technical language of the Ch. law. What the ornaments or ceremonies should be may be matter of dispute. But it cannot be disputed that the PB conception of the CR. frankly makes room for both.—κ.

Ceremonial is concerned with the visible expression of the CR. in space. Its relation to time is no less important. So the

16. The Christian Year.

PB, while free from any Judaic Sabbatarianism, makes the Lord's Day the key to its system for the hallowing of time. The full round of services (MP., Lit., HC, EP) is ordered for every Sunday. But these weekly festivals are strung, like pearls on a string, in significant groups, according to the gradually developed practice of the Ch. in earlier cents. From Advent to Trinity Sunday the entire historical and doctrinal wealth of the Christian Gospel is displayed in orderly sequence, focussed round the greater festivals. The other half of the year allows of the exhibition, in less formal arrangement, of the connected treasures of grace and truth in their more detailed application to life and conduct. The grace of the Son, the love of the Father, and the fellowship of the Spirit are first brought out in their distinction and in their unity. Then man's answering faith and hope and love are variously illustrated. As it were twined round the greater string, there goes a second circle of the retained holy-days, one or more names of saints coming up month by month for commemoration and humble imitation.—c.

The CR. is only perfected in heaven. But it is really begun on earth, and is meant to make earth an ante-chapel to the temple above. It has to do with persons, and with all persons. And in the missionary stage it may be propagated on more than one plan. But, as soon as the pastoral stage has been reached, and there are bodies of believers scattered over a country, and much more when all the population or most

of it is nominally Christian, some system must be taken as the basis of work. The Eng. Ch. has definitely retained the parochial, as distinct from the congregational, system. Not the persons who happen to attend a particular ch., but those who live within a certain area, have the right to a seat in their parish ch. and a share in the ministrations of the resident minister. In this way the natural bond of neighbourhood is taken up into the CR., and becomes the mutual obligation of parishioners to support the work and worship of their ch., and to help to make and keep each other Christian. Many difficult points of policy may arise about the appointment and tenure of the incumbent, the size of parishes, the modified congregationalism that has grown up in towns, the degree of episcopal control, and so forth. But any Ch. which has the slightest claim to be called national must start from some such territorial unit as the parish.—A7.

The PB began as a ritual directory for two provinces. It has become, in its various forms,

18. A World-wide Communion.

and in many languages, the PB of a world-wide Communion. Of this process of expansion the adoption of the PB in Ireland (not, alas! soon enough translated into Irish) in 1551, and the ill-fated Laudian experiment of 1637 in Scotland, were early examples. The 1662 service for Adult Bapt. was partly introduced for use in the "Plantations" (cp. RITUAL, § 17, B 14). Later developments need not be recounted. It has been proved that, with the administrative modifications and additions sanctioned by actual revision, as in America, Ireland, and Japan, or by local customary licence, as in most colonial and missionary dioceses, the PB embodies a permanently satisfying conception of the CR. Till it had undergone this trial, the PB might have been disparaged as an insular product. Having been successfully transplanted into so many different countries and conditions, it has been shown able to nourish a world-wide Communion.—A7.

The PBs. of the Irish and American Churches illustrate one more feature of the conception of the CR. which we are studying.

19. An Inherent Freedom of Polity.

We started (§ 1) with an ancient national Ch. as the primary factor in the historical situation. That Ch. has been legally for long cents. in close union with the State, so that the phrase "the order of this Ch. of Eng." (RITUAL, § 52, 72) can be replaced (§ 53, 73^a) by "the order of this Realm." But all the references to the Realm as a concurrent party even in the external government of the Ch. have dropped out of the Irish and American PBs. The reason is that the peculiar relation with the State which is inaccurately called "Establishment" (as if all permitted religious societies were not "established by the State") is only an accident of the Church's position, a happy accident—we may be inclined to say—but not an essential condition of its being, or even of its well-being. Each

17. The Parochial System.

Ch. in the Ang. Communion, that is to say, is essentially free to govern itself within the general laws of the country. But the Ch. of Eng., with some misgivings, exercises its freedom by maintaining, for the benefit of the State and Nation, the historical relation of co-ordination which at present exists. But should the tie at any time be severed, the result would only illustrate the claim here made to an inherent freedom of polity.—A1.

The last point to be noticed about the conception of the CR. found in the PB is that it is a uniting conception. If, that is, a similar list were made up of characteristic points, on the one hand of the Roman or Greek Ch., and on the other of the Presbyterian or Congregationalist denominations, hardly one of the Anglican points could be picked out that was not included on one side or the other. But no other Ch. in Christendom could be found which would have so much in common with what we may call the Catholic and the Protestant worlds. The Eng. Ch. has in common with the Catholics all that large part of her system which she has retained from ancient order and practice, whereas she, like the Protestant communities, has laid aside much which Rome and the East have as yet shown no signs of parting with. She is therefore in a position to hold out a hand as mediator on both sides—when the time comes. And it is obviously important not rashly to sacrifice for the sake of either what may eventually be of value in winning over the other.

Looking back upon the twenty points selected for review, we observe that they illustrate a quality to which the 1662 revisers "21. A *Via Media*," of the PB expressly lay claim as characteristic of the Eng. Ch. and as reflected in the PB, that of Christian Moderation (see RITUAL, § 17, B1¹). As our review has been designedly positive in character, it may be worth while to supplement it by a few illustrations of the PB conception of the CR. considered as a *Via Media*, not in the unworthy sense of a safe and easy path (escaping difficulties indeed, but by sacrifice of principles), but as the carefully surveyed central road, avoiding the dangerous detours of superstition on the one hand, and the seductive short cuts of fanaticism on the other.

1. The mediæval Ch. had an over-elaborate series of Latin service books. The Nonconformists rejected all liturgical forms. Our Reformers constructed the single Book of Common Pr. in English.

2. The adherents of the Papacy would have kept all Christendom under the centralised yoke of the Roman Curia. The Independents assigned fulness of authority to every petty congregation of Christians. In the PB was asserted the real and reasonable, though guarded, authority of National Churches.

3. The Council of Trent confirmed the aggregation of seven sacraments in an incongruous group. George Fox and the Quakers rejected all specific sacraments. The Eng. Ch. retained in undisputed supremacy the two Sacraments of the Gospel.

13—(2423)

4. Rome allowed tradition and papal authority to override Holy Scripture. Many Protestant theologians retorted by idolising the letter of the Bible. The Anabaptists superseded the NT by the inner light. Our Ch. avoids defining inspiration, tries all truth by Scripture, and demands both piety and learning for its interpretation.

5. The Roman Ch. pronounces our ministers to be but laymen, and our sacraments to be invalid. The non-episcopal churches make light of the irregularity of their self-constituted ministries. The Ch. of Eng. adheres to the Historic Episcopate and the three Orders, but makes no untenable claims on their behalf.

6. At Rome, salvation turned too much on outward performances and the official act of the priest; at Wittenberg, too much on an inward persuasion of the individual; at Geneva, too much on a mysterious Divine decree. In the PB, the saving will of the Divine Father, Redeemer and Sanctifier, the ministerial explanation and announcement of the promise and the conditions of Absolution, the ratifying sacramental seals of Bapt. and the Lord's Supper, and the personal requirement of penitent faith, are balanced in due proportions as factors in the saving process.

A study of the Gospels would furnish much evidence that this balanced inclusion of essentials is a true reflection of the attitude of our Lord Himself towards the religious movements and authorities of His time. And not a few biographies of English Churchmen show that those who walk in this wisely-ordered middle way of our Ch. realise, in so doing, the even poise of spirit, the quiet force of character, the secret spring of influence, which belong as of right to those who in any worthy measure imitate the resolute moderation of their suffering Lord.

It remains only to say something about a kindred characteristic of the CR. as expressed in the PB. It is comprehensive.

22. The CR. Substantial and not perfect agreement in belief and practice is required from worshippers. On certain fundamental points, such as the Incarnation of our Lord, the Work of the Holy Spirit, the forgiveness of penitent believers, the reality of sacramental grace, the supremacy and value of Scripture, the Divine commission of her ministry, the Eng. Ch. has spoken clearly. But outside this central zone the Ang. formularies are noticeably guarded and restrained in expression, and seem drawn so as to include as many as possible. Moreover, a large liberty of interpretation of the formularies has been customarily taken both by the clergy and the laity in regard alike to points of belief and practice, and has on several occasions been allowed by Courts. In this wide inclusiveness lies part of the strength of the Church.

On the other hand, her comprehensiveness is also a cause of weakness to the Ch. The unreconciled divergences are by many felt so acutely that they cannot act, and can scarcely worship, together. And it is important to realise that, while it is better to include the historic differences represented by the titles, High, Low, and Broad, than to suffer disruption.

or provoke wholesale secession, there is no strength or virtue in mere divergence. The inclusion of the differences can only be justified by the belief that they are not final, or that, at least, they can be reduced to differences of emphasis and expression. Further, a resolute search requires to be carried on, by qualified men within each typical group, for the uniting principle or policy which will reconcile conflicting views or practices without undue sacrifices. The impression is growing that this search has made considerable progress recently, and that parties and individuals are nearer to one another than they were a generation ago.

The men of real learning are certainly drawing together, and are carrying with them a large body of the clergy, especially those in middle life. But in each wing there is an "Old Guard," made up of men who extend the assurance drawn from a lifetime of Christian experience to cover all the traditional tenets of their party, and a "Young Guard," including all the younger men who have absorbed without criticism the clear-cut but one-sided statements of the party to which they belong. It is doubtful whether the extremists are as numerous as they are vocal. But they do splendid work. And the hopes of closer internal unity depend very considerably upon the degree in which the moderate men and the students can overcome their indecision, their love of quiet, their sense of isolation, and their aloofness from practical affairs, so as to influence adequately their day and generation.—K1.

G. HARFORD.

CHRISTMAS.—See FESTIVAL, § 4. 5, 6, 7; CHRISTMAS (RATIONALE OF SERVICES FOR).

CHRISTMAS (RATIONALE OF SERVICES FOR).—The subject on C. Day is of course the Incarnation. The morning *Lessons*

1. *Christmas Day.* are the well-known 9th Chapter of Isaiah and the story of the Nativity in St. Luke; while the evening *Lessons* are Is. 7 10-16 (the sign given to Ahaz), and Titus 3 4-8, which tells of the benefits to us of the Incarnation. This latter thought is continued in the *Collect* and expressed in "regeneration" and "renewal." The *Epistle* (Heb. 1 1) returns to the thought of Christ as the only begotten Son, and shows his superiority over the angels. This leads up to the great prologue of St. John used as the *Gospel* for the day (John 1 1), in which the eternal nature of the Word, His essential oneness with God, and His entrance into humanity are set forth. There is a special *Preface* in the HC Service, and special *Pss.* for the Day; and the Athanasian Cr. is appointed to be said.

The *Collect* for the Sunday following is the same as that for C. Day. The *Epistle* (Gal. 4 1) shows that Christ's Sonship implies our sonship by virtue of His Incarnation; we are no longer servants but sons, and, if sons, then heirs of God through Christ. The *Gospel* (Matt. 1 18) emphasises the leading thought in the Coll. by giving us St. Matthew's account of the Nativity. The proper *Preface* for C. is still used at HC.

The festival of the Circumcision naturally falls on the octave of C. In the *Collect* the

circumcision of the flesh is spiritualised into that of the spirit, and both lead on to the great lesson of obedience. The *Epistle*

2. *The Circumcision.* (Rom. 4 8) presents St. Paul's arguments against the necessity of carnal circumcision for admission into the number of the true children of Abraham; while the *Gospel* (Luke 2 15) shows how Christ, though greater than Abraham, became obedient to the outer rite that he might fulfil the law. The two sides of the same question are here represented in *Epistle* and *Gospel*.—G5.

F. L. H. MILLARD.

CHRYSOSTOM (ST., PRAYER OF).—St. Chrysostom, one of the greatest Fathers of the Eastern Ch., was born c. 347, became presbyter at Antioch 386, Archbishop of Constantinople 398, and died 407. He is credited (rightly or wrongly) with the composition of the normal Liturgy of the Greek Ch., from the present text of which this Pr. (being the Pr. of the Third Antiphon) is taken. In the earliest MS. (Barberini), however, it is found not in the Liturgy of Chrysostom, but in that of Basil.¹ The translation is by Cranmer, and first appeared in the Lit of 1544. In 1662 it was placed also at the end of MEP.—D3.

J. W. TYLER.

CHURCH.—The word "Church" is necessarily one of very frequent occurrence in the PB. Some different usages may

1. *Introductory.* be distinguished. (1) In a few instances it is used of the building used for public worship; this occurs chiefly in rubrics, e.g., in the 4th rubric bef. HC, "in the body of the Church, or in the Chancel." (2) In some passages (e.g., in Pref. to Order of Confirm., "openly before the Church") it signifies the congregation assembled for worship. (3) When the Ch. of Eng. is signified, this limitation is generally expressed (e.g., Ord.⁸ Q. 1), but occasionally the reference is to the Ch. of Eng. even where no such limitation is laid down (e.g., Pref. to Order of Confirm., "The Church hath thought good to order"). (4) In the vast majority of instances "Church" means the Ch. Universal. The epithet is sometimes supplied (e.g., Lit., "thy holy Church universal," and Post-Comm. Prayer, "thy whole Church"), or we have such a phrase as "Christ's Church," "the Church of God"; but even without any such addition the Catholic Ch. is usually signified; it is enough to refer to such Collects as Trin. 5, 15, 16, 22, 23, St. Simon and St. Jude. The two first usages hardly need comment, and the third is the subject of a separate art. (CHURCH OF ENGLAND). The present art. is concerned with the origin, constitution, and functions of the Universal Ch. With regard to the etymology of the English word "Church," it need only be said that, though the derivation is by

¹ Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισμένους προσευχάς, ὁ καὶ δυοὶ καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῇ δόγματι σου τὰς αἰτήσεις παρέχειν ἐπαγγελῶμενος αὐτοῖς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλῆρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσην τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαρισόμενος.

no means free from difficulty, the best etymologists now agree in accepting the connection with *κυριακόν* (sc. *δῶμα*) = "belonging to the Lord," the term being applied first to the fabric and then to the body of the faithful (see *NED*, s.v. "Church").

(1) *The Church in the New Testament.* In order to understand the origin and constitution of the Ch., it is essential to look back first to the method and injunctions of our Lord, and to the action of the Apostolic Ch., as recorded in the NT. "Church" is the translation of the Greek *ἐκκλησία*, which was used in classical Greek for an assembly of citizens, and in the LXX = Heb. *kāhāl*, the "congregation" of Israel. It does not mean a number of people "called out" of the world, but its previous usage made it the natural word to apply to the Christian community, whether assembled for worship or simply viewed collectively. The word occurs 115 times in the NT and is esp. frequent in Acts, Pauline Eps., and Rev. In the Gospels it occurs only in two passages of St. Matt. (16 18, 18 17), of which the latter implies that the disciples would form a congregation with powers of discipline, and the former points to an organised society of believers, built on a foundation of rock and indestructible. Christ's intention as to a Ch. must however be looked for not only where the word *ἐκκλησία* occurs, but in his action and teaching as to discipleship. Christ's method was not that of promiscuous preaching or working of miracles, nor did he compose any sacred book or code of laws. He made a few disciples, among whom there was an inner circle of Twelve Apostles. These he taught, tested, and trained, made witnesses of his Resurrection, and to them he gave the command to make disciples of all nations. For his disciples he instituted Sacraments; the one, Bapt., as a Sac. of initiation into the Ch.; the other, HC, as the means of preserving spiritual life among members of the Ch.: in both cases there was a visible token of membership in a visible society. Account must also be taken of his teaching as to the kingdom of God; and, though the idea of the kingdom is wider than that of the Ch., the Ch. may be regarded as the earthly anticipation of, and school of training for, the kingdom of God. This view of Christ's intention is confirmed by the action of the Apostles after Pentecost, and by the records of the Apostolic Ch. in the Acts and Eps. We do not find isolated believers, nor is the Ch. an afterthought. Every baptised believer is by Bapt. a member of a visible society, the Body of Christ. This society exists at first at Jerusalem, gradually it becomes conscious of its universal mission, and admits Gentiles on equal terms; as the Gospel spreads to Samaria, Antioch, Galatia, Asia, Greece, Rome, the centre of gravity shifts from Jerusalem, and in every city a local Ch. springs up. The word *ἐκκλησία* is used of these local Churches, even of a Ch. in a private household, and often occurs in the plural; but there is never any

hint of rival "Churches" in the same area. In St. Paul's Eps. we find a real discipline in the local Churches, and a real bond of union linking the different Churches, although there was as yet no developed system of government. St. Paul exercises his Apostolic authority, appeals to commands of Christ and to customs of other Churches, while the *esprit de corps* and sense of brotherhood and of separation from the world serve as incentives to discipline even in communities so imperfect as the Ch. of Corinth. There was intercommunication between different Churches, and the Apostolic authority was a bond of union between them. The universal *ἐκκλησία*, on which St. Paul dwells in Eph. and Col., is not an afterthought, or the result of the federation of a number of local *ἐκκλησίαι*. In St. Paul's view the universal Ch. is the sum not of a number of local Churches, but of all individual Christians, and the local Ch. is the representative in each place of the whole Society. (See Hort, *Christian Ecclesia*, p. 168, though he seems to minimise apostolic authority, and to overestimate the independence of local *ἐκκλησίαι*.)

Thus the Ch. in the NT is a visible and coherent, though as yet not fully organised, society of faithful believers, who are admitted by Bapt., and united by a common faith, a common worship, including the sacramental "breaking of bread" (Acts 2 42), and a common "way of life" (886s). In relation to each other, members of the Ch. are "brothers," and as distinguished from those outside they are "saints" (*ἅγιοι*), i.e., men set apart for God's service. They are subject by their own choice to discipline and authority, and we find the early stages of an organised ministry, apostles, "apostolic delegates" such as Timothy and Titus, presbyter-bishops, and deacons, while there is also a "charismatic" ministry of prophets, evangelists and teachers. (See ORDERS, HOLY; EPISCOPACY.) The Ch. is everywhere a witness to Christ; it is open to all the world without distinction of rank or nationality; it offers a spiritual home, a school of training in this life and of preparation for the life to come; and, in spite of obvious imperfections, it is "holy," as being the dwelling-place of the Holy Spirit, the temple of God, the Bride of Christ, and the Body of Christ.

(2) *The Period of Development—Patristic Doctrine of the Church* (A.D. 100-500). The four

centuries which followed the Apostolic age were a period of growth and development. It was a time of continuous expansion both in respect of numbers and in geographical extent. In the 4th cent. the relations between the Ch. and the World underwent a momentous change; and during the whole period the ministry and the system of government and organisation were gradually developed; while at the same time the doctrine or theory of Ch. unity and order was discussed and systematised by a series of writers, among whom may be named Ignatius, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem,

3. Patristic
Doctrine.
A.D. 100-500.

Optatus, Augustine, and Leo the Great. Both for practice and for theory the period is one of vital importance.

In the form of the Nicene Creed quoted by Epiphanius in 374 we find the words "one Holy, Catholic and Apostolic Church." The word "Holy" was unfortunately omitted in our version of the Creed, but, as the Apostles' Creed witnesses, this does not imply any disbelief in the holiness of the Ch. The clause summarises four leading characteristics or "notes" of the Ch.—*Unity, Holiness, Catholicity, Apostolicity*—on each of which stress was laid in patristic teaching, while the importance attached to them is clearly apparent in the actual development of Ch. history. It may be convenient to take these four "notes" in detail, as an examination of them will bring before us most of the leading features in the system and theory of the Church.

(a) We saw in the NT a real but unsystematised *Unity*. The obligation is clearly acknowledged, and measures are already taken to

4. *Unity.* secure unity; indeed, the dangers from HERESY and SCHISM are apparent in the 1st cent. These dangers became greatly accentuated as time went on, and stronger measures were necessary to secure unity, while the insistence on unity as a doctrinal truth was correspondingly emphasised by a whole series of theological writers, and called forth special treatises *De Unitate Ecclesiae* from Cyprian and Augustine. On the practical side, divisions were repressed by the exercise of discipline, including, in the last resort, separation from Catholic Communion. There was no attempt to secure unity through a spiritual despotism, or by the autocratic government of any single see, though Rome, as the metropolis of the ancient world, naturally acquired a primacy of honour and influence. Unity was not understood to involve absolute uniformity of ritual or custom, as is plainly shown by well-known utterances of St. Augustine and Gregory the Great, e.g., "in una fide nihil officit consuetudo diversa." It was only gradually that the expression of doctrinal belief came to assume uniform shape in the Creeds, though substantial unity of fundamental doctrines was from the first regarded as necessary. When persecution relaxed, and it became possible for Christians from different places to meet freely, Councils began to be held, first provincial, then ecumenical. In spite of the strifes and scandals connected with them, they served a great and providential purpose in maintaining unity, and the "Nicene" Creed, the most widely accepted of all the Creeds of Christendom, was itself the product of successive Councils. But the great instrument of unity was the Episcopate. In every city the bp. was the living symbol of unity, as well as the officer specially charged with maintaining it; and to be in visible communion with him was to be included in the unity of the Ch. Sacramental life was indeed regarded as having an essential connection with

unity, both internal and external. Bapt. was the beginning of union with Christ; the Holy Euch. was the means of maintaining this inner union with Christ, and through him with all fellow-Christians; and at the same time participation in these Sacraments was regarded as the sign and seal of external unity. The Episcopate everywhere was held to constitute a single body, each member of which had the same authority; and, although there are instances of individual bps. falling into schism, it is difficult to exaggerate the unifying influence which was exerted by the office. Reasons of space forbid the insertion of detailed references to patristic statements on the unity of the Ch.: many references will be found in Dr. Darwell Stone's book, *The Christian Church*, c. 5, where there is a valuable exposition of the patristic doctrine. Only one or two points can be noticed here. The insistence on unity is not confined to any one part of this period, or to any one portion of the Ch. It is found in Ignatius, Clement of Alexandria, and Dionysius of Alexandria, as strongly as in Cyprian's *De Unitate*, or St. Augustine's anti-Donatistic treatises; and the numerous and vehement assertions of it in the Ignatian Letters (e.g., *Philadelph.* 3, 4; *Smyrn.* 8) early in the 2nd cent. disprove the view that it was a comparatively late development. Cyprian did not stand alone in his view that outside the unity of the Church there was no salvation, though perhaps he states it more clearly than any other writer (*De Unit. Eccl.* 6, 7, 8), and such a view is more in harmony with his entire rejection of heretical Baptism than with the opposite principle which the Ch. finally accepted. Finally, it should be noted that, though schisms were formed, the *principle* of disunion was never defended; the schismatics regarded themselves as the true Ch., from which others had fallen away by the denial of some essential principle: they did not maintain the legitimacy of having rival Churches in the same area, or of establishing a new "Church" without historical continuity.

(b) *Holiness* is the second note of the Ch. Just as St. Paul could address the Christians at Corinth as "saints," although

5. *Holiness.* the Ch. of Corinth was troubled with factions and moral abuses, so throughout this period the ideal holiness of the Ch. was always maintained, and the obligation of holiness insisted on, while the actual imperfection of the Ch. was fully acknowledged. This imperfection became more manifest as time went on. Christianity became more hereditary and conventional. In times of persecution such Christians could not stand the strain, and yielded to some form of apostasy. When persecution relaxed, the evils of nominal Christianity appeared more plainly; when Christianity became the established and favoured religion, and still more when men were forced by persecution to become Christians, the moral standard was inevitably lowered. Hence there arose a series of "Puritan" protests against laxity,

and sects were formed which claimed the enforcement of a higher standard and a more vigorous discipline: hence also came the ascetic movement towards monasticism. Montanism, Novatianism, Donatism, and Priscillianism were all due to the wish to vindicate the holiness of the Ch. as an actual and not merely an ideal "note." The principle at issue is exemplified in the controversy with Montanism, and there can be no more forcible statement of the Puritan principle than is to be found in the later writings of Tertullian (e.g., *de Pudicitia*, *de Jeuniis*, *de Corona Militis*, etc.). On the other hand, the principles on which the Ch. acted in opposition to the exaggerated claims of the Puritans are clearly expounded in the treatises which St. Augustine wrote against the Donatists and in the writings of Optatus. St. Augustine laid special stress on the teaching of Christ in some of the parables of the Kingdom (e.g., the Tares and the Draw Net), and he refuted the Donatist view that the efficacy of Sacraments depends upon the personal sanctity of the minister by emphasising the objective character of Sacraments. St. Augustine is the first writer in whom we find any explicit identification of the Kingdom of God with the Ch.; but, while he made this identification, he was always painfully conscious of the actual imperfections of the members of the Visible Ch.; and this feeling, combined with his doctrine of Predestination, led him to formulate the distinction between the *communio sanctorum*, the elect, and the *communio externa*, which includes unworthy as well as worthy members, though the former are only in the Kingdom until, like the tares, they are rooted out, and are not really of it (see Robertson, *Regnum Dei*, Lect. v). But this idea of a Visible Ch. with true and false members is a different thing from the later idea of an Invisible Ch. without any ecclesiastical unity, though both are attempts to explain the contrast between the ideal holiness of the Ch. and its actual shortcomings.

(c) After "holiness" comes *Catholicity*. The word *katholikos* does not occur in the NT as an epithet of the Ch.; indeed it

& *Catholicity*, is not found there at all. The first instance of its application to the Ch. is in Ignatius (*ad Smyrn.* 8), "wherever Jesus Christ is, there is the Catholic Church." The sense here is simply that of "universal" as opposed to local or partial. Christ is represented as standing to the universal Ch. in the same relation as the bp. to each local Ch. The idea of the universality of the Ch. did not originate with Ignatius: it is already found in the NT, esp. in St. Paul's Eps., where there is a full consciousness of its universal mission and of its independence of national and racial limitations. The expression "Catholic Church" is found more than once in the *Martyrdom of Polycarp* in the middle of the 2nd cent., but the technical sense of the word cannot with certainty be traced back further than the *Muratorian Fragment* (about A.D. 200) and Clement of

Alexandria. In the 3rd and 4th centuries the technical usages spread, and under the pressure of schisms the word naturally underwent a slight change of signification. The heretical or schismatical bodies were contrasted with the Catholic Ch.; they were local and partial, the Ch. was one and universal, and maintained the *fides catholica*. Hence *Catholic* came to connote not merely universality, but orthodoxy as opposed to heresy, and unity as opposed to schism. In the 4th cent. patristic writers expanded the meaning of the word and read into it a fresh significance. The best-known passage occurs in St. Cyril of Jerusalem, who in his lectures on the Creed (*Catech.* 18 a) gives three reasons for the use of the epithet: (1) because the Ch. extends throughout the whole world; (2) because it teaches universally all the doctrines that man needs; (3) because it heals universally every kind of sin and possesses every form of virtue. The connection between the usage of the word and the growth of divisions in the Ch. is well illustrated by Pacian (A.D. 370), who asks how a man could distinguish the true Ch. in a city where there were different bodies of Christians, except by inquiring for the "Catholic Church." The Arian and Donatist controversies especially did much to draw out the significance of the word and to establish its technical use, and the letters and controversial writings of Augustine and others against the Donatists contain many discussions of the subject. It must not be forgotten that some writers (e.g. Irenæus) may be full of the idea of Catholicity without actually using the word. The foregoing remarks have been mainly concerned with the *theory* of Catholicity, but in the Ch. of the first five centuries the practical acknowledgment and application of the principle must not be overlooked. The process of geographical extension went on steadily, and, with the "establishment" of Christianity, the Ch. became the religious counterpart of the great imperial system of Rome. The proclamation of Theodosius, *De Fide Catholica*, limited the name Catholic to orthodox believers in agreement with the bps. of Rome and Alexandria, and branded all other Christians as heretics liable both to divine vengeance and to temporal punishment.

(d) The last of the four notes of the Ch. is *Apostolicity*. The exact meaning of this

word does not lie on the surface, and it has been interpreted both in a looser and in a more definite sense. *Apostolic*, as an epithet of the Ch., might imply that the Ch. always preserved the ideals and principles of the Apostles, or that it is the same Ch. which was built upon the Apostles as on a foundation; or, in the light of patristic teaching on apostolical succession, it may be taken as definitely implying a continuous historical link with the Apostles through the ministry, and the recognition of the principle that ministerial authority cannot be delegated from below, but must be handed down so that

there may be no interruption of the ministerial commission received by the Apostles from above. For a full discussion of this question reference must be made to the article on APOSTOLIC SUCCESSION. The view which is taken of apostolical succession will naturally be affected by the view which is accepted as to the original apostolic commission. If it is held that the Apostles received no commission of government from Christ, but were only commissioned by Him to preach, and were afterwards entrusted with authority to govern by consent of the Church and "delegation from below," this view would naturally be adverse to apostolical succession as a necessary principle of Ch. order. But to the present writer it appears that such a view is erroneous, and that it is impossible to explain away such passages as those in which Clement of Rome at the end of the 1st cent., and Irenæus and Tertullian before the close of the 2nd, insist upon the principle of continuous succession from the Apostles (cp. the passages from these writers referred to in Dr. D. Stone, *The Christian Church*, pp. 141-3). It should also be remembered that, although apostolical succession has been associated with episcopacy and the threefold ministry, it is a more fundamental principle than either, and does not logically involve a particular theory of the development of the ministry. And in practice, whether the principle of succession does or does not represent the injunction of Christ, it was jealously observed in the Ch. throughout the world from the 2nd cent. until the Reformation.

(3) *Doctrine and System of the Church after the Division of Christendom.* In the previous section

3. *Later Views.*

some account has been given of the development of the system and theory of the Ch. in the undivided Christendom of the early centuries. It remains to trace briefly some variations due to the great divisions which subsequently took place. It is evident that such breaches of unity as the great Schism of East and West or the Reformation introduced anomalous conditions and created fresh problems, more far-reaching in their character than those which confronted the Early Ch. in dealing with successive heresies and schisms. It may be convenient to glance in turn at the views held in the Eastern Church, the Church of Rome, the Anglican Communion, and the non-episcopal bodies established at or since the Reformation.

A. Of the *Eastern Church* it may be said that, as in other respects, so in its doctrine of the Ch., it has maintained a conservative attitude. It has preserved the old patristic doctrine, and lays stress on each of the four notes of the Ch. It also emphasises very strongly the necessity of orthodox adherence to the faith; and this is expressed in the epithet *Orthodox* which forms part of the title of the Eastern Church. Moreover, it rigidly upholds the principles of succession and episcopacy. Divided as it is into independent Churches, it regards these different

branches as being sufficiently united by their common creed, by sacramental intercommunion, and by the episcopate. It regards the Ch. of Rome as having violated the unity of Christendom through her aggressive ambition, and condemns the abandonment of the principle of unity by Protestant bodies. The stricter writers of the Eastern Ch. would appear to class Anglicans with non-episcopal Protestants, and to exclude Anglicans, Protestants, and Roman Catholics alike from the Visible Ch., and therefore from the covenant of salvation. But there is no General Council of the whole Orthodox Eastern Ch., and there appear to be no authoritative and universally binding pronouncements on the subject.

B. *The Church of Rome* also maintains the four "notes" and the patristic doctrine of the

10. *Church of Rome.* Ch., but in respect of the unity of the Ch. Rome has put forward claims which are of vital importance.

This is not the place to discuss the growth of the Papal power on the historical basis of the Papal claims; on these points reference should be made to such works as F. W. Puller's *Primitive Saints and the See of Rome*, or Gore's *Roman Catholic Claims*. Briefly, the contention amounts to this—that, while Christ is the Head of the Ch., the Pope, as successor of St. Peter, is the Vicar of Christ, and therefore Head of the Ch. on earth. Consequently, communion with the See of Rome and obedience to the Bp. of Rome are made the tests of membership in the Universal Ch., and the Creed of Pope Pius IV acknowledges One Holy Catholic and Apostolic Roman Ch. According to this test the Orthodox Eastern Ch. and the Anglican Communion are excluded from the Catholic Ch. no less than Lutheran or Calvinistic bodies, though Rome so far makes a distinction as to acknowledge the validity of the ministry and the Sacraments in the Eastern Ch. The development of the Roman claims, which were intended to secure a centralised unity for Christendom, has in fact proved the most fatal source of disunion and disruption. They postulate a single visible Head for the Visible Ch., and for this visible Head universal authority, temporal as well as spiritual, was claimed in the Middle Ages, while at the Vatican Council of 1870 there was a formal declaration of Papal infallibility, which has proved to be a fresh obstacle in the way of restoring the unity of the Church.

C. *The Anglican* theory of the Ch. is more difficult to describe than either the Eastern or the Roman. Even in the cases

11. *Anglican Views.*

of the East and of Rome, theologians would vary to some extent in their statement of principles. In the case of the Ch. of Eng. there would be the widest possible variation in the views of the Ch. held by her members, and a very wide difference between the theologians of repute within her borders. It is necessary therefore to turn to her official statements. It cannot be denied that these are incomplete and in some respects ambiguous.

In some cases indeed (*e.g.*, Arts. 19, 23) the ambiguity is no doubt intentional, and the lack of explicit statements in the Cat. on the subject of the Ch. may be ascribed to divergences of opinion. Yet there are certain general principles which are sufficiently clear, as being expressed or implied in the Thirty-nine Arts. or in the language of the PB. The Reformation in England was primarily a revolt against the Papal jurisdiction; hence we have in Art. 37 an explicit repudiation of that claim. In Art. 19 Rome is spoken of as one portion of the Ch., liable to error like other portions, but no countenance is given to the Puritan contention that Rome must be "unchurched" as "Antichrist" or the "Synagogue of Satan"; and, plainly, the position taken in the Arts. is that the Ch. of Eng. recognises the Roman and Eastern Communions as being like herself true members of the Ch. Catholic, while she condemns errors and abuses which had grown up within their borders. As to the validity of non-episcopal ministries and Sacraments the Arts. seem to be intentionally obscure (19, 23). On the other hand, the Arts. assert some central principles, *e.g.*, that the Ch. is a Visible Ch. (19, 26) in which good and evil are mingled; the Ordinal maintains the principles of succession, episcopacy and a threefold ministry; the use of the three Creeds testifies to unity in fundamental doctrine; and the Arts. (20, 34) enforce the claim, which is evident in the PB as a whole, that a particular or national Ch. has power to decree or alter rites and ceremonies, though in doing so she is bound to respect the principles of tradition, edification, and conformity to Scripture. The authority of Scripture is indeed emphasised several times in the Arts. (6, 8, 20, 21, 34), which however avoid the Puritan extreme of rejecting all customs and ceremonies not explicitly prescribed in it. The title page of the PB reflects the general position of the Ch. of Eng.: the Sacraments, rites, and ceremonies are those "of the Church" (Catholic) "according to the use of the Ch. of Eng.": local variation is regarded as compatible with Catholic continuity. Whether the Ch. of Eng. at the Reformation made changes which were inexpedient or were not really justifiable on her own principles is a different question, but there is no doubt as to her claim to have preserved the "notes" of the true Ch., and that claim is based on an appeal to primitive as opposed to later mediæval principles of Catholic unity. As we have already seen, the claim is not admitted by the Ch. of Rome, or by the Eastern Church.

D. *Protestant Theories of the Ch.* The Reformation was at first a revolt against the extravagant claims of Rome and against great practical abuses (*e.g.*, Indulgences, simony and moral corruption), and there was not in its early stages any deliberate desire to set up a new system of Ch. order in place of the Catholic system. But the Reformation soon liberated forces which gave birth to a number of new principles and

theories that proved irreconcilable with the existing order. It is not possible to include in a single formula all the different systems advocated or established by different Protestant bodies in England or on the Continent, but some characteristics may be observed as either universally or very commonly prevalent. (a) The jurisdiction of Rome was universally repudiated, and the hatred of Roman abuses often led to the rejection of customs and principles which were not peculiarly Roman but really Catholic. (b) The doctrine of a Visible Ch. was not absolutely rejected; it is found (*e.g.*) in Luther's writings and in the AUGSBURG CONFESSION; but there grew up alongside of it a tendency to emphasise the Invisible Ch. (consisting of the Elect, or the true saints) at the expense of the Visible. This tendency is most prominent in the countries affected by the Swiss Reformation. (c) There was a general neglect or rejection of the established principles as to the ministry. In some Protestant bodies episcopacy disappeared altogether, and was replaced by Presbyterianism; in others the name and administrative functions were preserved, but the succession was not maintained. The Independents introduced the principle of congregational autonomy, which was more destructive of Ch. order than the Presbyterian system, and the Society of Friends dispensed altogether with both ministry and Sacraments, and relied on the illumination of the individual by the Holy Spirit. Thus experience has shown that abandonment of the principle of succession has produced a great variety of religious sects, based on conflicting principles, and ranging from an orderly Presbyterianism down to mere individualism, in which the idea of a Ch. reaches vanishing-point. (d) One more characteristic must be noticed—the position given to Holy Scripture. When the authority of the Ch. was minimised or denied, it was natural that a substitute for it should be sought elsewhere, and this was found in the emphasis laid upon the Bible. It was a natural reaction, not without wholesome elements, but it was carried to excess in the Bibliolatry of the Puritans, who sought in the Bible a complete Ch. polity, system of worship, and code of morals. This view of the Bible has exercised a profound influence on popular religion in England, and, since the interpretation of the Bible was assigned to the individual rather than to the Ch., it has tended to produce the type of individualistic, undenominational religion now so prevalent among us, in which the individual selects whatever is congenial in Bible-teaching or Christian morality, and neglects the Sacraments and discipline of the Ch. and the doctrinal system of the Creeds, often regarding the very idea of a Ch. system (and still more the principle of ministerial succession) as mechanical and unspiritual.

In the preceding paragraphs some attempt has been made to trace the effects on the theory and system of the Ch. of various breaches of the principle of unity. A state of disunion is

inconsistent with the essential principle of the Ch., though unity does not imply uniformity or a centralised ecclesiastical despotism.

13. Conclusions.

Disunion therefore introduces anomalous conditions; difficult problems arise for which there is no clear solution, and hard cases for which no satisfactory provision can be made. Rigid theorists do not hesitate to apply their principles deductively without reference to these anomalous conditions; but in practice we cannot ignore (*e.g.*) such facts as that there is at present no appeal to a General Council, or that members of the Ch. of Eng. are debarred from communion in Roman Catholic countries, and that therefore provision must be made for them unless they are to join the Ch. of Rome. Among similar difficulties may be mentioned the questions whether "Church" should be used to denote any Christian denomination, and whether members of "separated" bodies should be reckoned as belonging to or as outside the Visible Ch. As to the former point, although the wider use may seem to concede the principle at stake, it is almost impossible to avoid it owing to reasons of convenience and courtesy, if not of legal claim: as to the latter, it appears to the present writer that, although the obligation of unity is clear and the principle of succession is historically true, there is a wider sense in which even those who contravene those principles may be said to be included in the Ch. For, if the Ch. was right in her deliberate decision that heretical and schismatical Baptism are valid, it would seem to involve the principle that the breach of unity and order does not wholly exclude men from a corporate relation to the Body of Christ. In this view a member of a separated body in England could not properly claim to take part in the affairs of the Ch. of Eng. while he remains in a state of separation, but he should not be regarded as altogether outside. His membership is, as it were, suspended by his own act, but has not ceased to exist.

(4) *The Church and the World.* (a) *The Universal Mission.* The preceding sections have

14. The Church's Mission.

been concerned with the origin and nature of the Church; it remains to consider it in relation to the World, which is the scene of its operations. The epithet "Catholic" implies the universality of the mission of the Ch. This universal mission has generally been acknowledged, and is distinctly stated in the injunctions of Christ at the close of each of the Synoptic Gospels and in Acts 1 8, while it is implied in many other passages in the Gospels. Dr. Harnack has maintained that this universalism was not part of Christ's teaching, but an after-thought on the part of the Apostles: his view, however, seems to be arbitrary and *a priori*, and involves the re-writing of the Gospel record, while it seems impossible on his principles to account for the general acceptance of the universal mission which we find in the writings and recorded actions of the Apostles (cp. Harnack, *Mission and Expansion of Christianity*,

bk. 1, cc. 4, 5; Hort, *Judaistic Christianity*, pp. 35-41; Hobhouse, *The Church and the World*, pp. 348-350).

(b) *The Geographical Extension of the Church.* It would be impossible to trace in any detail

here the stages by which the Ch., in fulfilment of her universal mission, gradually extended the sphere of her work throughout the

known world. In the Acts and the Eps. of St. Paul we have the incomplete record of the labours of the apostolic generation. A second stage is marked by the expansion which had been attained before the conversion of Constantine: of this a full and excellent account is given by Harnack (*ib.*, bk. 4). After this comes the spread of Christianity in the Roman Empire as the favoured religion, and afterwards as the officially prescribed religion; then the evangelisation of the barbarian races which overran Europe, a process spread over many centuries; the missionary efforts in the New World from the 16th cent. onwards; and the revived sense of missionary opportunity and obligation which is one of the features of our own time. The consciousness of her universal mission has sometimes seemed to be almost dormant in the Ch., but has never been wholly extinguished, and the degree of clearness with which it is realised is no unfair test of the vigour and health of the Church's life. (See further, FOREIGN MISSIONS.)

(c) *The Method of the Church in the Conversion of the World.* In the NT we see the Apostolic

Ch. embarking upon the task of converting the world by bearing witness to Christ and His Resurrection, by

15. Methods of Extension.

preaching the good tidings of salvation, by making disciples of and baptising those who responded to their message. For nearly three centuries this task was carried on in the face of hostile opposition, if not of actual persecution; during that period Christianity could only make way on its merits, by carrying conviction to men's minds and consciences or by satisfying the religious instincts and cravings of their hearts. It cost much to become a Christian, and this acted as a check upon the promiscuous and nominal acceptance of Christianity. A new stage began with the conversion of Constantine. Christianity was first tolerated, then favoured, and finally enforced by law. The Ch. readily accepted this new condition of things, and saw in it the opportunity of accelerating the desired conversion of the world. Was this course right and inevitable, as has been generally supposed? The present writer can only answer the question in the negative, for he believes that the example and teaching of Christ point to an *intensive* rather than to an *extensive* method for the Ch., and that He laid stress on the voluntary nature of discipleship and its exacting character, while He discouraged promiscuous and half-hearted acceptance of His teaching. The result, moreover, of the new policy seems to have been a great lowering of the moral and spiritual standard of the Ch., and the adoption of methods

of coercion and persecution which lasted for many centuries. For the detailed justification of this view, reference must be made to *The Church and the World* (Bampton Lectures, 1909), especially Lectures iii, iv. At the same time it must be pointed out that historians have for the most part approved the alliance of the Ch. with the world under Constantine, regarding it as a providential arrangement by which the Roman Empire was Christianised before it fell, and the new barbarian races were brought under the educating and civilising influence of the Ch. But whichever view is correct, the Ch. began in the 4th cent. to pursue a more comprehensive method, and to attempt with the help of the secular power and of external motives to make itself co-extensive with the world.

(d) *Church and State*. The problem of the relations of Church and State may be said in a sense to date back to the time of

17. Church and State.

Constantine. A relation like that which we describe as "establishment" began with his legislation. The Emperors gave patronage and protection, and exercised a power of control, e.g., in the settlement of disputes and the suppression of heresy. The Catholic Ch. ultimately became the sole recognised religion of the Empire. At a later stage the rise of the Papal claims led to an encroachment on the temporal sphere by the spiritual power; but according to both the Papal and the Imperial theories in the Middle Ages there was the closest possible connection between the Ch. and the Empire, and the temporal power, if not subject to the spiritual, was bound to support and defend it. The Reformation destroyed alike the unity of Christendom and the reality of the mediæval Empire, but it did not at first dissolve the intimate relation of Church and State; it only made the nation the religious unit, and subjected each national Ch. to the religious policy of the ruler. The policy of religious toleration was a later, and a very slow, development; and it has introduced into the relations of Ch. and State many anomalies which still exist and many problems which are still unsolved. Thus (e.g.) in England "Establishment" dates back to a time of religious coercion and uniformity; it now exists under conditions of complete toleration and the utmost diversity, and the Ch. is legally subject to the control of a Parliament composed of men who may hold any form of belief, or none. This is not the place to discuss the advantages and disadvantages of an ESTABLISHED CH.: it is only necessary to draw attention to the immense change which has been caused by the prevalence of religious toleration and equality in the relations of Ch. and State.

LITERATURE. Hort, *The Christian Ecclesia*, and *Judaistic Christianity*; Harnack, *Mission and Expansion of Christianity* (Eng. Trans.); Gore, *The Church and the Ministry*; T. M. Lindsay, *The Church and the Ministry* (from a Presbyterian standpoint); A. J. Mason, *Principles of Ecclesiastical*

Unity; Darwell Stone, *The Christian Church*; T. A. Lacey, *The Unity of the Church, as treated by English Theologians*. On the relations of the Ch. to the World and the State, see the present writer's Bampton Lectures (1909), *The Church and the World in Idea and in History*; and for the view opposed to his, cp. H. Hensley Henson, *The National Church*; J. H. B. Masterman, *The Rights and Responsibilities of National Churches*; Bp. Creighton, *The National Church*.—A2. WALTER HOBHOUSE.

CHURCH (BUILDING OF).—In building a C. at the present day it is rarely desirable to make any considerable deviation

1. The Chancel and its Fittings.

from the plan that has, with slight modifications, been used for centuries. First, it is desirable, unless the position makes this impossible, that worshippers should face towards the east, as has been the general English custom. Ordinarily, no better arrangement can be made than that of a nave with aisles, and a chancel also with aisles. A square-ended CHANCEL is most in accordance with English custom, and it is the most economical form both as to space and cost. In a large and lofty building an apsidal chancel is very dignified, if the C. has a vaulted roof. Without this there is little beauty in an APSE. The ALTAR (LORD'S TABLE) should never be placed flat against the apse wall, but should stand clear on the chord of the latter. Further, the full beauty of the apse is only obtained when an aisle is carried round it, and it thus stands upon an open arcade.

The TRANSEPT was most in use in conventual and collegiate Cs., where it was of practical convenience in affording room for a series of chapels facing eastwards. The symbolism of the cruciform plan no doubt helped its popularity. One chapel may now well be formed on the east side of a transept, and, in town Cs. with frequent services, if a second chapel were placed against the opposite transept, a congregation could assemble there without disturbing an earlier service in the first chapel not quite completed. A chamber for the ORGAN, opening both towards chancel and transept, is a good position for sound, especially if it is placed on an upper level above a chapel.

In the earlier periods of Gothic architecture chancels were always entered by an arch from the nave. Later, this was omitted, and nave and chancel were covered by one continuous roof. "In times past" there was always a high open SCREEN of stone or wood at the chancel entrance, and further emphasis can also be given to the chancel by richer decoration of the roof.

As the first object of a C. is Worship, all its arrangements should be made towards this end. The Altar, as that to which all should tend, should be sufficiently raised to give it dignity. This is best done by placing steps in proximity to it rather than by having many of them at the entrance of the chancel. It should be in length about one-third of the breadth of the chancel, and rarely less than 8 ft. 6 in. long and 2 ft. 6 in.

to 3 ft. broad. Its height should be about 3 ft. 4½ in. It should be of the best materials, but of not too elaborate design, as it is directed by canon 82 to be covered with "a CARPET of silk," etc.

On the south side of the Sacrament Table there should be placed a CREDENCE Table for the altar cruets, alms dish, etc. A PISCINA is often placed near it, but, whether this is done or not, a piscina should be provided in the Sacristy. These, like the Font, should be made to empty into a soak-away and not into a common drain.

Above the altar is the REREDOS, which now, as in old times, must take very different shapes in different places. St. Albans and Carlisle, Wells and All Souls', Oxford, call for very varying treatment. It should be remembered that the early low-silled east window probably gave place to the heightened Reredos on account of the painful glare of light which resulted from the older usage.

At the chancel gate there need not be more than one or two steps. In old days the floors of the nave and chancel were often on the same level. In front of the Altar there should be a footpace quite 3 ft. broad, and the two steps adjacent to it should be of sufficient breadth for the accommodation of the assisting ministers. Between these steps and the place for Communion there should be a clear space at least 4 ft. broad to allow for the ministrations of the clergy; and again there should be another 5 ft. between the rail or desk for communicants and the ends of the singers' seats. *It is of importance that the rail should never stand above more than one step.* If there are two or more it adds to the labour of the ministrants, and is dangerous for the feeble.

Further west are the singers' seats in two or three rows on each side of the chancel. They must not be too high, or kneeling is made difficult, and it is better that books should be held in the singers' hands when standing. This tends to an upright position, and the latter again is good for the voice. Two ft. are a sufficient height for boys' desks. In old times the chancel seats were *returned*, that is to say, one row of seats was placed with its back to the Screen and facing eastwards. This arrangement is often adopted now. It may be noted here that the position of these stalls is a reason why formerly the chancel floor was not raised above the nave.

The chancel SCREEN is now often only a low parapet wall, but the adoption of the old high Screen is much to be desired. It adds dignity to the church. Gates at the chancel entrance are often a necessity when Cs. are left open.

We now come to the NAVE. This should not be less than 24 ft. wide, and it should have a central passage at least 5 ft. broad.

2. The Nave and its Fittings.

An even greater width is desirable. Chairs may then be placed at the ends of the rows of seats, and these can be removed at times of weddings, funerals,

etc. The Litany desk (FALDSTOOL) should be placed in this passage near the chancel gate.

It is well that there should be *doors* towards the west end of both aisles. These, to prevent draughts, should be double. They should open on a wide cross-passage passing behind the west end of the seating. To the west of this at the end of the Nave is generally the best position for the FONT. It is sufficiently near the church entrance, and is also convenient for administration of Bapt. in the presence of the congregation. As fresh water is now used at each time of Bapt., there must be a drain to the Font which should be connected with a soak-away under the floor. It is directed by canon 81 that the Font shall be of stone. If it is of porous stone, it should be lined with lead. Unrepealed directions order that there should be a cover for the Font, and that it should be kept locked.

A passage, 3 ft. wide at least, should be provided in each AISLE. As mentioned before, the aisles should be continued along the sides of the chancel. This provides a path for communicants to retire from the chancel without having to face those approaching up the nave. There should also be a cross-passage in front of the chancel-screen.

The PULPIT is ordinarily best placed at one side of the east end of the nave, but in very large churches it may be placed against one of the piers of the nave arcade. A sounding board, besides being useful, may be dignified. The LECTERN should be placed on the opposite side to the pulpit, and not in the centre of the chancel.

The Pews should be placed far enough apart for kneeling purposes. For this about 3 ft. are required with a length of 20 in. for each person. The height of the backs (which are better nearly upright) should be 32 inches, and the tops should be flat without any projections. Shelves for books should be placed fairly low down, or they hit against the chests of those kneeling against them. Trouble is often caused by pews being closed in down to the ground. This adds greatly to the labour of sweeping.

The position of the ORGAN has been touched on in speaking of the transepts. Whether there are transepts or not, it is very desirable that the organ should be raised up, and that the console should be placed on the floor where the player may hear what he is doing and keep in touch with the singers.

The Vestries (see VESTRY) are generally better as subsidiary buildings than as portions of the main structure. They are places

2. The Vestries.

where business has to be transacted, and this should be removed from the hearing of those in the church. Clergy and choir should have separate vestries. There should be communication between them, besides access to the C. and to the chancel, and also outside entrances. [It is convenient that the choir vestry should be amply large, so as to serve also as a meeting place for various purposes.]

Leaving the plan and arrangements, something may be said as to the *Structure*. As a C. is built

for the highest of all purposes and is intended to last for generations, it should be built of the very best materials obtainable. Dressed stone is one of the best, but it should be remembered that Bath stone soon

4. The Structure.

perishes out of doors in towns. Brick is very durable, but, though it has been used internally by well-known architects, it can hardly be considered suitable for such purposes. After a time it presents a dingy appearance and, should wall decoration be desired, it is a very intractable surface to deal with. Next to dressed stone a plaster surface seems the most desirable for inside purposes.

Most often a church has a CLERESTORY standing above the aisles, but in other cases nave and aisles approximate in height. If sufficient window space is provided, this arrangement has much to commend it. If the walls are of sufficient height, it gives a sense of spaciousness. Frequently a fairly lofty nave is flanked by insignificant aisles, and there is a tendency now to sacrifice height in the interest of economy. In this we have something to learn from contemporary usage on the Continent.

While the mediæval open timber roofs are among the architectural gems of the country, it is seldom desirable to follow this type at the present time. We can rarely afford to work in oak or chestnut, and we must use our material less lavishly. Better effect can be obtained by barrel or waggon roofs with moulded ribs surrounding boarded or plastered panels. With carved bosses and coloured decoration great richness of effect can be produced. The internal ceiling is also a protection against extreme heat or cold. The finest of all roofing is a vaulted one, but it must be real vaulting and not a plaster sham. Wooden vaulting was used in old times, but care was taken that it should not be an imitation of stone.

For an outer covering, lead or copper is the best. Lead must be so secured that, while it can expand and contract freely, it cannot "creep." It may be seen hanging over the eaves of some old roofs like metallic icicles. Boarding under the lead must be ventilated to prevent dry-rot, and, if oak boarding is placed in contact with lead, the latter will perish. Tiles should be used with discrimination, as many sorts are liable to decay, and, if not very carefully laid, they are not always watertight. Slates, when copper-nailed, are safer if less picturesque. Those of a green or silver-grey tint are to be preferred to those of the colour usually called "slate."

Gutters are often a source of trouble. Where they have to be formed behind parapets or between gables, they should be of lead weighing seven or eight pounds to the square foot. Recently asphalt has been used for this purpose and also for flat roofs. It must be laid by special workmen, and its great advantage is the absence of all joints through which water can work its way. Asphalt as a roof-covering seems likely to be much used, and this will probably leave its influence on design. A flat roof-covering will entail a fairly flat ceiling, and the latter will call for more lofty walls than are needed for a high-pitched roof.

As to floors, while tiles have a fine appearance, they are cold, slippery and noisy. Nothing, however, is more dignified than a marble pavement in black and white squares. Wood block solid floors are very generally used under seats, and for passages have none of the disadvantages of tiles. By paying more attention to the pattern, and by the use of woods of different colour, better effect could be obtained than is usually done.

Little can be said as to *Ventilation*, but it should not depend on windows only. There should be up-cast shafts for the admission of fresh air, and

shafts in the ceiling for the extraction of foul air. An inner ceiling is a help in this matter. Fresh air inlets are better out of sight, or they

will soon be closed. Where air can be warmed before it enters the building it is an advantage. (For *Heating and Lighting*, see FITTINGS.)—R6. H. B. WALTERS.

CHURCH DISCIPLINE ACT, 1840.—(3 and 4 Vict., c. 86).

This Act was passed during Lord Melbourne's administration to provide one uniform course of procedure in criminal suits and proceedings against clerks for offences against eccles. law (§ 23). If complaint is made of any such offence, or if scandal or evil report of such an offence exist, or (if he think of it) *mero motu*, the bp. of the diocese may: (a) with the consent of the clerk and complainant (if any), himself pronounce sentence, without further proceedings; (b) after hearing and considering the complaint, issue a commission to five persons (one being his vicar-general or an archdeacon or rural dean) to inquire as to the grounds of the complaint or report. If the commission report that there is a *prima facie* case for proceedings, the bp. may try the case himself with assessors (§ 11), or appoint a commissary for its trial; (c) by *Letters of Request* send the case direct for trial by the court of the province. This is, in fact, the course usually adopted. Where the bp. is patron of any preferment held by the party accused, all action in the case, except letters of request, must be by the archbishop.

Appeal from the bp. lies to the provincial court, and from the latter to the judicial committee of the privy council (§ 15). Pending trial, the bp. may inhibit the clerk (see INHIBITION).

A suit founded on a conviction for a common law offence must be commenced within six months of the conviction: other suits within two years of the commission of the offence. The scope of the Act includes, *inter alia*, simony, the promulgation of erroneous doctrine, unlawful repulsion from communion, as well as the use of unauthorised ritual. The procedure, but not the substantive law, was modified by the *Public Worship Regulation Act*, 1874.

Offences against morality are taken out of the scope of this Act by the CLERGY DISCIPLINE ACT, 1892, § 14 (3), *Bowman v. Lax*, L.R., 1910, P. 300.—A4. R. J. WHITWELL.

CHURCH MILITANT (PRAYER FOR THE).

—The Prayer for the Church Militant corresponds to the Great Intercession

1. Its Origin. of the early Liturgies. In the Eastern Liturgies it occurs generally in close connection with the Consecration, on the principle that the Pr. of Consecration is the great central act of pleading the Merits of Christ through Whose mediation all Intercession is offered. In the Roman Mass it occurs partly before and partly after the Consecration. In the Scottish Communion Office it comes after Consecration, but it precedes Consecration in all the English PBs. In the Gallican and Mozarabic it is found in the same position as in our present PB (*Hammond, Lit.*, p. 315 ff.).

A Pr. for the whole state of Christ's Church has from time immemorial naturally formed part of the Service which expresses the Communion of all Saints with God in Christ, and therefore with one another (cp. 1 Tim. 2 1-3 and *Barry's Teachers' PB*, s.v.).

In 1549 the Pr. followed the Pre-Reformation usage of including the dead as well as the living.

2. Its Contents.

It was then "for the whole state of Christ's Church," and it ended with a special thanksgiving for the grace and virtue declared in all Saints, especially the "most blessed Virgin Mary," and "the Holy Patriarchs, Prophets, Apostles and Martyrs"; and it had a commendation to God of those departed in faith, with pr. that He would "grant them mercy and everlasting peace," and that we and they may at the Great Day "be set on His right hand." In 1552 all this was deleted, the words "militant here on earth" were added to "for the whole state of Christ's Church," and the Pr. ended with the petition for those in "adversity." In 1662 it was proposed to begin with the words "Let us pray for the good estate of the Catholic Church of Christ," but the proposition was not accepted. The closing sentence, however, commemorating the faithful departed was inserted, taking the place of the fuller form of 1549. On this subject consult the Coll. aft. the Lord's Pr. in the Burial Service; Barry's *Teachers' PB*, s.v.; Cosin's *Works*, v, pp. 169, 373, 379; Wheatley on the *PB*, pp. 277-9; Wickham Legg, *The Burial Service* (SPCK), p. 17; Blunt's *Annotated BCP*, p. 380; Jacobson, *Fragmentary Illustrations of BCP* (Bp. Wren), p. 77; Procter and Frere, *BCP*, p. 482; and also Dowden's *Annotated Scottish CO.*, pp. 217-18. The Pr. in its present form naturally falls into three main divisions, viz., (1) the Oblation; (2) the Commemoration of the living, including all sorts and conditions of men; (3) the Commemoration of the faithful departed.

We add a few notes on special points. "*Militant here in earth.*" The Church here on earth is a Church Militant, i.e., at war with sin, as

2. Special Points.

distinguished from the Church hereafter in heaven, which will be Triumphant and at rest. The words "*and oblations*," which were added to "*alms*" in 1662, have been variously interpreted. According to some, "*oblations*" mean what was given for the clergy, or all offerings of the people other than alms for the poor. According to others, the fact that the words were inserted in 1662 along with the preceding rubric, "the priest shall then place upon the Table... Bread and Wine," when taken in connection with the fact that the Scottish rubric of 1637, from which the revisers clearly borrowed, directs the priest to "offer up" the bread and wine, seems to point to a reference to the elements. But, on the other hand, the Scotch Office of 1637 directs that the deacon or churchwarden "shall reverently bring the said bason with the oblations therein," and afterwards the Priest "shall offer up," etc. Bishop Patrick, in his *Mensa Mystica* (1667, *Works* 1 115) and his *Christian Sacrifice* (1670, *Works* 1 377), interprets the word oblations of the elements, but the primary reference seems to be to the "other devotions of the people." (See Dowden's *Further Studies in the PB*, 1908, p. 176; Simmon's *Alms and Oblations*, reprinted from the *Churchman*, 1882; *CQR*, April, 1884; Procter and Frere, *BCP*, pp. 482-3.)

"*Indifferently*," i.e., impartially; so in Amer. *PB*. "*Lively*," i.e., living; cp. 1 Pet. 2 5.

The Pr. for the Church Militant ends the Introductory or ANTE-COMMUNION SERVICE.—H.

J. F. KEATING.

CHURCH OF ENGLAND.—See ENGLAND, CHURCH OF. (For other Chs. cp. App. A1.)

CHURCH RATES.—The claim made upon parishioners to contribute towards the upkeep of the parish ch. dates from very early times; indeed CR., as they existed in England from time immemorial, are only a particular development of the universally recognised obligation that the members of the Ch. should take their share in the upkeep of the fabric and the cost of divine service.

1. Early Origin.

This obligation may be regarded as contemporaneous with the Ch. itself, and not of the Christian Ch. only, but of the Jewish Ch. also. The prescribed contribution for the maintenance of the Jewish Tabernacle (Ex. 30 12-16) passed into the similar claim for the upkeep of the Temple Services, which our Blessed Lord both recognised and obeyed (Matt. 17 24-27). The antiquity of CR. in the Eng. Ch. is proved by a passage in a letter written by Canute on his return from Rome, A.D. 1026, in which he entreats "all my bishops and all the sheriffs by the fidelity which they owe to me and to God, that the Ch. dues, according to the ancient laws, may be paid before my return; namely, the plough alms, the tithes of cattle of the present year, the Peter pence, the tithe of fruit in the middle of August, and the kirk-shot at the feast of St. Martin's to the parish Church" (Spelman, *Concil.*, 537).

Beginning with the claim on all parishioners to bear the cost of repair of the nave of the parish ch. and the fences of the graveyard, the

2. Scope and History.

scope of the CR. was gradually enlarged till it included also the provision of the necessary requirements for divine service.

Up to the time of their abolition in 1869 the payment of CR. was recognised as a common law obligation, and was confirmed by statute law. The levying of CR. was by vote of the Parish Vestry, and the amount was recoverable at law. Compulsory CR. were abolished by 32 and 33 Vict., c. 109. It still remains within the power of the Vestry to levy a rate for the same purposes as heretofore, though it has no power to enforce its payment, and in many county parishes this method is welcomed as the fairest and most satisfactory way of meeting primary obligations of parochial finance. See also EXPENSES (CHURCH).—A6. G. R. BULLOCK-WEBSTER.

CHURCHING OF WOMEN.—The full title of this service has been since 1552 "The Thanks-

giving of Women after Childbirth, commonly called The Churching of Women," but, as often, the "common" phrase has persisted on the lips of the people. Its contents are: (a) Exh.; (b) Psalm of Thanksgiving, 116 (for deliverance from peril), or 127 (for the gift of the child); (c) Lesser Lit., Lord's Pr., *Vv.*; (d) Pr. of Thanksgiving.

The office ends abruptly, as it should be followed by the HC whereat the woman is to receive.

The rubrical direction "decently apparelled" is related to the old custom of wearing a white veil, which in the early 17th cent. was still obligatory, but which was evidently neglected under the Commonwealth. Abp. Grindal (1571)

required penance bef. this service could be used for an unmarried woman. The dropping of the title "Purification of Women" in 1552 did not pacify the Puritans, who thought the occasion unworthy of special thanksgiving. Consequently Hooker (*Eccles. Polity* 5 74) answered this cavil.

The C. of Women has its roots in the Jewish rite of Purification (see Lev. 12; cp. Lk. 2 22), but it retains

no trace of the Levitical idea of uncleanness attaching to the mother as the result of childbirth. The dominant thought is one of thanksgiving for deliverance from peril.

The PB office is mainly derived from the Sar. Manual, Pss. 121, 128 being replaced by 116 and 127, and an Exh. added. The *Vv.* practically reproduce the Sar. But the aspersion of the woman with holy water and her formal introduction into the church by the priest have been omitted.¹—MIO.

H. E. SCOTT.

CHURCHWARDEN.—Cs. are the responsible lay church functionaries of a parish.² Officers

having the care of the church ornaments and utensils are mentioned by Optatus and St.

Augustine under the name of *seniores ecclesiastici*, and have from early times existed throughout Christendom. They are referred to as *guardiani ecclesie* in Lyndwode's *Provinciale* in the 15th cent., and have ever since been known in England by the name of Cs. But in the canons they are also called *questmen*, with reference to their duty of inquiring after and presenting for censure parishioners guilty of heresy or other ecclesiastical offences. This duty had been originally assigned to independent *questmen*, who were also called *synodmen*, from attending the diocesan synod to make their presentments. But in course of time the title *synodmen*, corrupted into *sidemen* or *sidesmen*, became attached to the assistants of the churchwardens (can. 90), while the churchwardens themselves became the *questmen*. From the 16th cent. until recently the churchwardens of ancient parishes were charged under various statutes with the administration of the poor law and other civil duties.

The bells, bell-ropes, church plate and other moveables of the church, money given for the church, and church account books are under their care and in their possession as a quasi-corporation. They are charged with the care and maintenance in good repair and order of the church (including, except where the rector is bound to repair it, the chancel) and of the churchyard and its fences (can. 85), but only so far as they have funds for the purpose; and the freehold of the church and churchyard is not in them but is either in the rector or in the incumbent. Consequently, as against the incumbent they have no right to the key of the church, but only to access to the church for the performance of their duties. They were formerly supplied with

¹ "Deinde Inducat eam sacerdos per manum dextram in ecclesiam, dicens Ingredere in templum Dei ut hab eas vitam aeternam et vivas in saecula saeculorum. Amen." (Sar.)

² See further, Smith's *Law of Churchwardens and Sidesmen*.

funds by church rates, but must now depend on voluntary endowments or contributions. So far as they have funds, they must provide the necessities for divine service, books for entering the names of preachers and registering baptisms, marriages, burials and banns of marriage, and a Table of the Prohibited Degrees of Marriage (cans. 52, 70, 80-84, 99; Marriage Act, 1823, s. 6). But they cannot remove, alter or add anything in the church or churchyard without a faculty (see FACULTY). If they do so, they are guilty of an ecclesiastical offence, for which they may be prosecuted in the ecclesiastical courts and be censured and condemned in costs. They have a joint control with the incumbent as to the ringing of the bells (can. 88). As the officers of the bishop for the purpose, and under his directions in case of disputes, they arrange the seating of the parishioners in the church, including the chancel, subject to the rector's right to seats in the chancel and to the existence of any private pews or aisles (cp. art. Pew); and they have the duty of keeping order in the church and churchyard during divine service and at other times (cans. 19, 85, 90). They can remove from the church persons guilty of misbehaviour during divine service, and can apprehend and take before a justice of the peace a person guilty of violent or indecent behaviour in a church or churchyard with a view to his summary conviction for brawling. But they cannot interfere with the conduct of divine service by the minister, unless he is guilty of such unseemly conduct as would amount to the technical offence of brawling (cp. art. BRAWLING). The collecting of money in church is under their control; and money given at the OFFERTORY before the Prayer for the Church Militant in the Communion Office is at the disposal of the incumbent and churchwardens jointly, or, if they disagree, of the Ordinary. But money collected in church at other times is under the control of the incumbent unless it is collected for church expenses, in which case it is entrusted to the churchwardens.

When a vacancy occurs in the benefice, they are usually appointed sequestrators and, as such, receive the income, and provide thereout, under the bishop's directions, for the ministrations of the parish, and hand over any balance to the new incumbent on his admission to the benefice. On receiving the prescribed notice of his intended admission from the bishop, they post it up at the church door and after leaving it there for a month return it to the bishop. In the few parishes in which the right of appointing the incumbent is vested in the parishioners, the churchwardens conduct the election.

At the expiration of their year of office they are bound to render an account of the money received and expended by them and to hand over to their successors all money, books and church property then in their possession (can. 89).

Churchwardens, whether of ancient or of new ecclesiastical parishes, ought to be resident householders of the parish of full age; and a

non-resident churchwarden can be removed by legal proceedings. A woman can hold the office.

2. Qualifications.

Jews, aliens, and persons convicted of felony, fraud or perjury, are disqualified from serving; and in new ecclesiastical parishes the churchwardens must be members of the Church of England. In ancient parishes persons chosen for the office can be compelled to serve, either in person or, in the case of Roman Catholics and Protestant dissenters, by deputy, unless they can claim exemption on the ground of being peers, members of Parliament, ministers of the Church of England or of some other religious body, Quakers, practising lawyers or medical men, or of serving in some public, military, naval, judicial or civil capacity. But all such persons, if chosen and otherwise qualified, are at liberty to serve, should they so desire.

In ancient parishes, unless there is a local custom to the contrary, two churchwardens are annually chosen at the Easter

3. Appointment.

vestry by the incumbent and parishioners jointly or, if they cannot agree, one by the incumbent and the other by the parishioners (cans. 89, 90), that is to say, the inhabitant householders or occupiers of rateable hereditaments in the parish of both sexes. If a poll is demanded, their voting power depends on the annual value of their rateable holding, which entitles them to one vote if under £50 and, if above that figure, to one vote for every complete £25 of the assessment up to £150, but in no case may any one have more than six votes. The incumbent, having nominated his own warden, cannot also vote as a parishioner; but, perhaps, in the event of a tie, would, as chairman of the vestry, be entitled to a casting vote. By custom, however, there may be only one churchwarden or more than two, and the parishioners may elect both churchwardens, or the right of appointment may be otherwise vested. In new ecclesiastical parishes at a meeting in the nature of a vestry, held at Easter in every year, the incumbent nominates one warden and the parishioners elect another. In case of a poll each parishioner has one vote only. Where there is an independent church without a parish or district attached, the minister selects one warden and the pew-renters the other, or, if there are no rented pews, the minister appoints both. In every case the duties of the parson's warden and of the people's warden, as they are popularly called, are identical, and neither of them has legal precedence over the other. But churchwardens are always eligible for re-appointment, and one who has continuously held office longer than his colleague is properly regarded as the senior. They are chosen for one year, but their office lasts until their successors, after being appointed, are admitted by the archdeacon at his annual visitation or, in the year of an episcopal visitation, by the bishop or his chancellor. For this purpose the newly

elected churchwardens attend at the visitation and pay for it the parochial fee of 18s., and make and sign a declaration that they will faithfully and diligently perform the duties of their office for the year for which they are appointed. Until this has been done, they are not actually in office. At the same time the outgoing wardens send in their written replies to questions as to the church and parish, and make any presentments in relation thereto which circumstances require. A C. who is elected ought to be readmitted on his re-election, but the readmission is not absolutely necessary to the validity of his subsequent acts. If there is a disputed election and the case is not absolutely clear, both claimants are admitted, and their respective rights are left to be determined by legal proceedings. Sometimes this can be conveniently done by one bringing a county court action against the other for the possession of the church books. A C. cannot resign office during the year, but he vacates it on a conviction for treason or felony followed by a sentence to imprisonment with hard labour or exceeding twelve months, or to a heavier punishment, and he may be removed from it for misconduct or on ceasing to reside in the parish. A vacancy by death during the year is not usually filled up unless both wardens die.

A contract by a C. binds himself personally, irrespective of his term of office, unless he

4. Liabilities.

expressly limits his liability to such parochial funds as he may have in hand to meet it; and the contract does not bind his colleague, unless a party to it, nor his successors in office. Cs. are liable for neglect in not keeping the church or churchyard in repair or in not providing for the services of the church so far as it is their duty to do so, and so far as they have funds in hand for the purpose. But they are under no obligation to incur expenses which they have no money in hand to meet.

They are also liable to criminal proceedings in the ecclesiastical courts and to monition and censure and condemnation in costs, if they are guilty of any other gross neglect or misfeasance in discharging the duties of their office.—A3. P. V. SMITH.

CHURCHYARD.—By a C. is meant a portion of land adjacent to a church, and dedicated to the purpose of the burial of the

dead. This dedication is formally effected by the bishop's CONSECRATION of it. The sanctity of the mortal remains of the blessed dead is clearly assumed by the institution of Cs.—an institution which dates from the 6th cent. It is not necessary to suppose that our reverence for the bodies of the departed is based only on the belief that the same material frames will be raised to life in the general Resurrection—a belief not generally held in the literal sense now. Christians likewise remember that man was made in the image of God and that the human form was that

assumed by the Son of God, who also was laid in a sepulchre. Nor do they forget the commendation uttered by our Lord on her who anointed His Feet with precious ointment "against my burial."

Such being our feeling with regard to our Cs., we next inquire how we can best give it expression.

2. Plants and Flowers. Two dominant thoughts are suggested by the resting-place of our dead:—(1) the solemnity of eternity, and (2) the blessed hope of everlasting life. The British Christians symbolically represented (1) in their Cs. by planting yew trees—some of which still survive after thirteen cents. and mark the sites of Celtic graveyards. This custom still remains, and other evergreens have been added on the same principle. (2) is suitably suggested by living flowers. Artificial flowers should be discouraged, if not prohibited—they can mean nothing except that those who lay them on the grave do not wish to have the trouble of coming from time to time with fresh flowers. Purple and white hyacinths in spring, forget-me-nots, roses, lilies, and other symbolical flowers tell their own tale of loving care.

The names of the departed are usually inscribed on monuments of various forms and materials.

3. Monuments. English climate, even when carefully tended. Granite and Portland stone are more suitable in this country. A recumbent cross is the most satisfactory form of monument. Upright headstones, unless supported on a brick foundation, sink away from their positions and present an unsightly appearance collectively. It is usual to prohibit monuments exceeding a certain height.

One or two further points may be noted. The drainage of a C. should be carefully attended to.

4. Miscellaneous. When a C. is first laid out a map is drawn to scale by the surveyor, marking the sites of the grave-spaces and the course of the drains. This map should be most strictly followed in digging the graves. It should also be remembered that willows and poplars are undesirable in a C. because their roots get into the drains and block them. The consequence is that graves when opened will be found to contain water which flows in as fast as it is baled away. Sycamores are undesirable for another reason—their roots penetrate into the coffins.

At least 4 ft. of earth should rest on the coffin- lid of an adult, 3 ft. on that of a child under eight. No fund is so easy to raise as a fund for keeping a C. in good order. Well kept turf, well chosen trees and shrubs, absence of weeds, simple and appropriate flowers, all contribute to the general effect of peace and reverent care.—oe.

H. GIBSON SMITH.

CHURCHYARDS, LAW OF.—A parish ch. usually has a burial ground adjacent to it, which is known as the churchyard. The C.,

1. Status. like the site of the ch. itself, is consecrated ground. Old Cs. are presumed to have been properly consecrated; when new Cs. or additions to old Cs. are made, a ceremony of CONSECRATION takes place. In earlier days the practice of burying the dead in the ch. commonly obtained; but subsequently such interment was reserved for specially holy or important persons, and land adjoining the ch. was enclosed as a burial ground for more ordinary people. Now no one may be buried in the

interior of the ch., except in the enjoyment of a prescriptive right, unless a Faculty be obtained.

The freehold of the C. is normally vested in the rector or incumbent of the parish; but his rights over the soil are severely qualified, and he may not use the C. for any purpose inconsistent with the object of its consecration. He has however the right to cut, mow and graze the herbage growing there, and to fell the trees there for the purpose of repairing the ch. or the parsonage. Certain indefinite powers of control over the C. may be exercised by the churchwardens; it is their duty to see to the fencing and repair of the C., and they may intervene to prevent irreverent behaviour there.

Every inhabitant of a parish or person dying within its bounds has a right to be buried in the

2. Rights of Burial. parish C. The right to burial however does not imply the right to designate the particular part of the C. where the burial is to take place. On that point the incumbent and churchwardens have a discretion. And in general an exclusive right to the use of a vault or any portion of the C. can only be secured by a Faculty; but under the Acts of Parliament, granting special facilities for the extension of existing Cs., the grantor of additional land is enabled to reserve an exclusive right of burial in a part of the added territory. Nor does the right to burial include the right to erect a monument. In strictness a Faculty is required; but a Faculty is seldom sought for that purpose, the leave of the incumbent or churchwardens being regarded as a sufficient authority. A monument erected in a C. remains the property of the person who has set it up during his life, and then it would seem pass to the heirs of the dead person in whose honour it was erected.

No fee for burial in a C. is due at Common Law, but in any particular parish it may be due by immemorial custom. Such burial fees are usually payable to the incumbent; though they may be payable to the churchwardens, or partly to the one and partly to the other. But in any case no burial fees are payable where no service is done. Besides the ordinary burial fees, special fees are generally paid in respect of the erection of monuments, construction of vaults, or the like, or on the burial in the C. of strangers to the parish. It has been recently decided that an incumbent who has a beneficial occupation of the C. by reason of fees received in respect of exclusive rights of burial or the erection of monuments there is liable to be rated to the Poor Law.—oe.

HUGH R. P. GAMON.

CIRCUMCISION. — See FESTIVAL, § 12; CHRISTMAS (RATIONALE), § 3.

CITATION by a written document served on the proposed defendant is a necessary preliminary to any eccles. cause. It is a judicial act whereby he is summoned to appear and answer. It must set forth:—(1) the name of the judge and the style of his court; (2) the name of the party cited; (3) the day and place where he is to appear; (4) the cause of suit; (5) the name of the party suing and the nature of his interest. It must state the diocese of the defendant in order to show (canon 94) that he is not cited out of the diocese where he dwells. In cases of heresy, the abp. may (Stat. 23 Hen. VIII, c. 9, § 2) summon any person in his province, if the bp. (a) consent or (b) has failed to do justice. Cs. must be taken out for named individuals (canon 120). But a general C. of all persons interested (and to the incumbent and churchwardens personally, if not parties to the application) must be issued before the grant of a FACULTY; and a "citation against opposers" must be

set up on the door of the church in which the archiepiscopal confirmation of a bp.'s election is to be held.

Citation is the name given also to the summons to elect proctors in convocation.—A5.

R. J. WHITWELL.

CLERESTORY.—A range of windows placed above the roof of an aisle or other subordinate building.

In important churches it was a serious problem to mediæval builders to carry a stone vault upon a tall C. Its solution was found by reinforcing the clerestories with flying buttresses. But in an ordinary parish church with a timber roof the construction of a C. is not a difficult matter, and in the 15th cent. clerestories and flat roofs were frequently added to older churches. Nevertheless many churches, especially in the West Country, are without clerestories, while in certain districts their use is almost universal.—R6.

C. A. NICHOLSON.

CLERGY.—The word is derived from Gk *κληρος* = "lot," as used in LXX, Num. 18 20, Deut. 10 9, 18 1, 2; of Levi, "The Lord is his portion"; and Deut. 32 9, "The Lord's portion is his people." So in NT Acts 1 17. The double sense in which the word is used, viz.: (1) "those who are chosen to belong in a special way to the Lord," and (2) "those, the lot of whose inheritance is the Lord," is noted by St. Jerome *ad Nepot.* (cp. St. Aug., *Enarr. in Pss.* 77 19).

"Clerus," of the clergy, is first found in Tertullian (200 A.D.). In his time a sacerdotal view of the ministry had become current in the Church (see Lightfoot, *Phil.*, pp. 181 ff, criticised by Moberly, *Ministerial Priesthood*). At first it was applied to the threefold ministry, and in later times all members of the Minor Orders who had received the tonsure were included; as were, later still, members of religious orders, and even any educated man.

To distinguish them from the laity, their dress must be sober in shape and colour. Trade, stage-plays, gambling, arms, and female society, were forbidden them. They claimed immunity from civil courts, and trial by Canon Law. Such privileges are everywhere abolished, as in England, A.D. 1768. (Bibliography: Vacant, *Dict. de Théol. Cathol.*, fasc. 18, pp. 225 ff.; Bingham, *Antiq.* i. 5 7.)—A3, 1.

J. E. SWALLOW.

CLERGY, DISABILITIES, IMMUNITIES AND PRIVILEGES OF.

—Before the conversion of the Empire the clergy naturally had neither privileges nor disabilities in virtue of their office. After the conversion of Constantine they were made supreme in eccles. questions, and bps. could not be summoned as witnesses in the courts, or put on oath privately, nor could priests be examined by torture. The decisions of bps. in civil cases were recognised, and they acquired special privileges of intercession for condemned criminals and for the weak and oppressed. They also had various rights of affording sanctuary and of censorship. They were, moreover, exempt from the poll-tax and certain other charges, and were for a time made free from all bearing of civil office, till this led men to take Minor Orders to escape from public service. The tendency of later times was to exempt them from all political burdens, but to retain those that were bound up with the possession of property. These rights, as recognised in the codes of Theodosius and Justinian, became part of Roman law and passed from Byzantium to the West, and out of them was built up the whole structure of Canon Law.

At the present day Canon Law is concerned almost entirely with eccles. matters, and secular

disabilities, and immunities are few. The clergy are by Common Law not bound to serve in any temporal office, even if holding lands which otherwise would involve an obligation to do so. By Canon Law secular offices and employments are forbidden them, though kings may appoint them to such. They are not bound to serve in war. As to their persons, they are not liable to arrest and may not be obstructed in going to or coming from divine service. They are exempt from serving on juries. A clergyman cannot be an approver, nor be amerced after the quality of his spiritual benefice, but after his lay tenement and after the quality of his offence. The sheriff cannot levy of his eccles. goods, and he is exempted from paying toll at turnpikes when on parochial duty, though he is not free from other tolls and charges. How far sermons not printed and published are public acts, and therefore not exempt from criticism, does not appear to be settled.

The clergy cannot sit in the House of Commons. This was originally forbidden on the ground that they formed a separate estate of the realm and sat in Conv., and is now a disability in virtue of a special Act passed in 1801. Nor may they be elected mayors, councillors, or aldermen of municipal boroughs, though they may act as Justices of the Peace and Guardians of the Poor, and may hold the office of chairman, alderman, or councillor of a County Council, or of mayor, alderman, or councillor of a Metropolitan Borough. A clergyman may not, without the consent of his bishop, take a farm of above 80 acres, nor may he engage directly in trade. The necessary business involved in keeping a school does not come under this definition.

By the Clerical Disabilities Act, 1870 (33 and 34 Vict., c. 91), a clergyman can execute a deed of relinquishment of his clerical profession and become a layman in the eyes of the law, thereby divesting himself of all privileges and disabilities attached to Holy Orders. Such a course is directly forbidden by canon 76, and it should be remembered that if he takes advantage of the Act, though Holy Orders are indelible, it will be impossible for him to exercise his spiritual functions again in England, though the Colonies still offer him a field of work.

(DCA, art. *Immunities and Privileges of the Clergy*; Bingham, *Antiquities*, v. 2, 3; Phillimore, *Eccles. Law*, 2nd ed., 1 473, 2 909; P. V. Smith, *The Ch. Handbook*, 1907.)—TA.

CLEMENT F. ROGERS.

CLERGY DISCIPLINE ACT, 1892.—This statute was passed in Lord Salisbury's second administration to provide a simpler course of procedure for dealing with offences against morality on the part of the clergy.

1. The first section of the Act obliges the bp. to declare void the preferment (if any) of a clerk in holy orders against whom judgment has been given by a temporal Court in respect of any of the undernamed temporal offences, and to vacate

1. Convicted Offenders.

the licence of any unbeneficed clerk similarly adjudged; (a) if sentenced to imprisonment with hard labour, on indictment for felony or misdemeanour; (b) if a bastardy order is made upon him; (c) if in a divorce or matrimonial cause he is found to have committed adultery; (d) if a judicial separation order, or (e) a separation order under the Matrimonial Causes Act, 1878,¹ is made against him. The declaration must be made within twenty-one days "after the date at which the conviction, order, or finding becomes conclusive." If not so made, it shall be made by the archbishop.

2. The second part of the Act provides for the case of a clerk: (a) convicted by a temporal court of an eccles. offence,² or (b) alleged to have been guilty of an "immoral act, immoral conduct or immoral habit,"³ or "of any offence against the laws ecclesiastical" (e.g., simony, non-residence, the pursuit of certain secular employments), "being an offence against morality and not being a question of doctrine or ritual." In either case the clerk may be prosecuted by any of his parishioners, or by his bp. But if, in the opinion of the bp., a complaint made against the clergyman be too vague or frivolous to justify the proceedings, he must disallow the prosecution. If the prosecution is not disallowed, the clergyman may elect to submit himself to the bp. without a hearing before the CONSISTORY COURT, and thereupon the bp. has power, with the written consent of the clergyman and of the party complaining, to pronounce such sentence as he sees fit, not exceeding the

sentence which might be pronounced in due course of law.

Failing settlement in one of these ways, the cause will be tried by the *Consistory Court* with assessors, the Chancellor of the Diocese presiding, and deciding questions of law, questions of fact being decided by (a) his assessors unanimously, or (b) the Chancellor and a majority of the assessors.

Assessors for the purposes of the Act are appointed triennially in each diocese: (a) three elected from their own number by the chapter, prebendaries and honorary canons of the cathedral; (b) four elected from their own number by the beneficed clergy of each arch-deaconry; (c) five elected from the justices of the peace of each county by quarter sessions.

When the presence of assessors is required, three clergymen and two laymen shall be chosen out of the assessors on the list by ballot conducted by the registrar.

If a clergyman is adjudged guilty, primary regard is to be given to the interest of the parish concerned, and he may be deprived

4. *Sentences.* or suspended for a definite term.

If a clergyman wilfully disobeys a sentence under the Act, the Consistory Court may condemn him to be deprived as well as to other eccles. censures, but imprisonment under a writ *de contumace capiendo* is not to result from such sentence.¹ If by virtue of the Act, or of any sentence passed thereunder, the preferment of a clergyman becomes vacant, and if it appears to the bishop that he ought also to be deposed from holy orders, the bishop may, by sentence and without any further formality, depose him (s. 8). In this way the offender will be absolutely and for ever prevented from holding any preferment for which holy orders are an essential qualification.

Either party to a case may appeal either to the provincial court or direct to the Judicial Committee of the Privy Council.

5. *Appeals.* the decision of the latter court being final. But an appeal on the facts must have preliminary leave from the appellate court.—A4. R. J. WHITWELL.

CLERK.—(Lat. *clericus*.) Since the days of St. Augustine, the C. has existed in England as a Ch. minister and one of the clergy, inferior to those in holy orders, but appointed by the priest without the sanction of the bp. (Concil. Carthag. IV, canon 10). His office was to assist the priest in all possible ways, and could only be performed by a man of education and some knowledge of Latin. His main duties were four.

1. Main Functions.

¹ An additional canon was in 1892 made and duly ratified as follows:

"If any beneficed priest shall, by reason of any crime or immorality proved against him, become legally disqualified for holding preferment, it shall be the duty of the bp. of the diocese wherein his benefice is situate to declare without further trial the benefice with cure of souls (if any) vacant, and if it should not be so declared vacant within twenty-one days it shall be declared vacant by the abp. of the province or under his authority."

2. Eccles. Procedure.

¹ This is construed strictly, and an order under the Summary Jurisdiction (Married Women) Act, 1895, for separation on the ground of "persistent cruelty," does not entitle the bishop to act (Sweet v. Bp. of Ely, L.R., 1902, 2 Ch. 508).

² "Indecent behaviour during the celebration of divine service" is such an offence (Girt v. Fillingham, L. R., 1901, P. 176). They have been also held to include conduct "dangerous to the reputation and unworthy of the character of ministers of religion" (Sweet v. Young, L.R., 1902, P. 37; see also L.R., 1904, A.C. 266).

³ By § 12 the words in quotation-marks "shall include such acts, conduct, and habits as are proscribed by" canons 75 and 109, of which the text is as follows.

"75. *Sober conversation required in Ministers.* No Eccles. person shall at any time, other than for their honest necessities, resort to any Taverns or Alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or by night, playing at Dice, Cards, or Tables (backgammon), or any other unlawful games: but at all times convenient, they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God, having always in mind that they ought to excel all others in purity of life, and should be examples to the people, to live well and Christianly, under pain of Eccles. censures to be inflicted with severity, according to the qualities of their offences."

"109. *Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.* If any offend their brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribaldry, Usury, and any other uncleanness and wickedness of life, the Churchwardens or Questmen and Sidemen in their next Presentments to their Ordinaries, shall faithfully present all and every of the said offenders, to the intent that they and every of them may be punished by the severity of the Laws, according to their deserts, and such notorious offenders shall not be admitted to the holy Communion till they be reformed."

(i) *To sing*, e.g., the Grail and Alleluia at Mass, and the Pss., Cants. and Responds in the Divine office. He was therefore often entitled "psalmista," and appointed ruler of the choir. His musical gifts were noted until the middle of the 18th cent., and he gave out the hymns "to the praise and glory of God" until the middle of the 19th cent., sometimes reading each verse before it was sung.

(ii) *To read the Epistle*, if no sub-deacon were present. For this purpose, after the Reformation, the *Clerk's Book* of 1549 contains some of the Epistles, e.g., for Communion of the Sick and Burial of the Dead. In the middle of the 19th cent. the clerk in some places still read the Epistle and first Lesson.

(iii) *To teach* in school the children of the parishioners, a duty which was not invariably performed.

(iv) *To assist in ministering sacraments and sacramentals*. For this purpose, one of the Cs. must always be present in the parish, and ready to accompany the priest, especially when he anointed and communicated the sick, carrying a light and the stole and oil-flask. The *Clerk's Book* of 1549, besides the Epistle, gives the C.'s part in responding at the Litany, singing Introit, Gloria, Creed, Offertory and Communion Anthems, and Agnus Dei, at HC; Pss. and Responses at Holy Matrimony; Anthems, Pss. and Responses at the Visitation of the Sick with Ps. after anointing; Introits at the Communion of the Sick and Burial, with introductory verses and two Anthems in the Burial Service; Ps. at Purification of Women; *Miserere* and Anthem, "Turn thou us," on Ash-Wednesday.

Lesser duties were: (1) *To ring the bells*; also to see that they were in good order and provide ropes and grease. Bells were rung before Mass, and evensong; also at funerals, on All Souls' Eve, passing bells, and when the bp., king, queen, or prince, came. (2) *To light the candles and lamps* in the sanctuary, the portable tapers, and those on the rood beam. (3) *To fold up the vestments*, and have them washed and mended, keeping them with the vessels of the altar, books, jewels and other ornaments. (4) *To vest the altars*, bringing out of the store all the ornaments required for festivals or ferial days, and replace them in store after use. (5) *To provide fuel and fire*, whenever incense was to be used, and also for the blessing of fire on Easter Eve. (6) *To keep the ch. clean*, sweeping it regularly and looking to the gutters and pipes, especially after snow. (After the Reformation, Bishops' Visitation Articles inquire if this be done.) (7) *To light the lanterns and scones* in the church in winter time, and "do them out" again. An extinguisher is still in some places called a "douter." (8) *To serve the priest at low Mass*, and, as above, to read the Epistle. In rare instances, this was still the custom in the first half of the 19th century.

In addition to the above, which are given in the Statutes of St. Mary Ottery, may be noted: *To open and shut the doors*; before closing the ch., he is often required to search it, for fear of sleepers. *To carry the pax round the church* for the people to kiss, as ordered in all ancient English marriage rites. *To keep*

the registers of baptisms, marriages, and burials, at any rate after 1536 A.D. *To provide water* on Maundy Thursday for washing the altars, and on Easter Eve and Whitsun Eve for the hallowing of the font; also on Sundays for the holy water. The C. carried holy water and holy bread each week to every household in the parish, receiving a fee as part of his stipend. Thus the C. in parish churches performed duties which properly belonged to the offices of sub-deacon, acolyte, reader, and door-keeper. In some churches the Cs. were called deacons, and occasionally were in deacons' orders, and for lack of others properly qualified were sometimes men of position.

The C. has been usually appointed by the vicar of the parish, though the parishioners have occasionally maintained the custom

3. *Status*. of election. He held a freehold, and could only be dismissed by

a suit in the eccles. court, until the Act of 1844 empowered the archdeacon, on cause shown, to remove him. Sometimes the vicar has appointed a friend or assistant curate to the office, its duties being performed by a deputy. An assistant curate's tenure of the office is on the same terms as that of his curacy. Between the Reformation and the Restoration, parish Cs. sometimes presumed to administer the chalice, to baptise infants, to say the service, to church women, and bury the dead; the churching and burial occasionally with the bishop's licence. Down to the middle of the 19th cent. he not only announced the hymns, but gave out other notices which sometimes concerned secular business. During service, the C. was vested in surplice or rochet, and his seat was near the parson's. Where, in later days, a "three-decker" was erected, he occupied the lowest stage. In small parishes there was but one C., and it is not clear whether the second (when there were two) performed the sexton's duties, or whether the C. or Cs. were always assisted by a sexton. The C. performed the duties which elsewhere fell to sacristan, collet, and server, the sexton those of vergier, or beadle. A C.'s wages sometimes included house and garden, with rights to offerings in kind and fees, e.g., for marriages and burials.

(Bibliography: Dr. Wickham Legg, *The Clerk's Book* of 1549, *HBS*; Phillimore, *The Book of Church Law*.)—A3. J. E. SWALLOW.

COADJUTOR.—A term applied to an assistant bp. to whom some defined share of the responsibility of the Diocesan is assigned. Right of succession is usual, but not invariable, except where, as in some Ang. churches, the right is established by canon.—A3. G. HARFORD.

COLLATION.—The term used of the act of the bp., which takes the place of presentation and admission in the case of a benefice in his own gift.—1a. G. HARFORD.

COLLECTION.—See ALMS; CHURCHWARDEN, § 1; OFFERTORY.

COLLECTS.—The Collect is a special feature in the worship of Western Christianity, and in its simplest, purest form we seem able to trace

its origin to the early Roman Church, whether Leo the Great (†461) be its first author, as is commonly held, or not. The longer

L. Preliminary.

and fuller "Gallican" forms bear more resemblance to the prayers of the Eastern Churches, though their use at time of service conforms more or less to that of Rome. Practically, all the C. of the PB which are ancient (*i.e.*, of Pre-Reformation date) are translations more or less free of "Roman" C., whilst those that were composed in 1549 or 1662 have a tendency (it may be unconscious) to exhibit some of the characteristics of the "Gallican" type.

The word in "Roman" Latin is usually *collecta*, and in the "Gallican" books *collectio*, but the former is only a low Latin form of the latter (just as *Missa* = *Missio*, *Ascensa* = *Ascensio*, etc.), and therefore it is unlikely that the original sense of the one term is different from that of the other, even though the form *collectio* is used freely of almost any of the prayers in the Liturgy, and not only of what are technically called the C. in "Roman" books, whilst only the form *collecta* appears in the phrase *ad collectam*, which suggests the most probable origin of the term. According to this theory *collecta* first signified either the congregation (*convectus*) or the service for which it was assembled: hence the *pr. ad collectam* was that which summed up the silent petitions of the people in service time, which had been previously "bidden" under various heads, and thus *collecta* (*collectio*) came gradually to be used of the *pr.* itself. No doubt the act of so gathering up the people's petitions was sometimes called *colligere orationem*, and that gave rise to another theory of the origin of the term as if it were the "collected" *pr.*; but this is far less plausible than the former explanation. The idea that the Coll. is so called because it condenses the teaching of the day (*e.g.*, in its Epistle and Gospel) is merely fanciful and not borne out by the facts of the case. Still less reasonable is the idea that it is the *pr.* which demands a "collected" mind in those who offer it.

So much by way of general introduction. When we turn to the C. of the PB, we find that,

with some exceptions, the term **2. Collecta** is confined to the C. properly in PB, so called of the HC service, *viz.*, "the C. of the Day or season."

The whole body of the prayers which partake of the nature of a Coll. in the PB may be classed in three groups, which represent three types or stages in development, *viz.* (a) those which are ancient or Pre-Reformation, and those put forth (b) in 1549, (c) in 1662. Nearly two-thirds belong to the first group, while the second contains nearly four-fifths of the remainder, though one must remember that many of the older C. have received important additions or modifications in 1549 or 1662, or at both dates.

The first group may again be divided into three sub-groups: *viz.* (i) those C. which can be

traced back to the earliest Sacramentary, the so-called "Leonian" (Leo.)¹; (ii) those which are found in the "Gelasian"² Sacramentary (Gel.); (iii) those which were in use in the "Sarum" books (Sar.)³. But here again it must be borne in mind that practically all (i) and (ii) are included in (iii), and all (i) in (ii), but not all (iii) in (ii), nor all (ii) in (i). Six or seven C. are found in the "Leonian" book, about twenty in the "Gel.," and at least forty-five come from the Sar. service books (chiefly from the Missal, but in one or two cases from the Brev. or Manual).

As has often been pointed out, in spite of an infinite variety of detail, the Coll. is in general constructed on a threefold plan:

3. Structure. (a) the Invocation, (b) the Petition, (c) the Pleading of Christ's Name, or the Ascription of Glory to the Godhead.

As to (a), the general rule is that God the Father is invoked; but in the PB there are three C. now addressed to the Son, *viz.*, those for St. Stephen's Day, the 3rd Sunday in Adv. and the 1st Sunday in Lent, while the Coll. for Trin. Sunday is probably intended to be addressed to the Blessed Trinity in Unity rather than to the First Person. The Invocation is often but not always enlarged or enriched by mention of one or other of the Divine attributes or actions and—especially in the later specimens—there is frequently a more or less direct employment of Holy Scripture. The older the Coll., the less direct and the more subtle as a rule is the appeal to the Bible, and the more recent its composition is, the more direct and the fuller is its use of Scripture. Compare, for instance, the 2nd Good Friday Coll., which is originally Gel., with that for the 6th Sunday after Epiph. (composed in 1662); it is obvious that the thoughts of the ancient *pr.* are drawn from Bible sources, whereas in the modern prayer there is a masterly and explicit employment of almost the very words of 1 John 3 2, 3, 8 (from the Epistle of the Day).

Then as to (b), which forms the main body of the *pr.*, we often find appended to the particular boon asked for a statement of the happy effect which may be expected from it. Take, for instance, the Coll. for the 2nd Sunday in Lent: here the Petition is "Keep us both outwardly . . . and inwardly," and the effect desired "that we may be defended from all adversities . . . to the body and from all evil thoughts . . . (in) the soul." The same conditions under which the Bible is used or referred to are found in this part of the Coll. as have been noted in the Invocation.

Lastly, as to (c), the commonest, simplest, and probably most ancient form of ending is

¹ This is a MS. of the early 7th cent., but a large portion of its contents belongs no doubt to earlier times.

² Gelasius was Bishop of Rome at the end of the 5th cent., but whether the books which bear his name really contain his recension is not at all certain.

³ The term "Sarum" rather than "Gregorian" (Greg.) is generally used as covering nearly the same idea and at the same time being more intelligible to English Churchmen.

"through Jesus Christ our Lord." To this is added "the same (Thy Son)" before "Jesus," if the Second Person has been mentioned in the clause just before. There are also a large number of smaller variations and additions to the form "through JC. our Lord," which it is unnecessary to give in detail. At the great Festivals an Ascription of glory is added to or substituted for this ending, as an inspection of the C. for Christmas, Easter, Ascension, and Whitsunday will show. (See also C. for 1st Sunday in Adv. and Septuagesima.) Of the three C. mentioned above as addressed to Christ, two (for 3rd Sunday in Adv. and 1st Sunday in Lent) end with an adaptation of the form of Ascription found in the Festival C., and the third (for St. Stephen's Day) has a scriptural ending entirely unlike other endings (see also Coll. for 4th Sunday in Adv., which was originally and more appropriately addressed to the Son).

We can now proceed to take the variable Communion C. one by one, and briefly consider their history and contents. (For the fixed C. or prayers of this and other services see the arts. on those services themselves *in loco*.)

Adv., 1st Sunday, 1549, one of the finest of our Reformers' efforts. Except in its direct employment of Scripture (viz., Rom.

5. Adv., 1st Sunday. 13 12 from the Ep. of the Day) and its slight redundancy of expression, it reminds one of the very best ancient C. "Observe how skilfully the writer has combined in it the two lines of Adv. meditation, the retrospect of the First with the anticipation of the Second Advent" (Goulburn), and also how full of Christian faith and doctrine it is throughout, without which in due proportion our prayers must fail in expression and force.

2nd Sunday, 1549, built up out of materials in the Epistle of the Day (Rom. 15 4, 5, 13).

6. 2nd Sunday. Both the opening and the ending are unique: (1) "Blessed Lord" represents the Greek *εὐλογητός* (Lat. benedictus)—an epithet confined to God in NT—as distinguished from "the blessed hope" mentioned lower down (Gk. *μακάριος*, Lat. beatus); (2) strictly speaking, there is no mediation-ending, since "the hope of everlasting life," which the Scriptures contain, is happily described as consisting *in*, not granted *through*, Him of Whom they speak, a fitting sequel of thought to the preceding Collect.

3rd Sunday, substituted (1662) for the translation of the old Sar. Coll. which had stood since 1549 (viz., "Lord, we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darkness of our heart by our Lord Jesus Christ"). There was nothing to object to in this, but it was a little colourless, and the new Coll. introduces a new thought of great value which fits in very well with those of the two preceding C. and is obviously suitable for us at an Ember tide, which this week is. It lays

stress on the Christian Ministry being the living agents of God's Word and Sacraments in preparing men for the Second Advent, as the Baptist did for the First. We notice that the method of employing Scripture (viz., the Epistle of the Day, 1 Cor. 4 1 ff.) is even more direct and exact in 1662 than it is in 1549. For Invocation see above (§ 3).

4th Sunday. A free and expanded translation of a Gel. Coll. which runs thus in the Sar. books:

Excita Domine potentiam tuam
(cp. Ps. 80 a Vulg.) et veni et
4th Sunday. magna nobis virtute succurre,
ut per auxilium gratiae tuae quod nostra peccata
praepediunt, indulgentia tuae propitiationis
acCELERET. Qui vivis, etc.

We note (1) the change from the Second to the First Person of the Trinity, and these additions "among us," (1549); "and wickedness," "sore let and" (1549); "in running . . . before us" (1662), cp. Heb. 12 1, 2; "and mercy" (1549); "help and" (omitted 1549, restored 1662); "through the satisfaction," etc. (1549).

Christmas, 1549. The phrase "as at this time," substituted (1662) for "this day," which rendered the Coll. rather unsuitable

9. Christmas. for use during the Octave as directed, and was also needlessly definite as to the date of the Nativity. The whole pr. is an admirable summary of PB teaching as to the necessity of growth in holiness (sanctification) following upon baptismal regeneration (for which see esp. the Priest's Exh. before Lord's Prayer in Bapt. of Infants). The Irish and Amer. PBs also retain the translation of the Sar. (also Gel.) Coll. for the Vigil which appeared in 1549, for use at the first of two celebrations (if there be two) on this Festival.

Deus qui nos redemptionis nostrae annua expectatione laetificas, praesta ut Unigenitum tuum, quem redemptorem laeti suscipimus, venientem quoque iudicem securi videamus Dominum nostrum Jesum Christum filium tuum. Qui tecum, etc.

St. Stephen. The present Coll. may almost be said to be the creation of the Revisers in

1662, though it is based on the
10. St. Stephen. 1549 translation of the old Sar. Collect.

Da nobis quaesumus Domine imitari quod colimus ut discamus et inimicos diligere: quia eius natalicia celebramus qui novit etiam persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum (Acts 7 60). Qui tecum, etc.

Neither in the original, as we see, nor in the first translation, was the Second Person addressed as now.

St. John Evang. Translated (1549) from the Sar. Coll., but with the important clause added

(1662), "may so walk . . . truth that," and the last clause altered from "may attain to thy everlasting gifts" to its present form, the idea of "light," which is prominent in the Epistle (1 John 1 2, 5, 7), being thus carried on right to the end of the prayer.

Ecclesiam tuam quaesumus Domine benignus illustra ut beati Johannis Apostoli tui et Evangelistae illuminata doctrinis ad dona perveniat sempiterna per Dominum.

Holy Innocents. The Gel. Coll., which had appeared (1549) more literally translated than usual, was almost entirely remodelled (1662), the reference to Ps. 82 in the Invocation being suggested by the old Sar. Officium of the Day.

12. Holy Innocents.

Deus cuius hodierna die praeconium innocentes martyres non loquendo sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur per Dominum.

Circumcision, 1549, but to some extent suggested by a "Greg." Benediction (Menard,

p. 13). Note (1) that "the" was put for "thy" before "Spirit" (1662), which is in better agreement with St. Paul's meaning in Rom. 228, 29, from which no doubt the expression arises; only then it should be "spirit," not "Spirit"; (2) that the "we" before "may obey" is an interpolation of the printers, who did not understand the grammar of the sentence.

Epiph. Sar. trans. (1549), but less happily than usual, as the antithesis between faith and sight in the last clause is now

14. Epiphany, obscured.

Deus qui hodierna die Unigenitum tuum gentibus stella duce revelasti: concede propitius ut qui iam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur per eundem.

1st Sunday after Epiph. Sar. trans. (1549), but with (a) several additions, viz., "and grant," "and know," "grace and,"

15. 1st Sunday aft. Epiph. "faithfully"; (b) two inadequate renderings, viz., "prayers" for vota (= desires or vows), and "mercifully" for caelesti pietate¹ (= with heavenly compassion).

Vota quaesumus Domine supplicantis populi caelesti pietate proseguere: ut et quae agenda sunt videant et ad implenda quae viderint convalescant per Dominum.

2nd Sunday. Sar. (1549). Three points may be noticed: (a) simul is omitted in our version; (b) "govern" repre-

16. 2nd Sunday. sents not the usual gubernare (= to steer ships), but moderari (= to bridle horses or tongue); (c) "all the days of our life" is an improvement on nostris temporibus (= in, or to, our times).

Omnipotens sempiterne Deus qui caelestia simul et terrena moderaris: supplicationes populi tui clementer exaudi et pacem tuam nostris concede temporibus per.

3rd Sunday. Sar. (1549). See Coll. for 3rd Sunday in Lent. Note (a) the addition of

17. 3rd Sunday. "in all our dangers and necessities" and of "help and"; (b) the omission of maiestatis.

Omnipotens sempiterne Deus infirmitatem

¹ *Pius* and *pietas* express the tender relations that exist between father and son.

nostram propitius respice: atque ad protegendum nos dexteram tuae maiestatis extende per Dominum.

4th Sunday. Sar. (1549), but in 1662 (a) "for man's frailness" was altered to "by reason . . . nature," "uprightly"

18. 4th Sunday.

to "upright"; (b) the original petition "Grant to us the health

of body and soul that all those things which we suffer for sin by thy help we may well pass and overcome through Christ our Lord" was wholly altered and made to assume its present form. The prayer is still well illustrated by the first part of the Gospel (Matt. 823 ff.).

Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis ut ea quae pro peccatis nostris patimur te adiuvante vincamus per Dominum.

5th Sunday. Sar. 1549. The first part identical with the first part of Coll. for 22nd

19. 5th Sunday.

Sunday aft. Trin. though differently rendered; in both cases inac-

curately, as continua pietate custodi means "guard with (thy) continual protection," not "keep in continual godliness" or "continually in thy true religion" (see foot-note to § 15). The remainder, however, is admirably translated and full of beauty.

Familiam tuam quaesumus Domine continua pietate custodi: ut quae in sola spe gratiae caelestis innitur, tua semper protectione muniatur per Dominum.

6th Sunday. Composed in 1662, no separate provision having been made for this Sunday

20. 6th Sunday.

before. It is based on two verses of the Epistle (1 John 38, 3), and skilfully made appropriate for the

approach of either Lent or Adv. (see Rubric).

Septuagesima. Sar. (1549). The expression "by thy goodness" represents nothing in the Latin. The doxological ending was

21. Septuagesima. with some propriety added by the Reformers.

Preces populi tui quaesumus Domine clementer exaudi: ut qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur per Dominum.

Sexagesima. Sar. (1549). The point of interest here is that the original Coll. alludes to the

22. Sexagesima.

protection of St. Paul (cp. 1 Tim. 27 and 2 Tim. 11), no doubt in

reference to the ancient Roman "station" on this Sunday being *ad sanctum Paulum* (still retained in Roman Missal); the Reformers very properly removed this allusion and put merely "by thy power" in its place.

Deus qui conspicias quia ex nulla nostra actione confidimus: concede propitius ut contra omnia adversa doctoris gentium protectione muniamur per Dominum.

Quinquagesima, 1549; based on the Epistle 1 Cor. 13: (cp. Coll. for 14th Sunday aft. Trin.).

23. Quinquagesima. On the eve of the Lenten Fast it is most fitting that we should ask for the gift of true charity, without which all our efforts are unavailing.

Ash-Wednesday. Practically new in 1549, nothing but the first clause of the Invocation

24. Ash-Wednesday. coming from mediæval sources (viz., from the Sar. Benediction of Ashes: Omnipotens sempiterne Deus qui . . . nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter paenitentiam—cp. Wisdom 11 24). The Petition is based on Ps. 51 10, 17.

Lent, 1st Sunday, 1549. The Invocation (for which see § 3) refers to Matt. 4 2 (from the Gospel). Note (1) the important

25. Lent, 1st Sunday. comment on the Lord's Fast "for our sake" and (2) the wise moderation inculcated, "such abstinence *that*," etc. For "motions" cp. Rom. 7 5 (AV) and Hastings' DB, s.v.

2nd Sunday. Sar. (1549). The enlargement of the Invocation "no power . . . ourselves" brings out more clearly the connection with the Gospel (Matt. 15, esp. v. 25). The gain is likewise great from the expansion of the Petition.

26. 2nd Sunday. Deus qui conspicis omni nos virtute destitui: interius exteriusque custodi ut ab omnibus adversitatibus muniamur in corpore et a pravis cogitationibus mundemur in mente per Dominum.

3rd Sunday. Sar. (1549). Note the happy addition of "hearty" to "desires" and the extension of the final clause by the phrase "against all our enemies," which is perhaps suggested by the Gospel (Luke 11 14 ff.) and also serves to give variety to a prayer which has much in common with that for 3rd Sunday aft. Epiph. (q.v.).

27. 3rd Sunday. Quaesumus omnipotens Deus vota humillium respice, atque ad defensionem nostram dexteram tuæ maiestatis extende per Dominum.

4th Sunday. Sar. (1549). Cp. the Coll. for Septuagesima. In 1662 affligimur, which is common to both C. and was in 1549 translated "are punished" in both places, was here skilfully modified into "deserve to be punished," in order doubtless to fit in with the thought of "Refreshment" Sunday (Dies Refectionis), which also underlies respiremus (= mercifully be relieved) in the Petition.

Concede quaesumus omnipotens Deus ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus per Dominum.

5th Sunday. Sar. (1549). A rather colourless Coll. for "Passion" Sunday, for which in 1689

28. 5th Sunday. Bp. Patrick was instructed to substitute a fuller and more appropriate one. The one he produced was characteristic of the period (see Goulburn 1 289, and Blunt, *Annot. Bk. of CP* 1 95), but, though good in its way, it was not adopted after all.

Quaesumus omnipotens Deus familiam tuam propitius respice: ut te largiente regatur in corpore et te servante custodiatur in mente per Dominum.¹

¹ The forced antithesis of the Petition and the alliterative subtleties of the original are to be noticed.

6th Sunday. Gel. (1549). While the magnificence of the original Invocation is much enhanced by the translators, it may be doubted whether they were as happy as usual in their rendering of the Petition, which should run "mercifully grant that we may be enabled both to learn the lessons of his patience and to be partakers of his resurrection." Even so it is not quite easy to see why only patience should be learnt from the far larger example of Christ's humility (see Epistle, Phil. 2 7, etc.).

(+ Omnipotens sempiterne Sar.) Deus qui humano generi ad imitandum humilitatis exemplum Salvatorem nostrum carnem sumere et crucem subire fecisti: concede propitius ut et patientiæ eius habere documentum (-ta Sar.) et resurrectionis eius consortia mereamur Christi Domini nostri, qui tecum vivit, etc.

Good Friday. (N.B.—Only the first of these three C. was directed to be used at Mattins in 1549; the others were to be added at H.C.)

29. Good Friday

I. Sar. (1549). The pr. "super populum" for Wednesday bef. Easter, substituted for the old Good Friday Coll., which was open to objection. The reference to the betrayal made it specially appropriate to its former use.

Respice Domine quaesumus super hanc familiam tuam pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium et crucis subire tormentum, qui tecum vivit, etc.

II. One of a series of prayers in Gel. and Sar. books interspersed between the biddings of the special Good Friday Lit., somewhat freely translated (1549). Note that the true and proper order is "sanctified and governed," not *vice versa*; also that the following additions were made, "and prayers," "in thy holy Church," "vocation and ministry" (? = gradibus), "and godly."

Omnipotens sempiterne Deus cuius spiritu totum corpus ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviat per Dominum.

III. In part a sort of cento of three other prs. in the same series, put together and welded into a fine intercession (1549), though the wisdom may be doubted of still retaining in one chain "Jews, Turks, Infidels and Hereticks."

Omnipotens sempiterne Deus qui salvos omnes homines et neminem vis perire: respice ad animas diabolica fraude deceptas; ut omni hæretica pravitate deposita errantium corda respiscant et ad veritatis tuæ redeant unitatem per Dominum.

Omnipotens sempiterne Deus qui etiam Iudæam perfidiam a tua misericordia non repellis: exaudi preces nostras quas pro illius populi obcaecatione deferimus; ut agnita veritatis tuæ luce quæ Christus est a suis tenebris eruatur, per eundem.

Omnipotens sempiterne Deus qui non vis mortem peccatorum sed vitam semper inquiris: suscipe propitius orationem nostram; et libera eos ab idolorum cultura; et aggrega ecclesiæ tuæ

sanctae ad laudem et gloriam nominis tui per Dominum.

(N.B. — The italics mark the parallel expressions to our Collect.)

Easter Even. Added (1662), being a free adaptation of the Coll. in the Scottish Liturgy (1637). Scriptural allusions as usual are numerous (see esp. Rom. 6 *passim*). The contents are suggested by the fact that this was one of the chief occasions of Bapt. in the ancient Church.

Easter Sunday. A free expansion (1549) of the Sar. Coll., which was itself a modification (in the Greg. books) of the Gel. form.

23. Easter Day. Though we now have here an admirable pr. on the subject of Grace (cp. 17th Sunday aft. Trin.), yet it will be seen below that the Gel. Petition is really more in accordance with the season.

Deus qui (+hodierna die Sar.) per Unigenitum tuum aeternitatis nobis aditum devicta morte reserasti :

(Gel.)	(Greg.)
da nobis quaesumus ut qui resurrectionis dominicae sollemniam colimus per innovationem tui Spiritus a morte animae resurgamus per Dominum.	vota nostra quae praeveniendo adspirans etiam adiuvando prosequere per eundem.

The Irish and Amer. PBs give for the first Communion (if there be two) this day a Sar. Coll., which in 1549 was to be said bef. Mattins with the last two of the present three "Anthems."

Deus qui pro nobis Filium tuum crucis patibulum subire voluisti ut inimici a nobis expelleres potestatem : concede nobis famulis tuis ut resurrectionis gratiam consequamur per eundem.

1st Sunday after Easter. Composed (1549) the 2nd Communion on Easter Day and for the Tuesday after as well as for this Sunday. The form of Invocation ("Almighty Father") is unique among the C. For the Scripture ref. see Rom. 4 25 and 1 Cor. 5 7, 8 (old Ep. for Easter Day).

"Truth" is prob. governed by "in," not "of," but see Goulburn *in loc*.

2nd Sunday, (1549). A masterly adaptation of 1 Pet. 2 21 (from Epistle). N.B.— "Only" was "holy" until 1596, apparently by a misprint.

3rd Sunday. First appears, though in a rather corrupt text, in Leo. A reference to Easter Bapt. is still to be traced throughout. The idea of "fellowship" introduced (1549).

Deus qui errantibus ut in viam possint redire (+ iustitiae Greg.) veritatis tuae lumen ostendis : da cunctis qui Christiana professione censentur et illa respuere quae huic inimica sunt nomini et ea quae sunt apta sectari per Dominum.

4th Sunday. Gel. (1549). First clause altered to its present form (1662) from "which dost make the minds of all faithful men to be of one will" (an exact translation). The ground of the

Petition was thus materially altered and rendered more obvious.

Deus qui fidelium mentes unius efficit voluntatis : da populis tuis id amare quod praecipis, id desiderare quod promittis ; ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia per Dominum.

5th Sunday. Gel. (1549). The addition of "holy" and "merciful" improves the rhythm,

if not the sense, but the reasons for translating both *bona* and *recta* by "good" are not clear. The

general connection with the Epistle (James 1 22 ff.) is obvious.

Deus a quo cuncta bona procedunt : largire supplicibus tuis ut cogitemus te inspirante quae recta sunt et te gubernante eadem faciamus per Dominum.

Ascension Day. Sar. The Gel. Coll. expresses the same thought in very different words. The original Petition was expanded

38. Ascension Day. (1549) by the addition of "heart and," and "thither ascend . . . continually" : but hodierna die is omitted and likewise redemptorem nostrum, and (in a measure) in caelestibus.

Concede quaesumus omnipotens Deus ut qui hodierna die Unigenitum tuum redemptorem nostrum ad caelos ascendisse credimus, ipsi quoque mente in caelestibus habitemus per eundem.

Sunday aft. Ascension. From an unique source, viz., the Sar. Antiphon for Vespers on Ascension Day, which was how-

40. Sunday aft. Ascension. ever addressed directly to Christ. For "comfortless" (lit. "orphans") cp. John 14 18. The second clause of the Petition was much altered (1549) from the original (which was based on Acts 1 4 and John 14 17, 15 26).

O rex gloriae, Domine virtutum, qui triumphator hodie super omnes caelos ascendisti : ne derelinquas nos orphanos sed mitte promissum Patris in nos spiritum veritatis.

Whit-Sunday. Sar. "A pr. for light and love" (Goulburn), very excellently translated

41. Whit-Sunday. (1549) with two significant additions, viz., "in all things" and "holy (comfort)." "As upon this day" was afterwards changed to "as at this time."

Deus qui hodierna die corda fidelium sancti Spiritus illustratione docuisti : da nobis in eodem Spiritu recta sapere et de eius semper consolatione gaudere per, etc., in unitate eiusdem, etc.

Trinity Sunday. Sar. (1549). The addition of "grace" is of value ; not so the alteration of the Petition (1662) from

42. Trinity Sunday. "through the steadfastness of this faith we may evermore be defended from all adversity" to its present form ; for thereby the use of steadfastness in the Faith as a defence from adversity is almost obliterated. The Coll. seems to spring from a period when Trinitarian doctrine was a source of danger to

those who held it (e.g., under the Arian barbarians in the 6th cent.).

Omnipotens sempiterne Deus qui dedisti famulis tuis in confessione verae fidei aeternae Trinitatis gloriam agnoscere et in potentia maiestatis adorare! Unitatem: quaesumus ut eiusdem fidei firmitate ab omnibus semper muniamur adversis qui vivis.

1st Sunday aft. Trin. Gel. (1549). A beautiful pr. and thoroughly well rendered, save that "trust" should rather be "hope"

43. 1st Sunday aft. Trin. (so also in 4th Sunday) and "prayers" is somewhat weak for invocationibus. For the second part of Petition cp. vv. 7 and 21 of Epistle (1 John 4).

Deus in te sperantium fortitudo adesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, praesta auxilium gratiae tuae ut in exsequendis mandatis tuis et voluntate tibi et actione placeamus per Dominum.

2nd Sunday. Gel. for Sunday aft. Ascension, more literally translated (1549); 44. 2nd Sunday. reconstructed and expanded into its present form (1662).

Sancti nominis tui Domine timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis quos in soliditate tuae dilectionis instituis per Dominum. (Notice the play here on destituis and instituis.)

3rd Sunday. Sar. The rather awkward rendering of 1549 received various improvements in 1662, esp. by the addition of the last clause, "and comforted . . . adversities"; but the expressive word deprecationem (= pr. against impending evils) is still not represented and "graciously" would be better for benignus than "mercifully" (which usually stands for propitius).

Deprecationem nostram quaesumus Domine benignus exaudi: et quibus supplicandi praestas affectum, tribue defensionis auxilium per Dominum.

4th Sunday. Sar. (1549). The following points may be noticed: (1) "trust" should rather be "hope" (as in 1st Sunday, q.v.); 45. 4th Sunday. (2) the addition of "increase and" is a great help to the meaning of "multiply," and so is "finally" to the meaning of "lose"; (3) the omission of "good" before "things" widens the scope of the Petition, though perhaps it weakens its point.

Protector in te sperantium Deus, sine quo nihil est validum nihil sanctum: multiplica super nos misericordiam tuam ut te rectore te duce sic transeamus per bona temporalia ut non amittamus aeterna (cp. 2 Cor. 4 18) per Dominum.

5th Sunday. Leo. (1549). The English version asks that the joyful service of the Church may be the result of the world's peaceful ordering, whereas the original only asks with less force for the two things co-ordinately. "It seems to have been suggested by the disasters of the dying Empire"

(Bright, *Anc. Coll.*, p. 208). See Coll. for Trin. Sunday.

Da nobis (+ quaesumus *Greg.*) Domine Deus noster ut et mundi cursus pacifice nobis tuo ordine dirigatur et ecclesia tua tranquilla devotione laetetur per Dominum.

6th Sunday. Gel. Various points of interest are here: (1) the Invocation is based on 1 Cor.

29 (Is. 64 4); but (2) the original uses the phrase "the things which eye hath not seen," while the 1549

book uses " (the things which) have not entered into man's heart"; (3) the original phrase tui amoris affectum is here simply rendered "such love toward thee," whereas in 3rd Sunday aft. Trin. supplicandi affectum is more vigorously rendered "a hearty desire to pray"; (4) the Latin has both in omnibus and super omnia; in 1549 only the former was retained, in 1662 the latter was substituted.

Deus qui diligentibus te bona invisibilia praeparasti: infunde cordibus nostris tui amoris affectum ut te in omnibus et super omnia diligentes promissiones tuas quae omne desiderium superant consequamur per Dominum.

7th Sunday. Gel. (1549). One of our most forcible C. as it stands, but a paraphrase rather than a translation. We pray here that the Love of God may be implanted, grow and flourish like a healthy plant in the garden of the soul.

Deus virtutum cuius est totum quod est optimum: inserte pectoribus nostris amorem tui nominis et praesta ut in nobis religionis augmento quae sunt bona nutrias ac vigilantibus pietatis *Greg.* studio quae sunt nutrita custodias per Dominum.

8th Sunday. Gel. (1549). The faulty rendering of the Invocation, "God whose providence is never deceived," was corrected by a skilful paraphrase (1662), and nothing could be more satisfactory than the present pr. and its application of sound doctrine as to God's Providence.

Deus cuius providentia in sui dispositione non fallitur te supplices exoramus ut noxia cuncta submoveas et omnia nobis profutura concedas per Dominum.

9th Sunday. Leo. In 1549 the first part of the Petition was translated literally "that we who cannot be without thee," but altered to its present clearer form (1662), when "enabled" was also substituted for "able" further on.

Largire nobis Domine quaesumus (+ semper *Gel.* and *Greg.*) spiritum cogitandi quae bona (recta *Gel.* and *Greg.*) sunt promptius (propitius *Gel.* and *Greg.*) et agendi ut qui sine te esse non possumus secundum te vivere valeamus per Dominum.

10th Sunday. Leo. The Invocation and Petition were altered in the Gel. book more or less to the form used in Sar. and translated (1549). A most valuable request that we may pray aright.

49. 10th Sunday.

(Leo.)

Ad aures misericordiae tuae Domine supplicum vota perveniant et ut possimus impetrare quae poscimus fac nos semper tibi placita postulare per Dominum.

(Sar.)

Pateant aures misericordiae tuae Domine precibus supplicantium et ut petentibus desiderata concedas, fac eos quae tibi placita sunt postulare per.

11th Sunday. Gel. In 1549 the Petition was more literally translated thus: "Give unto us abundantly thy grace that we running to thy promises may be made partakers of thy heavenly treasure." This was altered and expanded into its present excellent form (1662).

52. 11th Sunday.

Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas: multiplica super nos (cp. 4th S. aft. Trin.) gratiam tuam ut ad tua promissa currentes caelestium bonorum facias esse consortes per Dominum.

12th Sunday. Gel. (but the Leo. book has a parallel pr. containing one clause which—by a happy coincidence, for the MS. had not then been discovered—appears in the version of 1549, "qui plura praestas quam petimus aut mere-mur"). The first clause in the Invocation, "always more ready . . . pray," hardly represents the original abundantia pietatis tuae. The present end of the Petition was substituted (1662) for "that that our prayer dare not presume to ask."

54. 12th Sunday.

Omnipotens sempiterne Deus qui abundantia pietatis tuae et merita supplicum excedis et vota: effunde super nos misericordiam tuam ut dimittas quae conscientia metuit et adicias quod oratio non praesumit per Dominum.

13th Sunday. Leo. The somewhat more literal rendering of the Petition (1549), "we may so run to thy heavenly promises (cp. 11th Sunday) that we fail not finally to attain the same," was more freely paraphrased into its present form (1662), and "merits of" was then added. It is now an admirable pr. for the grace of faithful service.

55. 13th Sunday.

Omnipotens et misericors Deus de cuius munere venit ut tibi a fidelibus tuis digne et laudabiliter serviat: tribue nobis quaesumus ut ad promissiones tuas sine offensione curramus per Dominum.

14th Sunday. Leo. (1549). A little reflection will reveal a certain connection here with the present Epistle and Gospel; cp. also 1 Cor. 13.

56. 14th Sunday.

Omnipotens sempiterne Deus da nobis fidei spei et caritatis augmentum et ut mereamur assequi quod promittis fac nos amare quod praecipis per Dominum.

15th Sunday. Gel. (1549). An admirable version, except that "mercy" is rather weak for the unusual word propitiatio (cp. Luke 18 13) and "frailty" for mortalitas (= liability to die).

57. 15th Sunday.

Custodi Domine quaesumus ecclesiam tuam propitiatione perpetua et quia sine te labitur humana mortalitas tuis semper auxiliis et

abstrahatur a noxiis et ad salutaria dirigatur per Dominum.

16th Sunday. Gel. (1549). The triple play on words (mundet, muniat, munere) of the Latin has of necessity been lost in translation. The simple sine te (= "without thee" in the last Coll.) has been enlarged into "without thy succour" here, and "goodness" added to "help" in representing munere. "Continued" would, perhaps, be better than "continual" and "preserve" should certainly be "govern."

58. 16th Sunday.

Ecclesiam tuam Domine miseratio continuata mundet et muniat et quia sine te non potest salva consistere tuo semper munere gubernetur per Dominum.

17th Sunday. Sar. (1549). The doctrine of grace could hardly be better summarised than it is here, as (a) originating all goodness; and (b) carrying it forward into right action (cp. C. for Easter Day, for Peace at Evensong, and "Prevent us," etc., at end of HC).

59. 17th Sunday.

Tua nos Domine quaesumus gratia semper et praeveniat et sequatur ac bonis operibus iugiter praestet esse intentos per Dominum.

18th Sunday. Gel. The first limb of the Petition was literally rendered (1549) "to avoid the infections of the devil," then changed and expanded into its present form (1662). Obviously the infectious nature of sin, which needs to be avoided, is a more unusual and subtle but not less valuable thought than the present.

60. 18th Sunday.

Da quaesumus Domine populo tuo diabolica vitare contagia et te solum Deum pura mente sectari per Dominum.

19th Sunday. Gel. (1549). The reference to the Holy Spirit was introduced (1662); before that the Petition ran: "Grant that the working of Thy mercy" (a rather bald rendering of the Latin phrase). "Rule" is a valuable addition to the simple "direct" of the original.

61. 19th Sunday.

Dirigat corda nostra quaesumus Domine tuae miserationis operatio quia tibi sine te placere non possumus per Dominum.

20th Sunday. Gel. (1549). Three small additions were made (1662): "O" before "Almighty," "most" before "merciful," and "we beseech thee" after "us"; and one happy and important change, viz., "cheerfully" for "with free hearts." The result is a beautiful pr., if somewhat more commonplace and less forcible than the original.

62. 20th Sunday.

Omnipotens et misericors Deus universa nobis adversantia propitiatus excludit: ut mente et corpore pariter expediti quae tua sunt liberis mentibus exsequamur per Dominum.

21st Sunday. Gel. (1549). Another, very exquisite pr., though again several points in the Latin are barely if at all represented, e.g., largire = bountifully grant, placatus = being appeased (cp. propitiatus in last Coll.); indulgentiam is

63. 21st Sunday.

more "favour" than "pardon," pariter (= at the same time) is omitted.

Largire quaesumus Domine fidelibus tuis indulgentiam placatus et pacem: ut pariter ab omnibus mudentur offensis et secura tibi mente deserviant per Dominum.

22nd Sunday. Sar. (1549). Two points in the rendering are to be noted: (a) "in continual godliness" should be "with Thy continual fatherly pity" (so in 5th Sunday aft. Epiph., *q.v.*); (b) "devoutly . . . Name" is a good but perhaps over-free translation for the literal "devoted to Thy Name in good actions."

Familiam tuam quaesumus Domine continua pietate custodi: ut a cunctis adversitatibus te protegente sit libera et in bonis actibus tuo nomini sit devota per Dominum.

23rd Sunday. Sar. (1549). No important changes since. "Be ready to hear" is a happy expansion of *adesto*, but the telling echo of the same word in *piis, pietatis*, and the order of the clauses might have been retained: "the godly (or devout) prayers . . . being thyself the Author of all godliness (or devotion)."

Deus refugium nostrum et virtus, adesto piis ecclesiae tuae precibus, auctor ipse pietatis; et praesta ut quod fideliter petimus, efficaciter consequamur per Dominum.

24th Sunday. Sar. (1549). The archaic "assoil" was changed to "absolve" and "all" transferred to its present place from before "those sins" (1662). The thought is a fine one that the assurance of the Divine forgiveness is a necessary preliminary to our being set free from the bondage of our sins.

Absolve quaesumus Domine tuorum delicta populorum et a peccatorum nostrorum nexibus quae pro nostra fragilitate contraximus tua benignitate liberemur per Dominum.

25th Sunday. Sar. (1549). A most suitable prayer, as it now stands, in preparation for Adv., but hardly to be called a translation of the Latin except in the first clause. The original does not contain (a) any repetition of "plenteously," nor (b) any direct reference to good works on our part, nor (c) to our being rewarded. A more exact rendering of the latter part would be: "that the more plenteously we carry into effect the Divine working (of the Spirit), the greater assistance we may obtain from Thy fatherly goodness."

Excita quaesumus Domine tuorum fidelium voluntates: ut divini operis fructum propensius exsequentes pietatis tuae remedia maiora percipiant per Dominum.

St. Andrew. The Sar. Coll. was discarded (1549) for a new one, which based its Petition to bear troubles patiently on the tradition of the Apostle's crucifixion. This was again rejected (1552) for the present one, which bases its Petition to give up ourselves to the obedient

fulfilment of God's Will on his call to follow Christ very readily obeyed; and this has scriptural authority (*e.g.*, Matt. 4:18 ff., John 1:40).

St. Thomas (1549). The Apostle's doubt (recorded in the Gospel, John 20:24 ff.) which turned out for the more confirmation of the faith is made the occasion for enforcing the lesson that they have a special blessing, who having not seen yet have believed.

Conversion of St. Paul. In 1549 a fairly literal rendering of the Sar. Coll. was given, but this was amplified almost out of knowledge into its present shape (1662). The main idea however of St. Paul's being converted to become the teacher of the Gentiles is still kept prominent (*cp.* Coll. for Sexagesima).

Deus qui universum mundum beati Pauli apostoli tui praedicatione docuisti: da nobis quaesumus ut qui eius hodie conversionem colimus per eius ad te exempla gradiamur per Dominum.

Purification of B.V.M. Sar., in part Gel. (1549). "Everlasting" was changed to "everliving" (after 1604?). The Petition until 1662 ran: "So grant that we may be presented unto Thee with pure and clear minds." The pr. well suits the new title of the day, "Presentation of Christ in the Temple" (inserted 1662), which is in accordance with its oldest title, *Hypapante* (= meeting).

Omnipotens sempiterne Deus maiestatem tuam supplices exoramus ut sicut unigenitus Filius tuus hodierna die cum nostrae carnis substantia in templo est praesentatus, ita nos facias purificatis tibi mentibus praesentari per eundem.

St. Matthias (1549). "In," afterwards changed to "into," "Matthie" into "Matthias," and "thy twelve" into "the twelve." The appeal of Acts 1:24 to the Son (*cp.* John 6:70) is here transferred to the Father; and the same transference is found in other C. (*e.g.*, St. Peter and St. Matthew). For "false Apostles" *cp.* 2 Cor. 11:13 and Rev. 2:1, 2.

Annunciation of B.V.M. Sar. (1549). This was the Post-Communion Coll., not that of the Day which contained doubtful doctrine. Nothing could be more appropriate, however, for a festival which, with rare exceptions, stands between Christmas and Easter, but always in the near neighbourhood of Good Friday.

Gratiam tuam quaesumus Domine mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem eius et crucem ad resurrectionis gloriam perducamur per eundem.

St. Mark (1549). The Petition, based on Eph. 4:14 (from the Epistle), originally ran: "Give us grace so to be established by Thy holy Gospel that we be not like children carried away," etc.

68. St. Thomas.

64. 22nd Sunday.

65. 23rd Sunday.

66. 24th Sunday.

67. 25th Sunday.

68. St. Andrew.

70. Conversion of St. Paul.

71. Purification of B.V.M.

72. St. Matthias.

73. Annunciation of B.V.M.

74. St. Mark.

SS. Philip and James (1549). The Invocation rests on John 17 3 and the Petition on John 14 6 (from the Gospel). The present

76. St. Philip and James. ending, "that following," etc., dates from 1662; before that it ran somewhat feebly, if not lamely, "as thou hast taught St. Philip and other the Apostles."

St. Barnabas (1549), slightly touched up, 1662. The description of Barnabas in the Invocation is suggested by Acts

77. St. Barnabas. 11 24 (from the Epistle). For the "manifold gifts" see 1 Cor. 12 1-11 and Rom. 12 6-8.

Nat. of St. John Bapt. (1549). The misleading "penance" was changed to "repentance" (1662); see Luke 3 3, 8, etc. Note

77. Nat. of St. John Bapt. that "wonderfully" means "miraculously" (see Luke 1); "constantly" means "with constancy (or firmness)." As to "patiently," the Reformers appear to have held either that the incident recorded in Matt. 11 2 ff. was not a sign of impatience, or that our Lord's message in reply availed to restore his patience, which remained with him afterwards till the end.

St. Peter (1549). For the Invocation see on St. Matthias. The earnest (= thrice repeated) command is recorded in John

78. St. Peter. 21 15-17. Goulburn does well to point out (2 309) that "they" should be taken to include clergy as well as people (see 1 Pet. 5 4). Even so the unity of the petition (usually a striking feature of a Coll.) is a little marred by a reference to the *people's* duty of obedience.

St. Mary Magdalene (July 22). A new Coll. appeared (1549) for this festival, but has been withdrawn (with Ep. and Gospel)

79. St. Mary Magdalene (July 22). since 1552, presumably because only Apostles or those most intimately concerned in our Lord's Work and Person were then admitted to a special commemoration.

"Merciful Father, give us grace that we never presume to sin through the example of any creature, but if it shall chance us at any time to offend thy divine majesty that then we may truly repent and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins: through the only merits of thy Son, our Saviour Christ."

St. James (1549). We learn from the Gospels that the father Zebedee was alive and was able

80. St. James. to hire servants (Mark 1 20) and engage partners (Luke 5 10), and adroit use is made of these facts to impress on us that neither family nor business ties must stand in the way of following Christ.

Transfiguration of Christ (Aug. 6). The Amer. PB inserts a Coll. for this important commemoration, which runs as follows:

81. Transfiguration of Christ (Aug. 6). "O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured in raiment white and glistening:

Mercifully grant that we being delivered from the disquietude of this world may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end."

St. Bartholomew. The Invocation was new in 1549, but the Petition, which was then a

82. St. Bartholomew. literal rendering of that in the Sar. Coll. ("to love that he believed and to preach that he taught"),

was altered to its present more satisfactory form (1662). The efficacious preaching of this Apostle is specially mentioned by Eusebius in his *HE* (v. 10 3).

Omnipotens sempiterne Deus qui huius diei venerandam sanctamque laetitiam in beati Bartholomaei apostoli tui festivitatem tribuisti: da ecclesiae tuae quaesumus et amare quod credidit et praedicare quod docuit per Dominum.

St. Matthew (1549). Here the attributing of the Son's action to the Father is less absolute than in the case of St.

83. St. Matthew. Matthias or St. Peter (see John 5 19, 14 10). The Petition is

naturally suggested by the evil reputation under which tax-gatherers commonly lay, and carries the lesson of the Coll. for St. James, as it were, a stage farther.

St. Michael and All Angels. Sar. (1549). "All" was omitted before "Angels" and "they

84. St. Michael and All Angels. which alway, etc., may by thy appointment," etc., altered to the present wording (1662). The

phrase "by thy appointment" is an important addition to the original, but there seems no good reason for rendering *dispensas* by the perfect nor for omitting *vita nostra*.

Deus qui miro ordine angelorum ministeria hominumque dispensas: concede propitius ut a quibus tibi ministrantibus in caelo semper assistitur, ab his in terra vita nostra muniat per Dominum.

St. Luke (1549). "An Evangelist and" was added before "Physician," and "it may please thee by, etc., of his doctrine

85. St. Luke. to heal all, etc., through thy Son," etc., altered to the present form

(1662). Dean Goulburn has some judicious remarks in defence of the statements about St. Luke here which, if not completely convincing, are well worthy of being considered (2 349 ff.).

SS. Simon and Jude (1549). "The congregation" changed to "thy Church" (1662). The teaching of the Coll. is based on

86. SS. Simon and Jude. Eph. 2 20 ff. (cp. Is. 28 16), which is not, however, from the Epistle of the Day. For "unity of Spirit" cp. Eph. 4 3, 4.

All Saints (1549). "Holy (Saints)" altered to "blessed (Saints)," "virtues" to "virtuous," and "all" between "for" and

87. All Saints. "them" omitted (1662). Note that (a) "the elect" = "the baptised" (as in Catechism "me and all the elect

people of God," and Art. 17); (b) "virtuous and godly" = "moral and spiritual."

At the end of the Communion Service, after the Blessing, is printed a series of six excellent C. for use "as often as occasion shall serve."

88. Collects
after
Communion
Office.

They were first placed there (1549), partly, we may presume, though not entirely to represent the former "Post-Communion" prayers, and have so remained untouched ever since. Three of them are ancient, viz., the first two and the fourth.

(1) Gel., from a Missa for one going on a journey, to which its language is most appropriate. In the Sar. use it is in the Missa for pilgrims and also after Prime.

Adesto Domine supplicationibus nostris et viam famulorum tuorum in salutis tue prosperitate dispone ut inter omnes (+ viae et Sar.) vitae huius varietates tuo semper protegantur auxilio per Dominum.

(2) Also from the Sar. office at end of Prime. Since 1662 it is likewise the concluding pr. at Confirmation.

Dirigere et sanctificare et regere dignare Domine Deus quæsumus corda et corpora nostra in lege tua et in operibus mandatorum tuorum ut hic et in æternum te auxiliante sani et salvi esse mereamur per Dominum.

(4) From the Sar. Missa for 2nd Saturday in Lent, but the final clause and other enrichments are due to our Reformers. Note that its ancient connection with the Spring Embertide is retained by its being placed as the "Post-Communion" in our present Ordinal.

Actiones nostras quæsumus Domine et aspirando præveni et adiuvando proseguere: ut cuncta nostra operatio et a te semper incipiat et per te coepta finiatur per Dominum.

(3), (5) and (6) were new (1549). Of these (3) is based on James 1:21 ff.; (5), which Dean Comber called "a pr. to supply the Defects of our other Devotions," is based on Matt. 6:8, Rom. 8:26, etc.; and (6) on John 14:13, 14, 16:23, 1 John 5:14, 15, etc.¹

By far the most valuable sources of instruction are Dean Goulburn, *The Collects* (2 vols.), Rivingtons, 1880, and Dr. Bright's article in the

88. Bibliography. *Prayer Book Commentary*, S.P.C.K., 1905 (pp. 82 ff.), to which should be added the latter author's *Ancient Collects*, Parker, Oxford, 1887. The various books on the PB (e.g., Proctor and Frere, Barry, Blunt, etc.) all contain a certain amount of information.—G.

CHARLES LETT FELTOE.

COLLEGE.—A few distinctive points of usage may be noted. The 12 Apostles are called "the apostolic C.," and the seventy cardinals who form the Pope's Council and elect to the papacy from their own number are styled "the sacred college." The term has been used for "a

¹ The Coll. at the beginning of the office of HC, commonly called the *Coll. pro Puritate*, is not in Gel., but occurs in Sar. as part of the priest's preparation for Mass. The translation dates from 1540. The original Latin will be found in *CANON OF THE LITURGY*, § 2, near the beginning of the *Ordinalium Missæ* (Sarum).

community or corporation of clergy living together on a foundation for religious service," etc.—A3.

G. HARFORD.

COLLEGIATE CHURCH.—"A ch. which is endowed for a body corporate or chapter, but has no bishop's see" (*NED*), like Westminster Abbey, and St. George's Chapel, Windsor. Eton College Chapel has also been styled a collegiate ch., because connected with a college.—A7.

G. HARFORD.

COLLET.—(Sarum Missal *Acolitus*.) He attended on the Sacred Ministers at High Mass, e.g., at the Epistle, and preparation of the chalice. He brought the sacred vessels to the credence, placed the corporas on the altar, and carried out the vessels after the ablutions. On festivals he carried the Cross in the procession and at the Gospel (see *CLERK and ACOLYTE*).—A3.

J. E. SWALLOW.

COLONIAL CLERGY ACT (37 and 38 Vict., c. 77).—This Act regulates the right of those ordained in colonial churches to officiate or receive preferment in England. The value of its provisions has been variously estimated.—A4.

G. HARFORD.

COLOURS.—To see moral, spiritual, or mystical significance in the C. which distinguish the objects of our sight seems to be

1. **General Considerations.** a natural instinct in man. Full scope is given to this instinct in the language of the Bible. In the ordering of matters concerned with the services of the Tabernacle and Temple under the Old Law some importance is attached to the C. to be employed in the making of vestments and other things; hence it is no matter for surprise to find that, when ordinances of worship under the New Law came to be arranged, the C. of vestments, altar-hangings and such-like matters became a subject for ecclesiastical regulation.

In the Eastern Churches down to the 13th cent. only two C. were used: *White*, both for Feasts and ordinary occasions; *Red*, for Fast days and funerals. At the present day in the East no strict rule as to C. is observed.

Some writers maintain that originally only these two C. were employed in the West; the first indication of a more elaborate scheme of

2. **Colours in the West.** C. is found in a work by Pope Innocent III (1198-1216). He describes the use of the Roman Church in his day, and says that four C. were used: *White*, on Feasts of Virgins and Confessors; *Red*, for Apostles and Martyrs; *Black*, on fasting days, for the dead, during Advent, and from Septuagesima to Easter; *Green*, on ferial days.¹ This scheme seems to leave most of the chief days and times of observance unprovided for; in course of years it was greatly developed in the Roman Church, and a cognate development took place in all Latin Churches. We cannot stay here to trace that development in general, we must confine ourselves to the consideration of the shape it had taken in England at the time of the compilation of our PB.

In 1542 the Southern Convocation enjoined the observance of the Sar. Use on the whole Province of Canterbury. Of course this did not affect the Province of York where other Uses prevailed. This ordinance of Convocation does not, however, help us much to

4. **Sarum Colours.**

¹ Benedict XIV, *De Missæ Sacrificio*, Sectio i. 52.

a knowledge of the actual use of our Church as to C. in the middle of the 16th cent.

To begin with, our knowledge of Sar. Use as to C. is very incomplete. The Rubric on C. in the Missal prescribes: *White*, for the whole of Eastertide whatever the day (except on the Invention of the Cross), on Feasts and commemorations of the Blessed Virgin, of St. John (27 Dec.), of St. Michael, and at the Dedication of a Church; *Red*, on all Sundays out of Eastertide, on Ash-Wednesday and Maundy Thursday, on both Feasts of the Cross, and on Feasts of Martyrs, Apostles and Evangelists out of Eastertide; *Yellow*, on Feasts of Confessors; *Black*, for the Dead. From other Rubrics we gather that *Red* was used on Good Friday, but we have no information as to the C. for Advent, Christmas, the Epiphany, the Ascension, Pentecost, Trinity Sunday, Corpus Christi, or All Saints.

Uncertainty is increased by what we learn from Clement Maydeston, the well-known authority on the practical carrying out of the Sar. Rite (15th cent.); he assures us very positively that the Sar. Rubrics were of two kinds: (1) those that regulated the text of the Offices; these were regarded as of universal obligation wherever the Sar. Rite was used; (2) those which concerned Vestments and other ceremonial matters; these were for the most part considered to be binding only on the clergy of the church of Salisbury. How did this affect the use of the Sar. scheme of C.? We do not know.

The Inventories of Church Ornaments and other documents which describe the actual use of vestments, etc., do not make things clearer. We find evidence of the use of C. not named in rubrics and in ways not contemplated by liturgical books; one thing is put beyond doubt, that throughout England *White* vestments were provided as appropriate for use in Lent; no rubrical or liturgical authority can be produced for this.

When we turn to diocesan Uses (other than that of Sar.) we find only fragmentary records. The

5. Colours in other English Uses.

Wells scheme of C. (1340) is, however, fairly complete; it shows affinity with, but not complete conformity to, the Use of Sarum. The Easter Colour is *Red*. But the most complete records which we have of English usage as to C. are to be found in the *Ordinale* of Bishop Grandisson of Exeter (c. 1337), and in the Pontificals of Bishop Clifford of London (1406-21) and of Archbishop Chichele of Canterbury (1414-43). These schemes were evidently intended to be for diocesan guidance, and are plainly stated to be arranged *juxta morem Curie Romanae*; they agree in general with each other and with the present Roman Use, but they differ from it and from each other in a number of details. To describe and discuss these variations would be interesting, but would carry us far beyond our limits; we must be content to sketch Bishop Clifford's (London) Use.

White was to be used at Christmas; on St. John's Day (27 Dec.); on the Circumcision and the Vigil and Day of the Epiphany; on Maundy Thursday; on Easter Eve and during all Eastertide; on the Ascension; on Trinity Sunday; on Corpus Christi Day; on the Nativity of St. John the Baptist; on Feasts of the Blessed Virgin, of Angels, and of Virgins; on All Saints' Day; at the Dedication of a Church; and during the Octaves of any of the above named Feasts.

Red was to be used on the Vigil and throughout the Week of Pentecost; on all Feasts of Apostles, Evangelists and Martyrs, except the Beheading of St. John the Baptist and Holy Innocents' Day, when *Violet* was to be used; but *Red* was to be used

on the Octave of the Innocents, and on both Feasts of the Cross.

Yellow was to be used on Feasts of Confessors and on St. Mary Magdalen's Day. (It is noted that the Roman Colour for Confessors is *White*.)

Violet = *Purple* was to be used during Advent; from Septuagesima till Maundy Thursday (or Passion Sunday, on and after which *Red* or *Black* was perhaps sometimes used); on Rogation and Ember Days (not in Whitsun-Week); and on Vigils.

Green = *Yellow* was to be used from the Octave of the Epiphany till Septuagesima and from Trinity to Advent, on all Sundays and Ferias.

Black = *Violet* was to be used at Offices for the Dead; and on Good Friday, but on this day *Red* might be used until after the Solemn Prayers.

Documentary evidence makes it certain that at the date of the origin of our PB (1) no one

6. Colours at Present.

order of C. was of obligatory use throughout the Church of England, (2) that in practice an almost unlimited variety of use was at least tolerated. Any scheme of liturgical C. arranged on the lines indicated by the Sar. and other Rubrics, by the schemes in the Pontificals, by the Consuetudinaries and other such-like documents, or in the Inventories, may fairly claim to represent the tradition of the Church of England.

In the matter of liturgical C. the Church of England in no way differed from the neighbouring continental Churches, in the records of which we find the same lines as to C. followed as in our own Church, with like variations and uncertainties. It was not until the impulse towards centralisation (one of the results of the course taken by things at the Council of Trent) had made great progress that, even within the limits of the Roman Communion, it was thought necessary to insist on strict uniformity in the use of liturgical C., and even yet there exists within these limits more variety in practice than many are aware of.—R4. TWOS. I. BALL.

COMFORTABLE WORDS.—These extracts from Scripture, except the first, are based on HERMANN'S CONSULTATION (1543).

1. Their Source.

which contains two others, viz., John 3 35, 36 and Acts 10 43. In Hermann the sentences come *between* the Conf. and the Absol. The first sentence appears in Hermann's preliminary discourse on the Lord's Supper (fol. 87, *verso*; cp. Dowden, *Workmanship*, p. 26-7). The expression "*comfortable*" seems to have been suggested by Hermann's words, "*Höret den Evangelischen Trost*" (Dowden, *Further Studies*, p. 46). For its use in the sense of "*comforting*" cp. Ps. 54 6, 69 17 (PBV).

In all the reformed Service Books, including the *Order of Communion*, the words follow the Absol.

2. Their Position and Meaning.

Their object is to hearten the penitent with "the comfortable salve of God's Word," and to affix its seal to the Church's Absol. But in 1549, as in the Scotch Office of 1764, the whole section came, not as at present *before* Consecration, but *between* Consecration and Communion. We may note that in Hermann only *one* of the sentences is directed to be used at a time.—H2. J. F. KEATING.

COMMANDMENTS, TABLES OF. — See TABLES OF COMMANDMENTS.

COMMANDMENTS (THE TEN).—The position of the Ten C. in the Communion Office is peculiar to the Anglican Service-books. They were introduced in 1552, and correspond to the Lectons from the OT in the Liturgies; e.g., in the Syrian Rite (Brightman, *Liturgies*, p. xlvii) the reading of "the Law and the Prophets" is directed, and was very general until the 7th cent. at least. Their introduction in 1552 was as a standard of self-examination, and was partly, no doubt, a consequence of the abolition of obligatory private Conf. before Communion.

The direction that the celebrant should turn to the people in rehearsing them was adopted from the Scottish Rite of 1637 at the suggestion of Bishop Wren, of Norwich.

In the English Nonjurors' Office (1718, printed in Hall's *Fragmenta Liturgica*) the summary of the Law (Mt. 22 37-40) is substituted for the Decalogue, and it occurs likewise in the Scottish (1764) and American (1789) Offices, in the former case as an alternative, in the latter as a permissible addition to the Decalogue. The Amer. PB of 1892 sanctions the omission of the Decalogue "provided it be said once on each Sunday," and adds "whenever it is omitted the Minister shall say the Summary of the Law."—HI. J. F. KEATING.

COMMEMORATION.—Some have supposed the word Cs. occurring in the Pref. "Concerning the Service, etc." to mean the short office, consisting of antiphon, V., R. and Coll., used either to commemorate a festival when it fell on a day on which it could not be fully observed, or in honour of some saint, some sacred mystery, etc. But in England such an office was not called a C. (as it is in the Roman Brev.) but a Memorial (Lat. *memoria*). Here the word Cs. means certain votive offices which were allowed, on one or more week-days in each week, to be used to the exclusion of the office proper for that day: an abuse which grievously interfered with the due recitation of the Psalter and the orderly reading of Scripture. In the Sarum Brev., beside the C. of our Lady every Sat., Cs. were allowed on one, if not two, other week-days in each week, of the patron saint of the place, the patron saint of the diocese, etc.—HB. A. M. Y. BAYLAY.

COMMENDATORY LETTERS.—The importance of giving letters of commendation by the clergy to those of their people migrating from one parish to another has always been recognised. And yet, strange to say, it is a much neglected duty, owing, it may be, to the fact that the parishioner leaving does not think it necessary to have an introduction of a spiritual nature, and therefore takes no trouble to inform his parish priest of his moving to another district. Sometimes, too, it may be that the clergyman himself does not think of it or deem it necessary; but, whatever the cause may be, it is to be regretted that both clergy and laity do not more generally use this method of introduction. The help afforded by this means to a new-comer settling in a fresh parish can scarcely be

over-estimated, and no doubt many are lost to the Church through the neglect of this obvious duty. And, if letters of commendation are necessary for the Church at home, *a fortiori* are they necessary for the Church abroad. Emigrants leaving the Mother Country for the Greater Britain beyond the seas should never quit these shores without carrying with them some communication from their clergy; it will be found most helpful to a stranger in a strange land far from home and kindred. Clergy in our Colonies complain that they do not hear of the arrival of the new settlers, chiefly because the emigrant has no letter of introduction from the Church at home. At most of the ports where our emigrants land the SPCK. has placed a Chaplain to welcome them in the Church's name, and to guide them by good advice. The emigrant would be greatly helped by having some document to show the port Chaplain that he is a member of the Church of England. Suitable forms of Commendatory Letters may be obtained from the SPCK.—re. J. BRIDGER.

COMMUNION.—A special service for use on Ash-Wed., intended to take the place of (1) the benediction and distribution of ashes, and (2) the ejection of penitents.

The order of these ancient services was as follows. Aft. Sext there was to be a sermon; then the seven Penitential Pss. were said, kneeling, followed by the Lesser Lit., the Lord's Pr., versicles, responses and Collects. After this came the blessing of ashes, which were then put on the heads of all present, beginning with those of highest dignity. Then, if any persons were to be put to open penance, they were conducted down to the door of the church, and were put out by the officiant—viz., the bishop or his deputy—having been presented to him for this purpose by the archdeacon or some other priest. Those who were thus ejected on Ash-Wed. were solemnly readmitted on Maundy Thursday.

In the C. service in the PB the address at the beginning seems to represent the sermon. From the way in which it refers to the expulsion of penitents, it would seem that that part of the old Ash-Wed. services had fallen into disuse. The insertion of the cursings against sinners was a novelty, as regards the services on this day. But there was in the Middle Ages (see Myrk's *Instructions for Parish Priests*, line 675 ff.; also No. 609, *Paston Letters*, Gairdner's ed., 1895) a form of anathema against sins of various kinds, which was to be read out solemnly in church twice or thrice in the year, with tolling of bells and extinction of lights at the pronouncement of the sentence of cursing, which in all probability suggested this feature in the C. service, and may possibly also account for its being (from 1552 onwards) suggested for use on other days. The rest of the Penitential Pss. having been allotted to MP and EP on Ash Wed., only the 51st is here said. The V. and R. that follow the Lord's Pr. are those of the ancient service, and the Coll.¹ is the first of the seven formerly

¹ "Exaudi, Domine, preces nostras et confitentium tibi parce peccatis, ut quos conscientiae reatus accusat, indulgentiae tuae misericordia absolvat. Per." (*Gal.*)

said in this place. The next pr. is founded partly on others of the old Colls. and partly on the pr. said at the blessing of ashes. The Conf. of sins that follows was originally an antiphon; the conclusion, "Through the merits, etc. . . . Amen," and the form of blessing aft. it, were only added, at Cosin's instance, in 1662. As at first arranged, the C. service would be followed by HC without any break, exactly as Mass followed the corresponding services in the older rite.—PB.

A. M. Y. BAYLAY.

COMMISSARY.—A clergyman selected by a bp. or other official as his deputy for certain specified purposes. A bp. serving abroad usually appoints one or more home clergymen as his C. or Cs., but the arrangement does not always work well in practice, from lack of leisure, knowledge, or discretion.—A3.

G. HARFORD.

COMMIXTURE (*ἄμικτος*, commixtio).—C. is the name given to the ceremony of putting a particle of the consecrated bread into the chalice, this mystically signifying our Lord's resurrection. It occurs in all the traditional Liturgies both Eastern and Western, and can be traced back at any rate to the 8th cent. It must be distinguished from *Intinction*, "the infusion of the whole contents of the paten into the chalice with a view to the communion of the people in both species at once" (Brightman, *Eastern Liturgies*, p. 582), from which however it has probably arisen. The ceremony of C. has formed no part of the Ch. of Eng. services since 1549.—HC.

J. W. TYRER.

COMMON PRAYER.—Prayer is said to be *Common*, when two or more people join in the same prs. (cp. "*common supplications*" in Pr. of St. Chrysostom). The Book of *Common Prayer* is usually understood to mean the book which contains all the services authorised for use in the Church of England: but it is to be noted that the full name of the book as printed on the title page has no less than four other names associated in it. The five names are:—(1) *Common Prayer*; (2) *Administration of Sacraments*; (3) *Other Rites and Ceremonies*; (4) *The Psalter or Psalms of David*; (5) *The form or manner of making, ordaining and consecrating of Bishops, Priests and Deacons*.

The five parts thus indicated in the title page represent five of the Service Books which were in use prior to the Revision of 1549: viz., I *Breviary*, II *Missal*, III *Manual*, IV *Psalter*, V *Pontifical*. The intention of the revisers at that time was expressed in a sentence of their Pref. which was omitted in 1662: "by this Order the Curates shall need none other books for their public service, but this book, and the Bible: by the means whereof, the people shall not be at so great charge for books, as in times past they have been." They therefore included in the BCP all the services usual in a parish ch., viz., the above (1), (2) and (3), leaving out the Pss. because they could be sung from the Bible; the PB of 1549 ended with the Communion. The Bible of 1539 known as the

Great Bible still provides the Pss. for the services: hence, after other Versions were printed (1568, 1611), people required in ch. both the new Version for the Lessons and the *Great Bible* for the Psalms. The printers, therefore, began the practice of adding the Pss. at the end of the PB. The revisers of 1662 adopted this plan when retaining for the Pss. the Version of 1539, and adopting for the Lessons, Eps. and Gospels that of 1611 (see Pref., *Order how Psalter, etc.*). The Pss. used to be printed with a separate title page, as follows: "The Psalter, or Psalms of David, after the Translation of the Great Bible. Pointed as they are to be sung or said in Churches." But this was cancelled in the *Sealed Books*, though the phrase about the *Great Bible* retained its place in many editions till 1708, and that as to the *Pointing* till 1801 or later.

Of the five parts indicated on the title page, this art. is concerned with MEP only.

MEP are services derived directly from the Day Hours of the Sar. and other Latin Breviaries. They are so much alike in structure that we are apt to overlook the very great differences which exist between them. Both

the similarity in structure and the differences in detail are qualities which they inherit from the Latin Services. The Pss., Lessons, Cants., and Second and Third Colls. are always different. Indeed, on Lit. Days, the only parts which are the same in both are the Conf. with its adjuncts, Versicles, *Preces*, Coll. of the Day, and two final Prs., together with the Lord's Pr. (twice).¹ But the structure is always the same, as follows: I (*Introductory*)—(a) Sents., Exh., Conf., Absol., II (*Praise*)—(b) Lord's Pr.; (c) Versicles (forming a short Ps.), Ps. 95 (MP only), Pss.; (d) Two Lessons (OT and NT), each with Cant.; (e) Ap. Creed: III (*Prayer*)—(f) Lesser Lit., Lord's Pr., and *Preces* (6 couplets); (g) Three Colls., three or more Prs. (or the Lit.), Pr. of St. Chrysostom, and "The Grace."

We may here note that the service is varied throughout by several forms of interchange. The Conf., Lord's Pr. and Creed are said by all; the Pss. and Cants. antiphonally; the Lessons are read by a single voice; the *Preces* are said responsorially; the Colls. and Prs. by a single voice, with the people's *Amen*. This interchange secures interest by its variety and helps the people to preserve due attention (see Hooker, EP 5 30).

I. (a) The introductory part of MEP may be compared to the Vestibule of a great Reception Room. That which disqualifies a man for waiting upon God is unforgiven sin: hence his first need is to divest himself of his sins by Confession; thus Ezra (9 6), Daniel (9 4-19), St. Peter (Luke 5 8), Isaiah (6 5-7), Jeremiah (14 20, 21), the Publican in the parable (Luke 18 9-14). The Exh. is a sermon, with eleven

¹ [The Pr. for Parl. and Gent. Th. will also be often reduplicated.]

texts, setting forth this need, and the Absol. admits the penitent to the presence of God. Cosin, in 1619, rightly described this part as a preparation to the Service.

II. (b) The Service proper begins with the Lord's Prayer. As the summary of all that follows, the Lord's Pr. assumes

4. The Praise-Portion. the character of Praise or Prayer or Thanksgiving in accordance with its place. The elementary idea of worship contemplates two who are parties to it—God and the worshippers. *Thy Kingdom come* is said as *Praise* when we think of God and the glorious majesty of His Being and Power; it is said as *Prayer* when we think of our poverty of motive or of the slow advance of Christian consistency. These, then, are the two sides of Worship—*Praise* and *Prayer*. Because God and the worshippers are the two parties to it, everything must fall under one or other of these. It is *Praise* when we are thinking mainly of God; and it is *Prayer* when we are thinking of man and man's needs or defects. The whole of the Lord's Pr. can thus be used as Praise in accordance with the intention of the worshippers; or the whole of it can be used as Prayer. In the former case the Doxology is appended (added in 1662); in the latter the Lesser Lit. is prefixed. Thus, without a rubric, unity of intention is secured.

(c) The portion of Worship which is thus begun with the Lord's Pr. includes Pss., Lessons and Cants., Creed. There is a progress herein; for the acknowledgment of God as revealed to the Psalmist and in the OT passes on to the fuller revelation of the NT, and finds its climax in the Creed where the whole Bible-thought of God is condensed and offered in plain confession of eternal facts. Each of these stages has its own Doxology: for the Pss., *Gloria Patri*; for each Lesson, a *Canticle*; for the Creed, the *Amen*: and the climax is marked by the consensus of all voices in the recitation of the Creed and its *Amen*.

The four Versicles and Responses ("O Lord, open" etc.) form a link between the Lord's Pr. and the Praises which follow. *VENITE* (Ps. 95) is the first Ps. every morning and was formerly said with an INVITATORY, which was an anthem or antiphon, varying with the season. Thence *Venite* is sometimes called the *Invitatory* Psalm. The Communion furnishes an instance of a Ps. used as Pr. (cp. also *Preces*, Lit.). But here the Pss. are used as Praises of God in his works and providence.

(d) The OT Lesson takes up this thought and develops it; lections which speak of Creation, Control or Providence may suitably be followed by the Cant. *Benedicite*; those which display the Promise, or Need, of a Saviour by the Cant. *Te Deum*.

The NT Lesson advances to the fuller revelation of Christ, presenting either some feature of His Coming and Work, His Life on earth, Death, Resurrection, Ascension; or of some

event or truth resulting therefrom. The Cant. *Benedictus* is a fitting conclusion for lections of the former kind, *Jubilate* for those of the latter. Similar provision of appropriate Cants. is made for EP, *Magnificat* corresponding to *Te Deum*, *Cantate Domino* to *Benedicite*, *Nunc Dimittis* to *Benedictus*, and *Deus Misereatur* to *Jubilate*. Thus, the twofold character of the Lessons in either Testament is provided for both at Mattins and at Evensong.

(e) The essential attributes of God in Three Persons are summarised in the Creed. Whatever the OT has set forth concerning the Unity, or concerning Sin and Salvation, and whatever the NT has added about the Son of God and about the Holy Spirit, all is stated in miniature in the Creed. It is therefore a fit crown to the Praise-portion of MEP. The agreement of all voices at this stage and the addition of *Amen* by all are to be noted. It should be noted also that the Apostles' Creed is that which exhibits least consciousness of contention concerning the great verities of the Faith. Just as when Moses, anticipating dispute and opposition, asked (Ex. 3 13) the Name of Him whose messenger and agent he was himself to be, and received the answer "I AM," so here we are contemplating God as HE IS, and praising Him in His essential Being: we are not here replying to the doubts and misgivings of opposition and contention.

"The Lord be with you," "And with thy spirit." This mutual Salutation may be taken as the close of the Praise-portion of the service. Formerly it occurred more frequently, but it has been omitted in all places except where it marks plainly the beginning of a new section, and encourages to new effort of worship. The conventional adoption of it as the *God be wi' ye*, or *Good-bye*, of those who are parting was nearly reached when the revision of the PB was in progress, and it seems to us most probable that it is here placed as an *Adieu*. Nevertheless, it may by some be regarded as the beginning of the Prayer-portion; by others again as a link which partakes of both characters. (See *DOMINUS VOBISCUM*.)

III. (f) The words, *Let us pray*, mark the beginning of the Prayers, and the Lord's Pr.

has its place here as their summary. **5. The Prayer-Portion.** Prefixed to it is the Lesser Lit., which fixes the intention of the Lord's Pr. (viz., supplication). The *Preces* now consist of 6 couplets, anticipating, with brief interjectional petitions, the subject-matter of the 6 Colls. which follow. The Lit. still furnishes two examples of a Coll. anticipated by Verse and Respond. In MEP the Verses and Responds are grouped together, instead of being distributed to the several Collects. The first couplet corresponds generally to the Coll. of the Day; the 2nd, 3rd and 4th to the Prs. for the King, Royal Family, and Clergy and People; the 5th to the Coll. for Peace; the 6th to the Coll. for Grace to live well. (See *VERSICLE*.)

(g) The three Colls.,¹ the first varying with the season or day, the others fixed, which follow the *Preces*, ask for spiritual gifts. There was in 1549 no order to add anything after the Colls. The Salutation and Benediction were omitted; yet it seems likely that prs. were intended to be added. The rubric of 1552, ordering certain optional Prs., uses the phrase "after the Colls.," as if it were a recognised place for insertions: the addition of *Memorials* (see *COMMEMORATION*) in the Day Hours would explain why the need of a rubric about it was overlooked. There are three sets of Prs. now provided for use "after the Collects," or "before the two final prayers": (a) Prs. for the Sovereign, Royal Family, Clergy and People (these were, before 1662, printed before the two final Prs. of the Lit.); (b) "PRAYERS AND THANKSGIVINGS upon several occasions" now printed after the Lit. (two of these were, in 1549, printed after HC); (c) Six Prayers now printed after HC. It is clear that these, although allotted to different pages of the book, must be regarded as one series from which a selection is to be made for MEP. It was, doubtless, intended that the three printed before the Pr. of St. Chrysostom should be always used except when Lit. follows Mattins. The six prayers after HC belong partly to the sphere of COLLECTS, and partly to that of final prayers. Those after the Lit., like the Prs. for the Sovereign, etc., are intercessory. The Minister has therefore the duty of determining the *order* of the Prs. which he selects. But the LITANY is the fullest form for use as the continuation of Mattins. [See also STATE PRAYERS.]

We must now consider the History of the PB services of Mattins and Evensong. They are compilations from, and abbreviations and

6. Origin of Hours of Prayer.

simplifications of, the seven (or eight) HOURS OF PRAYER observed in English monasteries before the Reformation. These, in turn, were developments of prayer-customs which date back to NT times, being part of the Christian inheritance from the Temple and the Synagogue. In Acts 6:7 we read that a great company of the Priests were obedient to the faith: naturally they would bring into Christian use such customs of Temple or Synagogue worship as lent themselves to the faith and worship of the Church. Already Peter and John (Acts 3:1) are reported as going to the Temple at the 9th hour because it was the "hour of prayer." At that same hour (Acts 10:3) Cornelius received the answer to his prayers whereby he was instructed to

send for St. Peter. St. Peter's preparation for this summons took place when on the next day (Acts 10:9) he "went up upon the housetop to pray about the 6th hour." The first gift of the Holy Spirit on the day of Pentecost was when "they were all together in one place" at "the 3rd hour of the day" (Acts 2:1, 15). These Hours of Prayer—the 3rd, 6th, and 9th—were apparently observed by Peter and John and Cornelius and the rest in some continued relation to the Temple worship. This agrees with Ps. 55:18, "In the evening and morning and at noon-day will I pray" (PBV), and explains Dan. 6:10. Thus the division of the day of twelve hours into four parts came to be associated with the 3rd, 6th, 9th, and 12th hours, reckoning from sunrise to sunset, and hence arose a system of day services, appropriated not to the end of each interval, but to such place in the space of three hours as suited the different communities.

Something of the same kind appears to have been the history of night services during the twelve hours between sunset and sunrise. St. Jerome (*Ep.* 22) writes of five day-services (terce, sext, none, twilight, and vespers) and adds "twice or thrice in the nights." Mark 13:35 (cp. Luke 12:38) names four divisions of the night, but we have not found any connection between these night watches and stated times of prayer. Paul and Silas in prison at Philippi were praying and singing hymns unto God (Acts 16:25) about midnight when the earthquake released them. The unusual circumstances, and the probable disorder of such a prison, forbid us to infer from this that there was at that date a custom of holding a midnight service. It is more likely that disturbance made by the other prisoners had given occasion to the two Christians to occupy themselves in prayer and praise. Such occurrences were, doubtless, frequent; and they must have contributed to the formation of the habit mentioned by St. Jerome: his language implying, in its turn, that there were no fixed hours and no settled services during the night. And, although stricter rules were attempted, the night services tended to become introductory to Mattins.

Naturally enough, in religious communities these Hours of Prayer were adopted and developed. We cannot here enter into the history of that development. It must suffice to give a brief description of the Sarum Hours¹ as they existed in England bef. the Reformation.

7. The Sarum Hours.

The Hours were eight (or seven) in number: (1) *Nocturns*, (2) *Lauds*—the two being sometimes reckoned as only one Hour, *Mattins*—(3) *Prime*, (4) *Terce*, (5) *Sext*, (6) *None*, (7) *Vespers*, (8) *Compline*.

Each *Hour* began with the Lord's Pr.: "*Ante initium Horarum dicitur semper Oratio Dominica.*" The Pss. were the foundation upon which the whole system was built: Lessons, or a short passage from the Bible (*Capitulum*), followed the Pss. in each of the Hours: and the Lord's Pr. with other Prs. formed the conclusion. The Nocturns and Vespers of every week shared between them the whole Book of Pss., excepting about 24 which occupied special positions in the other Hours (see *PSALTER, LITURGICAL USE OF*). By uniting two Pss. under one *Gloria*, 90 out of the first 108 psalms were arranged under 45 portions, 9 such portions being allotted to Sunday, on which day there were 9 Lectons, and the rest to the week-days. Thus Nocturns consisted

¹ The Bp. is and was the fountain of authority for the liturgical use of a diocese: and, for many years before the joint revision of 1549, the Bps. of other Eng. dioceses had inclined to the imitation and adoption of the customs and usages of Salisbury (*Sarum*—see *Usr*).

¹ The invariable Colls. (2nd and 3rd) at MEP are taken from early sources, three from the *Galatian* Sacramentary, the fourth (3rd Coll. MP) from the *Gregorian*; all, of course, are found in the *Sarum*. We append the original Latin. (1) *Deus, auctor pacis et amator, quem nosse vivere, cui servire regnare est, protege ab omnibus impugnationibus supplices tuos: ut qui defensione tua fidimus, nullius hostilitatis arma timeamus.* Per. (2) *Domine sancte, Pater omnipotens, aeternae Deus, qui nos ad principium huius diei pervenire fecisti: tua nos hodie salva virtute; et concede ut in hac die ad nullum declinemus peccatum, nec ullum incurramus periculum, sed semper ad tuam iustitiam faciendam omnis nostra actio tuo moderamine dirigatur.* Per. (3) *Deus, a quo sancta desideria et recta consilia et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem; ut et corda mandatis tuis dedita et, hostium sublati formidine, tempora sint tua protectione tranquilla.* Per. (4) *Illumina, quaesumus Domine, tenebras nostras, et totius noctis insidias repelle propitius.* Per.

of Pss. and Lessons concluding with *Te Deum*, and were preliminary to Lauds. Lauds began with selected Pss., after which was a *Capitulum*, a Metrical Hymn and *Benedictus*, ending with the Lesser Lit., Lord's Pr., and other prayers. At Prime, Terce, Sext, and None, the Metrical Hymn preceded the Pss., and *Quicumque vult* followed them at Prime, which had also Lesser Lit., Lord's Pr., Versicles (with Conf.), and Prayers. Vespers were similar to Lauds in most respects, but the Pss. were "in course," 5 each day (109-150); the Cant. was *Magnificat*. Compline had similar arrangements, its Canticle being *Nunc Dimittis*. Thus the Psalter provided two courses (1-108, 109-150) for Nocturns and Vespers, and those omitted "in course" were allotted to the other Hours.

It will appear from this brief description that the Services of Matins and Evensong, which

2. Morning Hours Simplified.

are now in the PB, are the free rendering of those Latin Services into English words, and into a more manageable system. The Pref. of the PB still mentions several important particulars of the break-down of the Daily Hours. The weekly reading of the Pss. and the yearly reading of the Bible had failed through the frequent interruptions due to Festivals. The Antiphons and Verses with Responsds, beautifully chosen and most devotional in the mind and mouth of the well-instructed, were too intricate for others. The Latin language added a very serious hindrance to worship: it had always been thought necessary to use the vernacular for parts of the Marriage Service, and now it was recognised that the same necessity applied in various degrees to *all* the services. But a still greater evil existed: the Hours had been designed for use every day. In order to relieve the pressure of so great a task, two or more of them had, by custom or carelessness, been said together. In many places the duty of saying them was neglected by the clergy, or performed with slackness and irregularity. Cardinal Quignon (see QUIGNON'S BREVIARY) had under the direction of the Pope published two attempts to revise the Brev. in 1535 and 1536: a comparison of his reforms with those effected in Eng. in 1549 is of the greatest interest. These Eng. changes must now be indicated.

The Pref. of 1549 declared the aims of the revision to be:—(1) regular use of the Daily Services in Ch., (2) intelligent response of the congregation, (3) continuity of Pss. and Lessons. The methods adopted to carry out these aims were:—(1) *simplification* (including translation into English, abolition of interruptions, diminution of number of rules), (2) *completeness* (the whole Psalter and virtually the whole Bible to be read in Ch.), (3) *uniformity* in all the dioceses. [Cp. RITUAL, § 18.]

In order to secure the regular use of the Daily Services, they were combined into two—Morning Prayer (or Mattins) and Evening Prayer (or Evensong). Nocturns and Lauds were already so closely related that we often doubt whether to speak of them as two services or as one: their joint name is Mattins.

Prime also, following Lauds so closely in time, had become all but united to it. The union of these three services was thus suggested by previous practice. A similar course was similarly recommended with regard to Vespers and Compline. The revisers of 1549, therefore, adopted these combinations, and omitted the three Hours (Terce, Sext and None) which consisted mainly of the daily recitation of the 119th Psalm.

The combination of Nocturns, Lauds and Prime had already brought together into one service, on Sundays and Festivals, the Ps. *Venite* at the beginning, *Jubilate* and *Benedicite* amongst the Pss., *Te Deum* after the Lessons, and *Benedictus* after the *Capitulum*. In re-arranging the Pss. and Lessons these older provisions were kept in mind, *Te Deum* taking its place after the First Lesson, *Benedictus* after the Second; *Benedicite* was made alternative to the former, and (in 1552) *Jubilate* alternative to the latter. In like manner the combination of Vespers and Compline brought together *Magnificat* and *Nunc Dimittis*, now allotted severally to the First and Second Lessons; another of the daily Pss. at Lauds—*Deus misereatur*—was (in 1552) made alternative to *Nunc Dimittis*; and *Cantate Domino*, which had formerly been only sung in course on Saturdays, was (in 1552) given a special place as alternative to *Magnificat*.

The adjustment of the Lessons to these re-arrangements was performed by a return to the

3. Lessons and Psalms Re-arranged.

old system which had become disorganised through the multiplication of Festivals. In order, however, to relieve the length of the Morning Lessons (Nocturns), the continuous reading of the Bible was divided between the Morning Service and the Evening, where it took the places of the *Capitula* of Vespers and Compline. There was ancient precedent for the arrangement that an OT Lesson should be followed by one from the NT. Further, the provision for Festivals, although it had been responsible for the disturbance of the continuous reading of the Bible, was retained by the simple expedient of spaces in the Calendar for Special Lessons. Of course, Sundays and such Festivals as have not fixed dates remained to interrupt the course: but the proportion of interruptions became a small fraction; the course was restored to its place as the rule, to which the special Lessons were the exception.

The break-down of the Hours has been attributed as much to the length of time which they occupied in the lives of those who were busy and earnest as to the indifference of others. It was important to make a substantial reduction of the number of Pss. said at Nocturns, particularly now that Lauds and Prime were added to it. The old plan had failed to secure the weekly recitation of the Psalter. It was therefore re-arranged on a simpler scheme in a monthly course with only four interruptions, *vis.*, Christmas Day, Easter Day, Ascension Day,

Whitsun Day (to which Ash Wed. and Good Fr. were added in 1662).

The effect of the re-arrangements was that the ancient structure of each service was retained, together with the original design of saying the Psalter and reading the Bible in course. Adaptation to the Christian seasons had formerly been attained by varying Antiphons, *Capitula*, etc. These were not included in the revised services, because of the interruption and complication which they caused.

It will now be evident that the MEP of 1549 are lineally descended from the Day Hours.

The general plan—Lord's Pr.,
10. General *Venite*, Pss., Lessons with Cants.,
Results.

Prs.—is that of the Day Hours; the recitation of the whole Psalter and the reading of the whole Bible were planned, not to supplant, but to fulfil the original intention; the Cants. were allotted nearly to their old positions, and when, in 1552, alternative Pss. were, in three instances, provided, all but one of them were chosen from those to which special places had been allotted in the Hours. Similar regard for ancient use also governed the order of the Prs. after the Lessons and Canticles. The general structure—Lesser Lit., Lord's Pr., *Preces*, Coll., Memorials—was retained. In 1549 even the Creed was left in its old place after the Lesser Lit.: but the *Preces* were reduced in number, and the Conf. and Absol.

omitted. In 1552 this omission was remedied by placing them as an introduction to the whole Service, and at the same time the Creed was placed bef. the Lesser Lit. The Colls. were increased by the inclusion, as Second Colls., of those for Peace; but no provision was made, in 1549 or 1552, for the concluding Prayers after the Colls., for Memorials, or for any other manner of concluding the Services. It was probably left to the guidance of ancient custom, or reserved (like the Calendar) for some future revision.

It is instructive to compare one of the old Brevs. with a PB in which the rubrics are printed red, in order to realise the diminution of the rubrics. By means of (1) general rules prefixed or appended to the whole book or to particular services, and (2) the omission of variable Antiphons and some of the alternative provisions, the redness of the pages was reduced materially. (3) Another alteration conducing to simplicity was the reduction of the number of Holy-days. Indeed, the question of what are called BLACK-LETTER DAYS was postponed in 1549 and not really dealt with until 1604.

The following Table will show how the various Hours were combined to form MEP. It will be noted that the amalgamation was carried out, so to speak, laterally; by the union of Pss. with Pss., Lesson and Cant. with *Capitulum* and Cant., Prs. with Prayers.

11.
Comparative
Table.

I. MORNING.

NOCTURNS.	LAUDS.	PRIME.	MATTINS (1549).	MP (1662).
1. Lord's Pr.	1. Lord's Pr.	1. Lord's Pr.	1. Lord's Pr.	15. Conf., Absol., etc.
2. Versicles and Gloria.	2. Versicles and Gloria.	2. Versicles and Gloria.	2. Versicles and Gloria.	1. Lord's Pr.
3. <i>Venite</i> .			3. <i>Venite</i> .	2. Versicles and Gloria.
4. Pss. } in course (three sets).	6. Pss. (special).	6. Pss. (special).	4. Pss. (in course).	3. <i>Venite</i> .
5. Lessons }			5. 1st Lesson (OT).	4. Pss. (in course).
7. <i>Te Deum</i> .	8. <i>Benedicite</i> .	11. <i>Quicumque vult</i> .	7. <i>Te Deum</i> , or }	5. 1st Lesson (OT).
	6. Pss. (special).	9. Capitulum.	8. <i>Benedicite</i> . }	7. <i>Te Deum</i> , or }
	9. Capitulum.		5. 2nd Lesson (NT).	8. <i>Benedicite</i> . }
	10. <i>Benedictus</i> .		10. <i>Benedictus</i> — with (11) <i>Quicumque vult</i> (on 6 great Festivals).	5. 2nd Lesson (NT).
		12. Lesser Lit.	12. Lesser Lit.	10. <i>Benedictus</i> , or }
		13. Lord's Pr.	14. Apostles' Creed.	6. <i>Jubilate</i> .
		14. Apostles' Creed.	13. Lord's Pr.	14. Apostles' Creed; or (11) <i>Quicumque vult</i> (on 13 Festivals).
		15. <i>Preces</i> (with Conf. and Absol.).	15. <i>Preces</i> (without Conf. or Absol.).	12. Lesser Lit.
	16. Coll. (of the day).		16. 1st Coll. (of the day).	13. Lord's Pr.
	17. Memorials.		17. 2nd Coll. (for Peace—from Memorials at Lauds).	15. <i>Preces</i> , as in 1549.
		18. Coll. (of Prime).	18. 3rd Coll. (for Grace—from Prime).	16. 1st Coll. } as
19. Concluding Versicles.		19. Concluding Versicles.		17. 2nd Coll. } in
				18. 3rd Coll. } 1549.
				17. Concluding Prayers.
				20. "The grace."

II. EVENING.

VESPERS.	COMPLINE.	EVENSONG (1549).	EP (1662).
1. Lord's Pr.	1. Lord's Pr.	1. Lord's Pr.	12. Conf., Absol., etc.
2. Versicles and Gloria.	2. Versicles and Gloria.	2. Versicles and Gloria.	1. Lord's Pr.
3. Pss (in course).	4. Pss. (special).	3. Pss. (in course).	2. Versicles and Gloria.
5. Capitulum.	5. Capitulum.	5. 1st Lesson (OT).	3. Pss. (in course).
6. Hymn.	6. Hymn.		5. 1st Lesson (OT).
7. Magnificat.		7. Magnificat.	7. Magnificat, or } 4. Cantate. }
	8. Nunc Dimittis.	5. 2nd Lesson (NT).	5. 2nd Lesson (NT).
		8. Nunc Dimittis.	8. Nunc Dimittis, or } 4. Deus misereatur. }
	9. Lesser Lit.	9. Lesser Lit.	11. Apostles' Creed.
	10. Lord's Pr.	11. Apostles' Creed.	9. Lesser Lit.
	11. Apostles' Creed.	10. Lord's Pr.	10. Lord's Pr.
	12. Preces (with Conf. and Absol.).	12 Preces (without Conf. or Absol.).	12. Preces (as in 1549).
13. Coll. (of the day).		13. 1st Coll. (of the day).	13. 1st Coll. } as
14. Memorials.		14. 2nd Coll. (for Peace —from Memorials at Vespers).	4. 2nd Coll. } in
		15. 3rd Coll. (for Aid—from Compline).	15. 3rd Coll. } 1549.
16. Concluding Versicles.	15. Coll. (of Compline).		14. Concluding Prayers.
			17. "The grace."
	16. Concluding Versicles.		

MEP were styled *Mattins* and *Evensong* in the revision of 1549; and those names are retained in the

Tables of Proper Lessons and Proper Psalms. They formed a single chapter until 1662, when they were printed separately with a common heading—

"The Order for MEP daily to be said and used throughout the year." The present plan of printing out in full the Order for EP was adopted in 1662. Previously, Evensong was ordered by rubrics which referred back to Mattins, except where the difference was complete (Cants. and Colls.). That plan still survives in the rubric of MP directing *Gloria Patri* to be said after all Pss. and Cants. of MEP (except *Te Deum*).

In 1552 a Conf. and Absol. (which had been omitted from the *Preces* in 1549) were prefixed to MEP, but the rubric "Then shall the Minister begin the Lord's Prayer" continued to mark the beginning of the Praise-service. In 1662, when the rubric was altered to its present form, a printers' direction was written in the margin of Cosin's book: "Place here a fleuron," "Set here a fayre compartment before this Title." The "fayre compartment" was at first placed and printed after the Absolution, and there is no authority for its omission.

In separating MEP (1662) the rubrics for Evensong, which had formerly referred back to Mattins, were now printed as at Mattins. Thus the first rubric for Mattins, "At the beginning both of MP, and likewise of EP, the Minister shall read, etc.," was now divided and made a first rubric for each Service. The rubric before the Evening Colls., "Then shall follow the Creed with other prayers as is before appointed at MP after *Benedictus*, etc.," was dropped, and the printer was directed to print the whole text: "as at MP all to be inserted here word for word to ye end of ye suffrages—thy holy spirit from us."

It may be observed that a slight difference in the phrase—"shall never alter" (MP), "without alteration" (EP)—was retained, evidently without any difference of meaning. The words "all kneeling" were at this time added to the rubric of MP, but this addition was not made in correcting for EP; it is, of course, an accidental omission.

"In Quires and places where they sing here followeth

the Anthem." This rubric was added after the Colls. in 1662. At the same time the five concluding prayers were brought to this place from the latter part of the Lit.; and the rubric referring to the use of the Lit. was inserted. We must regard all these as provisions for prs. after the Colls. The ANTHEM was, however, captured by the musicians and used for praise and prayer alike; it should here be a pr. (cp. the ancient Anthems).

The Creed, Lord's Pr., and Cants. appear to have been so well known in Latin that in 1549 the rubrics contained the direction that they were to be said "in English"—a phrase still found in our present PBs in three cases (*Te Deum*, *Magn.*, *Nunc Dim.*). A curious doubt appears to have arisen in the 17th cent. as to whether the Absol. were to be said by the Priest, standing or kneeling. Hence it was made quite clear in 1662, by a fresh rubric, that the Priest was to stand while pronouncing it.

The Scottish PB of 1637 and the Irish PB follow pretty closely, so far as MEP are concerned, the PBs of 1552 and 1662 respectively. The chief variations are the following.

12. Scottish and Irish PBs.

I. In the Scottish PB:—(a) the Absol. is partially rewritten; (b) the Lord's Pr. has the Doxology always appended; (c) "The Lord's name be praised" is added (so in 1662); (d) the Pss. are taken from the AV; (e) Ps. 23 is substituted for *Benedicite*; (f) the Lit. (or its five final Prs.) is added at MP aft. the 3rd Coll. (so in 1662). II. In the Irish PB:—(a) Ps. 148 may be used instead of *Te Deum* or *Benedicite*; (b) the rubric ordering the recitation of *Quicumque vult* on certain days is left out; (c) at MP, the Lesser Lit. and Lord's Pr. following may be omitted when the Lit. is said; (d) at EP, the 2nd of the 6 Colls. at end of HC may be used instead of "Lighten our darkness"; (e) among the concluding Prs. is one "for the Chief Governour or Governours of Ireland."

The Order for MEP, as contained in the Amer. PB of 1789, had many striking differences from that of the Eng. PB, among these being the omission of *Magnificat* and *Nunc Dimittis* at EP. The revision of 1892, however, reverted to the Eng. use in this and some other respects, and the most important variations are

now the following:—(a) a considerable number of additional opening SENTENCES; (b) at EP, permission to omit the Exh. and substitute "Let us humbly confess our sins unto Almighty God"; (c) the use, as an alternative, of the Absol. from HC; (d) omission of "O God, make speed to save us," "O Lord, make haste to help us"; (e) omission of the last four verses of the *Venite* and, in their place, insertion of Ps. 96 9, 13; (f) permission to omit the *Gloria Patri* aft. each Ps., provided it is always said at the end of the Pss., and to substitute for it, at EP, the *Gloria in excelsis*; (g) at EP, Ps. 92 1-4 and Ps. 103 1-4, 20-22, allowed to be used as alternative Cants.; (h) permission to say the Nicene instead of the Apostles' Creed, and omission of *Quicumque vult*; (i) omission of the Lesser Lit. and 2nd Lord's Pr.; (k) at MP, omission of the *Preces*, except the first and last couplets, and, when HC follows, of the Coll. for the day; (l) necessary omission of all mention of the King and Royal Family; (m) addition, after 3rd Coll., of "A Pr. for the President of the United States and all in Civil Authority"; (n) the "Pr. for all Conditions of Men" and the "General Thanksgiving" placed bef. the Pr. of St. Chrysostom.

(On Irish and Amer. Services see further, RITUAL: for variations allowed by the Act of Uniformity Amendment Act, 1872, see SHORTENED SERVICES ACT: and, for further information on the whole subject, consult Blunt, *Annotated PB*; Procter and Frere, *New History of the BCP*; and other *Commentaries* on the PB).—D.E. PERCIVAL JACKSON.

COMMUNICANT.—(i) A person who at a particular celebration receives the Sacrament; (ii) one who is living in sacramental communion with God through Christ. The PB orders that every parishioner "shall communicate at the least three times in the year, of which Easter to be one." A roll would therefore naturally be made up from those who communicate at Easter, *i.e.*, on Easter Sunday or during the week following.

The compiling of such a roll is of importance if the body of Cs. is regarded as constituting the Congregation which elects a Church Council. All who intend to approach the altar should be asked to send in their names on a form provided for the purpose. Those temporarily absent should be asked to say where they intend to communicate, and those living outside the parish should get the form countersigned by the vicar of the parish in which they live. The intention to communicate should be accepted, and no attempt should be made to see if the intention is fulfilled; the responsibility of a false statement must rest with the person who makes it. The communicants' roll should be made up from these notices, and failure to send one in for two consecutive years should remove a name automatically. There is little danger of people communicating for the sake of "qualifying" for a vote or office, if it is recognised that to be on the list involves obligations and not privileges. "Communicants' teas" or social gatherings should be carefully avoided, unless it is made quite clear that they are self-supporting, and that no material advantage is gained by being a C. The counting of numbers of Cs. and publishing statistics is, to say the least, a questionable practice.—A2.

CLEMENT F. ROGERS.

COMMUNION, HOLY.

Sections—

- I. 1. THE PRIMITIVE SERVICE OF HC.
2. THE ANCIENT LITURGIES.
3. EASTERN LITURGIES CLASSIFIED.
4. WESTERN LITURGIES.
5. THE HISPANO-GALLICAN RITE.
6. THE ROMAN RITE.
7. THE ANCIENT ENGLISH RITE.
- II. 8. VARIATIONS BETWEEN OFFICES OF 1549 AND 1662.
9. REASONS FOR THESE VARIATIONS.
- III. 10. THE PRAYER OF CONSECRATION.
11. ITS INTRODUCTORY PART.
12. THE INVOCATION.
13. THE RECITAL OF THE INSTITUTION.
14. THE FRACTION.
- IV. 15. BIBLIOGRAPHY.

I. HC, which is the most distinctively Christian service, has been celebrated from the earliest times with the greatest reverence, devotion and care. No complete form of service earlier than the second half of the 4th cent. has come down to us, and there is considerable doubt as to whether the Liturgy was committed to writing before that time. But there are many references to it and some descriptions of it with a few quotations of Euch. formulæ in certain Ante-Nicene documents, such as the *Didache* and the *Canons of Hippolytus* and in the pages of some Ante-Nicene writers such as Justin Martyr, St. Cyprian and others. We cannot here quote the various passages referred to,¹ but the general result of their consideration is to establish the conclusion that the ancient Liturgies, as they are called, and as we possess them, though no doubt enlarged and elaborated from time to time, fairly represent the form of Euch. service in use in the Christian Church from the earliest times.

Before considering our own Anglican Liturgy, or Service of HC, something must be said about these ancient Liturgies. There is great wealth of material, and only a summary description of them will be possible.

There are now considered to be six main families of Liturgy, four of them being of Eastern and two of Western origin and use. They are labelled by the names of the Apostles or Saints with whom the Liturgies have been traditionally connected, or by the names of the countries or cities in which they have been or are still in use.

Group 1. The Syrian rite, associated with the name of *St. James*. This group includes the Clementine Liturgy (so called from being contained in the 8th book of the *Apostolic Constitutions*, which claim in their title, though erroneously, to have been compiled by St. Clement, the third Bishop of Rome after SS. Peter and Paul); the Greek Liturgy of St. James; and the Syriac Liturgy of

¹ They will be found put together in chapter 3 of the *Liturgy and Ritual of the Ante-Nicene Church*, SPCK., 1897.

St. James. No less than sixty-four more Liturgies of this group have existed, the titles of most of which are given by F. E. Brightman (*Eastern Liturgies*, pp. lviii-lxii); and Latin translations of them may be read in Renaudot's *Liturgiarum Orientalium Collectio*, Frankfurt, 1847.

Group ii. The *Egyptian* rite, associated with the name of *St. Mark*. This group includes the Greek Liturgies of *St. Mark*, *St. Basil*, and *St. Gregory*, and the Coptic Liturgies of *St. Basil*, *St. Gregory*, *St. Cyril* or *St. Mark*, the Liturgy of the *Ethiopic Church Ordinances*, and the Liturgy of the Abyssinian Jacobites known as the Liturgy of the Apostles, together with a few less-known Liturgies.

Group iii. The *Persian* rite, associated with the names of *SS. Adaeus* (i.e., *Thaddaeus*) and *Maris*. One Liturgy bears their joint names, the two other extant Liturgies of this group are those of *Theodore of Mopsuestia* and *Nestorius*. The Liturgy of the Christians of *St. Thomas*, on the Malabar coast of India, originated in this group, but it was largely assimilated to the Roman rite by Portuguese Jesuits at the Synod of Diamper in 1599.

Group iv. The *Byzantine* rite, associated chiefly with the names of *St. Basil* and *St. Chrysostom*. The Greek Liturgies of *St. Chrysostom*, *St. Basil*, and *St. Gregory Dialogus* or *The Presanctified*, are the existing representatives of this rite. The Greek Liturgy of *St. Peter* is merely the Roman Canon of the Mass inserted in a Byzantine framework, and seems to have been in use at one time by some Greek communities in Italy. The Armenian Liturgy also belongs to this group, the form of it now in use being connected with the name of *St. Athanasius*.

We now pass on to the two Western groups of Liturgies, which, if we except a few borrowed

4. Western Liturgies. Greek words and sentences, are found universally and only in Latin, so far as the liturgical text is concerned, though the vernacular of various Western countries occasionally occurs in rubrics.

Group v. The *Hispano-Gallican* rite, associated with the name of *St. John the Divine*. This group, which once prevailed widely in Western Europe, has been almost universally superseded by the Liturgy of the Church of Rome. Where it survives it has been more or less assimilated to the Roman pattern. It prevailed once throughout Northern Italy, France, Spain, Great Britain, and Ireland. There are various theories as to its origin, and the point is still undecided. It has been supposed to be an importation at a very early date from Asia Minor, and because Ephesus was the residence there of *St. John*, it has been termed *Ephesine*. But there is no proof forthcoming of such an origin, and the term *Ephesine* and the theory which it connotes are being abandoned. Another theory is that it represents a survival of the original Roman liturgy, before the present Roman Canon of the Mass took shape. Another theory is that it is an importation into Western Christendom from the East through a Milanese channel. This is the latest theory, and has the support of *Duchesne* (*Christian Worship*, SPCK., London, 1904, 2nd ed., p. 94).

Among the proofs or traces of Eastern influence or affinity are the following. (a) Various proclamations made by the deacon, including that of *silentium facite* before the Epistle. (b) The presence of a third lesson preceding the Epistle, taken from the OT. (c) The occasional presence of *preces*, or a series of short intercessions, resembling the Greek *Ektene* or Deacon's Litany. (d) The position of the Kiss or Peace at an early point in the service, before the

Canon, instead of in the Roman position after the Pr. of Consecration. (e) The exclamation "*sancta sanctus*," or "Holy things to holy people," occurring in the Mozarabic rite, and being the counterpart of the Eastern exclamation, "*Tà ἁγία τοῖς ἁγίοις*."

(f) Frequent instances of the *Epiklesis*, or Invocation of the Holy Ghost, in its regular Eastern position, after the words of Institution. The following is only one out of many examples. It is taken from a 5th cent. Gallican Missal: "We beseech thee that thou wouldest bless with thy blessing this sacrifice, and pour upon it the dew of the Holy Spirit, that it may be a pure, true and perfect (*legitima*) eucharist to all who receive it through," etc. (*Missale Richenovense*, No. v, ed. of J. M. Neale and G. H. Forbes, p. 15). On the other hand, the great variability of its parts and the immense number of its Proper Prefaces ally it to the Western Families of Liturgy.

The chief Liturgies belonging to this group are the following:

(1) The *Mozarabic* Liturgy. This was the national Liturgy of the Spanish Church till the close of the 11th cent., when the Roman Liturgy was forcibly substituted for it. It however lingered on, till in the 16th cent. Cardinal Ximenes, anxious to prevent its becoming quite obsolete, had its books restored and printed, and founded a college of priests at Toledo to perpetuate its use. It survives now only in several churches in Toledo, and in one chapel at Salamanca, and even there not without some Roman modifications of its original text and ritual.

(2) The *Old Gallican* Liturgy. This was the national Liturgy of the Church of Gaul, or France, till the commencement of the 9th cent., when it was suppressed by order of Charlemagne, who directed the Roman rite to be everywhere substituted in its place. It then practically disappeared from sight until three ancient Gallican Sacramentaries were discovered and published by Thomasius in 1680 under the titles of *Missale Gothicum*, *Vetus Missale Gallicanum* and *Missale Francorum*; and a fourth was published by Mabillon in 1687 under the title of *Sacramentarium Gallicanum*. Fragmentary discoveries have been made since then. More discovered fragments of eleven old Gallican Masses, and published them at Carlsruhe in 1850. They were published again by J. M. Neale and G. H. Forbes under the title of *Missale Richenovense* (Burntisland, 1855). Other fragments from *St. Gall* have been published by Bunsen (*Analecta Ante-Nicaena* 3 263-6), and by Mal from the Ambrosian Library at Milan (*Scriptt. Vet. Vat. Col.* iii. 2 247). A single page discovered in Gonville and Caius College, Cambridge, was published in *Zeitschrift für Kath. Theologie* 6 370. These documents, illustrated by early Gallican canons, and by allusions in the writings of *St. Gregory of Tours* and other early Gallican writers, notably in two letters of *St. Germain of Paris*, enable us to reconstruct the greater part of this ancient Liturgy.

(3) The *Ambrosian* Liturgy. This Liturgy has for a long time past become so assimilated to the Roman rite that by many liturgiologists it is placed in group vi; but if we consider the important variations from the Roman rite which still exist, and the yet more important variations which confront us in the older printed and MS. copies of the Ambrosian Missal, we shall detect in it an original member of group v. Charlemagne adopted the same policy towards the Milanese as towards the Gallican Church. He carried off all the Ambrosian church books which he could obtain, with the view of substituting Roman books in their place; but he was foiled, partly through the attachment of the Lombards to their own rites, partly through the intercession of a

Gallican bishop named Eugenius (Mabillon, *Mss. Ital.* i. 2 106). The tradition preserved in the older Proper Preface for St. Barnabas' Day, attributing the composition of this liturgy to that saint, cannot be proved, and is not likely to be true.

(4) The *Celtic* Liturgy. Only fragments remain of the liturgy of the ancient Celtic Church of Great Britain and Ireland,¹ but they are sufficient to prove that it was of the Hispano-Gallican type, and that it should be placed in this group v.

Group vi. The *Roman* Rite, associated with the name of *St. Peter*. There is only one Liturgy to be

6. The Roman Rite. enumerated under this group, viz., the Liturgy of the Church of Rome. This, though originally local in character and use, has come to be nearly co-extensive with the Roman Church, sometimes superseding earlier national Liturgies, as in Gaul and Spain, sometimes incorporating more or less of the ancient ritual of local churches into itself, and producing from such incorporation a sub-class of distinct Uses, as in England, France, and elsewhere. These subordinate Uses, so far as they are connected with dioceses rather than with monastic Orders, have for the most part become, or are rapidly becoming, extinct, the genius and policy of Rome being in favour, as far as possible, of uniformity.

The date, origin, and early history of the Roman Liturgy are obscure. The first Christians at Rome were a Greek-speaking community, and their Liturgy must have been Greek, and is possibly represented in the Clementine Liturgy, although that Liturgy has no claim to the title of Clementine, and no discovered connection with St. Clement, the early bishop of Rome. But the date when Greek ceased to be the vernacular of Roman Christians, when and by whom the present Latin Liturgy was composed, and whether it is an original composition, or, as its structure seems to imply, a survival of some earlier form of Liturgy—these are questions which are waiting for solution, and to which no certain answer can at present be given.

The Liturgy in use in the Church of England from its foundation in 597 by St. Augustine was the Roman Liturgy, modified in unessential points, especially after the Norman Conquest, by the introduction of Gallican features and peculiarities, which, grafted on to a Roman groundwork, constitute a Missal of the Sarum, or of some other less widely spread local Use, such as York, Hereford, etc.

The great difference in order and in language between the Sarum Missal and First Reformed PB of 1549 has been shown by the use of parallel columns in the art. CANON OF THE LITURGY.

II. The PB of 1662, that is to say, our present PB, which, subject to certain revisions and alterations, dates from 1552, exhibits the following important variations in the Office of HC from the PB of 1549. There are in addition a great many textual variations, some of little, some of great importance, of which no account can be given here,² but the important variations, chiefly structural, are the following:

¹ They have been collected and printed in the *Liturgy and Ritual of the Celtic Church*, Clar. Press, Oxford, 1881.

² [See full variorum test of these rubrics under RITUAL § 36-38.]

(1) Abolition of the INTROIT.

(2) Expansion and farsing of the ninefold *Kyrie eleison* with the ten COMMANDMENTS, a tenth KYRIE being added for the purpose.

(3) Removal of GLORIA IN EXCELSIS from its original position early in the service to a late post-communion position.

(4) Placing the Prayer for the CHURCH MILITANT next after the OFFERTORY, instead of next after the SANCTUS and immediately preceding and leading up to the Words of Institution.

(5) Placing the short Invitation, CONFESSION, ABSOLUTION and COMFORTABLE WORDS after the Pr. for the Ch. Militant instead of after the Pr. of Consecration.

(6) Placing the SURSUM CORDA and PREFACE after the Comfortable Words instead of next after the Offertory.

(7) Omission of the BENEDICTUS QUI VENIT after the SANCTUS.

(8) Placing the Prayer of HUMBLE ACCESS before the Pr. of Consecration, instead of after it and just before the act of Communion.

(9) Alteration, by enlargement, of the WORDS OF ADMINISTRATION, combining the formulæ of 1549 and 1552.

(10) Omission of the AGNUS DEI.

(11) Omission of the 22 Post-Communions.

(12) Position of the LORD'S PRAYER after the Communion of the people, instead of at the end of the Canon, before the Communion.

(13) The Pr. of Oblation removed from its position at the close of the Pr. of Consecration, and transferred to the POST-COMMUNION, where it is made an alternative to a Pr. of Thanksgiving.

(14) Omission of rubric ordering all things to be said at the altar until after the Offertory, though there be none to communicate with the priest, on Wednesdays and Fridays.

(15) Omission of rubric ordering the use of round UNLEAVENED BREAD without all manner of print.

(16) Omission of rubric directing the priest to place the Sacrament of Christ's Body in the mouths of the people, instead of in their hands.

(N.B.—The rubric ordering RESERVATION for the sick, also omitted, is not found here, but in the service for the Communion of the Sick.)

The liturgical differences between the First PB of Edward VI in 1549 and the Sarum Missal

which it superseded were great and important (see CANON OF THE LITURGY), and the further differences between the PB of 1549 and that of 1662 were likewise, as will be seen by the above list, great and important. It looks as if there was a desire to introduce changes for changes' sake, and to make the new service as unlike the old as possible. Nevertheless, the changes were made by men who were steeped in the ancient service books, and who understood what they were doing. And we believe that all the above changes, with one exception, may be justified by the desire for abbreviation or simplification, or by some kind of liturgical

precedent, or by their own inherent beauty. Let us take these changes *seriatim*.

(1) This promotes simplification, and is no loss, because, without being printed under each Sunday and Festival, Introits can always be supplied from the Psalter or Hymn-book.

(2) This may be explained and defended in two ways.

(a) The Commandments may be regarded as the invariable OT section of the English rite taken from the 20th chapter of Exodus. In the ancient Gallican and Mozarabic Liturgies, as in the Ambrosian Liturgy to-day, a lesson from the OT always preceded the Epistle and Gospel. (b) Again in the Sarum Missal, on the greater festivals, the ninefold *Kyrie eleison* was farsed, that is to say, sentences were interspersed, not taken directly from Holy Scripture, but referring to events recorded in Holy Scripture, or bearing on special events commemorated on different days; and, in three out of the nine sets of farsed *Kyries*, a tenth and concluding sentence was added. It seems very probable that this feature in the older Service-book suggested the arrangement of the Commandments and *Kyries* in the reformed PB.

(3) There seems to be no liturgical precedent for the altered position of *Gloria in excelsis*, but there is great beauty in it, and it seems more appropriate after Consecration and Communion than before. Bishop Jeremy Taylor comments thus upon it: "Observe that in the prudent institution of our Church, to hold forth the consolation we have in Christ, after the participation of his body and blood in the blessed Sacrament, it teacheth us to break out altogether into a jubilee, 'Glory be to God on high: we praise thee, we bless thee, we glorify thee,' etc. For when we are full of that holy feast, and have eaten angels' food, we fall into the tune of angels, and signify immediately before we depart, how much our spirit rejoiceth in God our Saviour" (*Works*, ed. 1822, I 130).

(4) The Pr. for the Church Militant corresponds in its range of subjects to the great Intercession for quick and dead, an integral portion of every ancient Liturgy. Its position was very varied. In the Hispano-Gallican family of Liturgies, with which, in some of its forms, the Reformers were acquainted and from which they drew, it occurred at or just after the Offertory.

(5) (6) (8) The new position of all this Preparation of the Communicants may not seem so suitable as the position in 1549; but it has the grand effect of leading up to the Consecration Pr. and Administration as the central features of the service, in exact analogy with the Office for Holy Baptism.

(7) The omission of the *Benedictus* at the conclusion of the *Triumphal Hymn* (or *Tersantus*) finds a precedent in the Clementine Liturgy, and in all the Liturgies of the Alexandrian family.

(9) Cp. the Sar. formula in the Office for the Communion of the Sick, "Corpus Domini nostri Jesu Christi custodiat corpus tuum et animam tuam in vitam aeternam." There was no form provided in the mediæval Missals for the Administration of the Chalice. In the Canon of the Mass itself (Sar.) there was no provision for the communion of any save the celebrant.

(10) There is liturgical precedent for the omission of the *Agnus Dei* in the Clementine and other Eastern Liturgies, and in Western Liturgies of the Hispano-Gallican group.

(11) These Post-Communions were not Colls., as their title might lead one to suppose, but short passages of Holy Scripture, twenty-two in number, one of which was to be said or sung after communion of priest and people. There is no exact liturgical

precedent, but similar verses are provided to be sung during communion in the Mozarabic and early Irish Liturgies (*Lit. and Rit. of the Celtic Church*, pp. 177, 242). Their loss is easily supplied, if desired, from the same source.

(12) The Lord's Pr. occupies this Post-COMMUNION position elsewhere only in the Ethiopic Liturgy. It is made to follow the principal act of the HC in our PB, as it does in the Services of Holy Bapt., Confirm., Matrimony, and Burial of the Dead. It is just when we have knit ourselves together in the highest act of Christian union, and have received a fresh token of the spirit of adoption, that we can most appropriately unite in saying "Our Father, which art in heaven."

(13) This is the most indefensible and inexplicable of all the changes made in the Service. In every ancient Liturgy, as in the PB of 1549 and in the present Scottish and American Communion Offices, the Oblation comes in what is obviously its appropriate place, in the Pr. of Consecration and before Communion. The only possible explanation seems to be that our Reformers may have thought that it was after reception rather than before reception, when all have united themselves in the closest band of union, that we can most appropriately offer the Pr. that "we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion." But this dislocation cannot affect the validity of the whole service. The act of Oblation, whether verbally expressed or not, is necessarily involved in the Pr. of Consecration, and in the presentation and celebration of the Euch. service. There was no verbally expressed oblation, so far as we know, in the first celebration of the Euch. in the upper chamber at Jerusalem: but the oblation was there. In this Pr. our Church must be considered to recognise the oblation rather than make it.

(14) What was ordered on Wednesdays and Fridays is still ordered on Sundays and Holy-days, if there be no Communion, by the first rubric after the Blessing. There is plentiful mediæval evidence for the practice of a *Missa sicca* or *Missa Catechumenorum*, or Table Prayers, or ANTE-COMMUNION (see Dr. W. Legg, *Three Chapters in recent Liturgical Research*, London, 1903).

(15) (16) The omissions of these rubrical directions gave freedom, and did not necessarily involve prohibition. But the use of unleavened or wafer bread has been held to be forbidden under the fifth rubric at the end of the Service. Still the wording, "it shall suffice," etc., seems to indicate non-enforcement rather than suppression of the old custom¹; and this was the view taken in the Injunctions of 1559 and in the correspondence thereon. There is now also, since 1552, a direct order, in the rubric preceding the formula of administration, to place the consecrated Bread in the hands of communicants. This is in accordance with primitive practice for which there is the clearest evidence from the 2nd cent. downward (see Scudamore, *NE*, 2nd ed., p. 721).

III. The only constituent part of the Service for Holy Communion to be treated of in this

article is the Pr. of Consecration (for other parts see separate arts.). Compactness and completeness seem to be its distinguishing marks. Singularly unlike the Roman Canon of the Mass, and the Anaphora of Eastern Liturgies, so far as length and structure are concerned, it at the same time singularly resembles the Consecration Pr. of the Hispano-Gallican group

¹ [But see editorial note on UNLEAVENED BREAD.]

of Western Liturgies, as may be seen by the Mozarabic text printed below.¹ It clearly consists of three parts.

(a) The *Introductory part*—from "Almighty God" to "until his coming again"—containing a recital of the work of Redemption by Christ's oblation of Himself on Calvary, and of his command for its perpetual commemoration. This

11. The Introductory Part.

is extraordinarily brief in comparison, for example, with the commemoration of the work of Redemption, preceding the commemoration of the Institution of the Sacr., in the Clementine Liturgy (Hammond, *Liturgies E. and W.*, pp. 16, 17). The word "memory" in 1549 was equivalent to "memorial," and is used in that sense in the Injunctions of King Edward VI in 1547 (Cardwell, *Documentary Annals*, Oxford, 1844, I 14), and in the Device for Alteration of Religion in 1558 (Burnet, *History of the Reformation*, Oxford, 1865, 5 303).

(b) The *Invocation* from "Hear us" to "blessed Body and Blood." This is, as to position and form, though not in exact words, equivalent to the following passage of the Sarum Canon of the Mass, redundant in its accumulation of adjectives: "Quam oblationem tu, Deus omnipotens, in omnibus, quaesumus, bene + dictam, ascrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris, ut nobis cor + pus et san + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi."

12. The Invocation.

Neither the English nor the Latin passage can be considered as equivalent to the Eastern *Epiklesis*, which always invokes the descent of the Holy Ghost upon the elements and is always placed after and not before the words of Institution;² yet identification is sometimes claimed, and might seem to be corroborated by such a passage as the following occurring in a Mozarabic *Epiklesis* under the title of *Post Pridie*: "Completes igitur atque servantes precepta Unigeniti Filii tui, precamur, omnipotens Pater, ut his creaturis superpositis altario tuo sanctificationis munus infundas; ut per transfusionem celestis atque invisibilis sacramenti, panis hic transmutatus in carnem, et calix transformatus in sanguinem, sit offerentibus

gratia et sumentibus medicina" (Migne, *PL* 85 650). (See EUCHARISTIC CONSECRATION.)

(c) The *Recital of the Words and Actions of Institution*, accompanied by the prescribed MANUAL ACTS on the part of the priest. Two features in the Anglican recital call for notice. (A)

13. The Recital of the Institution.

The employment of the present tense, in the phrases "which is given," "which is shed." (B) The Roman Canon, following St. Matthew and St. Mark, has only "Hoc est corpus meum." The Anglican Canon adds "which is given for you," following St. Luke, "διδόμενον" (Luke 22 19), "quod pro vobis datur" (Vulg.); and St. Paul, "κλάμενον" (1 Cor. 11 24), "quod pro vobis tradetur" (Vulg.). The majority of Eastern Liturgies have the addition in the present tense: "θρυντόμενον," "κλάμενον," "διδόμενον," "διαδιδόμενον"; but the Coptic Liturgies of St. Cyril and St. Basil employ the future tense. No old Gallican Canon has survived. The Mozarabic has the addition but in the future tense—*tradetur*. In the Consecration of the chalice, the Roman Canon, following the Vulg., employs the future tense *effundetur*; the Anglican Canon following the Greek text of the first three Evangelists has the present tense, "which is shed" "ἐκχυνόμενον." All the Eastern Liturgies except the Coptic St. Cyril and St. Basil employ the present tense: "ἐκχυνόμενον, ἐκχέμενον, ἐκχέμενον καὶ διαδιδόμενον." The only instance of a present tense in the West is "effunditur" in the *Sacramentarium Gallicanum* and in the *Sacramentarium Gellonense*; but this may be a mere blunder, due to the frequent confusion in early MSS. between "e" and "s." As the compilers of the English Pr. of Consecration in 1549 evidently drew their *Epiklesis*—immediately preceding the Words of Institution—from an Eastern source, they may have adopted their present tenses from the same quarter. NT usage would influence them strongly in favour of so doing.

One point may need further remark and explanation, namely, the omission of any equivalent to "*et benedixit*." This brings its language into closer conformity with Holy Scripture; into exact conformity with Luke 22 19 and 1 Cor. 11 24, and into near conformity with Matt. 26 26-28 and Mark 14 22-24, where either *εὐλογῆσας* or *εὐχαριστήσας* is employed, but not both expressions at once. There is no doctrinal meaning or consequence in the omission of "*et benedixit*."

The solemn act of breaking of bread, known as the FRACTION, not for distribution to the communicants, but as symbolical of Christ's death and passion, is a marked feature in all Liturgies. It was formerly a separate ritual act at a later point in the service, but the Reformers abolished it as a separate rite, and incorporated it in the Pr. of Consecration to accompany the words "he *breaks* it." This seems a most appropriate position, and we are not astonished to find that there is evidence for the

¹ It may be of interest to print the Mozarabic Consecration Pr. from an 11th cent. MS. de Silos, recently discovered and printed by D. M. Férotin. It is headed *Missa Sacra*, and comes between a *Post Sanctus* and a *Post-Pridie*.

"Dominus noster Jesus Christus in qua nocte tradebatur accepit panem, et benedixit, et gratias egit, ac fregit, deditque discipulis suis, dicens: Accipite et manducate: Hoc est corpus meum quod pro vobis tradetur. Hoc facite in eam commemora + tionem.

"Simpliter et calicem postquam cenavit, dicens: Hic calix novum testamentum est, quod pro multis effundetur in remissione peccatorum. Et hoc facite quotienscunque biberitis in meam commemora + tionem. Quotienscunque manducaveritis panem hunc et calicem istum biberitis, mortem Domini annuntiabitis donec veniat in claritate de celis.

"R. Sic credimus Domine Jesu" (*Liber Ordinum*, Paris, 1904, p. 238).

The points in which this text differs from the Roman and approximates to the Anglican *textus receptus* of the Pr. of Consecration are very marked, and will be easily discovered.

² A recently discovered fragment is possibly an exception.

custom of Fraction at this point in rubrics of various mediæval Missals. There is an echo of the custom in the Sarum rubric at this point, "Hic tangat hostiam." This subject is treated, as so many subjects are, with a wealth of illustration, in Scudamore's *NE*, 2nd ed., p. 606.

IV. *Bibliography*.—It is impossible here to give anything like an adequate or complete Bibliography

of the enormous number of books bearing on this subject. Space forbids us to mention any devotional Manuals, or Commentaries on the BCP, or treatises on some special Liturgy. And of the rest we must confine ourselves to a few prominent or representative works.

A.—*Works, wholly or partially, on HC in the early Ch.*:—J. Bingham, *Antiquities of the Christian Church* (reprinted in 2 vols., Reeves and Turner, 1878); F. Probst, *Liturgie der drei ersten christlichen Jahrhunderte*, Tübingen, 1870; F. E. Warren, *Liturgy and Ritual of the Ante-Nicene Church*, SPCK., 1897; A. J. (now Bp.) Maclean, *Recent Discoveries illustrating early Christian Life and Worship*, SPCK., 1904.

B.—*Texts of Liturgies*. The most accessible text-books for Liturgies in general are:—H. A. Daniel, *Codex Liturgicus*, 4 vols., Leipzig, 1847; C. E. Hammond, *Liturgies Eastern and Western*, Oxford, 1878. The texts of the most important Eastern Liturgies will be found in:—E. Renaudot, *Liturgiarum Orientalium Collectio* (reprinted Frankfurt, 1847, 2 vols.); C. A. Swainson, *The Greek Liturgies*, Cambridge, 1884; Brightman, *Liturgies Eastern and Western*, Oxford, 1896 (vol. i only, containing the Eastern Liturgies, as yet published). A handy translation of the Greek Liturgies is contained in Neale and Littledale's *Liturgies of St. Mark, etc.* The largest collection of ancient Western Liturgies is in L. A. Muratori's *Liturgia Romana Vetus* (2 vols.); and the Liturgies it contains (with others) will be found reprinted in the various vols. of Migne's *Patrologia*.

C.—*Other Books*:—E. Burbidge, *Liturgies and Offices of the Church*, London, 1885; T. Comber, *Companion to the Temple*, vol. iii, Oxford, 1841; J. (the late Bp.) Dowden, *The Workmanship of the Prayer Book*, London, 1899, and *Further Studies in the Prayer Book*, London, 1908; T. W. (now Bp.) Drury, *Two Studies in the Book of Common Prayer*, London, 1901, and *Elevation in the Eucharist, its History and Rationale*, Cambridge, 1907; W. Maskell, *The Ancient Liturgy of the Church of England*, 3rd ed., Oxford, 1882; W. Palmer, *Origines Liturgicæ*, 2 vols., Oxford, 1839; J. Parker, *The First Prayer-Book of Edward VI.*, Oxford, 1877; W. E. Scudamore, *Notitia Eucharistica*, 2nd ed., London, 1876.—HB. F. E. WARREN.

COMMUNION IN ONE KIND.—The refusal of the Cup to the lay-people, which is characteristic of the Ch. of Rome and which forms the subject of Art. 30, is more correctly the restriction of the Cup to the celebrant. Though according to Roman custom, which enjoins upon every priest the duty of saying mass daily, the one is tantamount to the other, and was so treated in the struggles of the 15th and 16th centuries, the distinction is not unimportant, pointing as it does to the origin of the practice, which was intended to guard the contents of the chalice from risk of accident, and not to

mark a difference between clergy and laity. As no mass may be celebrated without the communion of the officiating priest in both kinds, the witness to the reception of the cup as integral to the rite is maintained even where it is denied to be so. For the same line of argument which justifies abstention on the part of the people is equally applicable to the priest, and the instinct which recognises that the full communion of the congregation with its Lord in the Sacrament cannot be realised if the cup be withheld from the representative lips of its minister ought to have prevailed to prevent a departure from the principles of the Institution in the case of the individual members.

This perverse custom of the Western Church, conflicting with what would at least seem to be the plain reading of the NT, began to spread from about the beginning of the 12th century, was discountenanced by authority and definitely forbidden by more than one pope. But, when it had become too strong for authority and the demand for its suppression was made by those who on other grounds were hostile to the papacy, it was enjoined by the Council of Constance in 1415, and finally reaffirmed and justified by the Council of Trent (1551). The motive behind it was doubtless a false reverence for the consecrated species, coincident with the growth of the materialistic conception of the Presence, at length stereotyped in TRANSUBSTANTIATION, deductions from which ultimately became the ground upon which the practice was made to rest.

The action of the court of Rome in the matter is characteristic of the papacy. There is something sophistical in every argument advanced to cover and enforce a tradition which it was no longer convenient to resist, and which the hostility of the Reformers made it at last a point of honour to maintain. Because the anti-papal party, appealing to the NT, held that all Christians ought to receive in either kind, the statement was met by Trent with an anathema. Constance, while admitting that the Cup had been given to His disciples at the Last Supper by Christ, claimed for the Church a regulative authority, by which it might be withheld from the people. Trent justified it on the ground: (a) that, while the Sacrament is divinely instituted and therefore unchangeable, the accessories of its celebration may be modified by the Church, which would apply equally to the withdrawal of the Bread from the people or might even dispense the celebrant himself from communion, and ignores the fact that "Drink ye all of it," addressed to the apostles when not themselves the ministers of the rite¹, is as much a part of the Institution and therefore of the Sacrament as the benediction of the cup itself: (b) that, inasmuch as the living Christ must be present wherever His Body is, any further act of communion is rendered superfluous by the reception of the Sacrament of the Body; which is an audacious attempt to override the terms of a divine mystery by the conclusions of a rationalising theory; and to which it might rather be objected, if it were admissible

¹ The Louvain editors did not see this, when they interpolated the text so as to read "Drink, all ye twelve, of this."

to press arguments, that there was no communion at all, because it is through eating the Flesh of the Son of Man and drinking His Blood, that is, through union with Christ, not in His Incarnation, but in His Death and Sacrifice, that we are one with Him and He with us.—HC.

J. G. SIMPSON.

COMMUNION, MANNER OF.—The rubrics in the PB relating to the giving of the HC to the communicants are in entire accord with the practice of the ancient Ch. "Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner." It may be noted that the Puritan abuse of the minister not receiving himself, or else receiving last, is here excluded. The rubric goes on: "and after that to the people also in order, into their hands, all meekly kneeling." The delivery to communicants "in order" is very ancient and universal in the Ch.; used in regard to the laity, the phrase "in order" might have suggested the separation of the sexes and of married folk from single. The delivery of both kinds to all is plainly enforced, and "into their hands" ensures that the communicants will receive the Sacrament of the body of Christ in the hand in the primitive way and not in the mouth or the fingers, and it naturally follows that they must also take the chalice in their hands. It is also clear that the WORDS OF ADMINISTRATION must be said to each communicant; "when he delivereth the Bread to any one, he shall say." The expression "the Minister that delivereth the Cup," implies that this may be done by another than the celebrant; normally of course by the deacon, as specified in the *Order of Communion* of 1548 and the First PB (1549): "If there be a Deacon or other Priest, then shall he follow with the Chalice."

The words "all meekly kneeling" order the continuation of the mediæval custom which had long been the use of all the

2. Kneeling. West, so far as the laity were concerned. The maintenance of this reverent custom was bitterly resented by the Puritans, who opposed it by a demand, not for the primitive and Eastern custom of standing, but for the innovation of sitting, in supposed, though inaccurate, imitation of the Last Supper (Cardwell, *Conferences*, pp. 310, 321, 354), a strict reproduction of the conditions of which would logically have excluded women! All through the struggle with the Puritans, even the celebrant received kneeling, a custom enforced in the 17th cent., as we learn from Visitation Arts., but which has now largely died out, and appears contrary to the continuous practice of all the rest of the Ch. In primitive times the communicants received standing with some gesture of reverence (Cyril Jer., *Cat. Myst.* 52, 22), as they still do in the East. (See further, POSTURE OF REVERENCE, § 2.)

That the Euch. was delivered into the hands of communicants is clear even from the time of

3. Manner of Reception.

Tertullian (*De Idol.* 7). St. Cyril of Jerusalem, in the middle of the 4th cent., instructs the newly-baptised: "When you draw near, do not come with your palms wide open, or your fingers apart; but making your left hand a support for your right . . . and making your palm hollow, receive the Body of Christ" (*l.c.*). Later on, at, or perhaps bef., the beginning of the Middle Ages, the practice grew up of administering both kinds together with a Spoon; this known as Intinction (see COMMIXTURE), has remained the use of the Orthodox East for the laity, and survived in the West till the 12th cent., although there was at times a strong Western feeling against it. In the 8th and 9th cents. in the West the custom spread from Rome of giving communion from the chalice by means of a reed or metal tube, and about the same time, or a little later, there also grew up the practice of placing the consecrated host directly in the mouth of the communicants, a practice which was ordered in the First PB, and is still the use of the Roman Church.

In the Middle Ages, under the influence of Euch. controversy with certain real or supposed

4. Denial of the Chalice.

heretics, such as Berengarius, somewhat materialistic views began to be current in the West regarding the real presence of our Lord in the Euch., coupled with a superstitious dread of the loss of any particle. Hence arose the gradual withdrawal of the chalice, first from the laity on certain occasions, then in the smaller chs., afterwards in the larger chs., and finally from almost all but the celebrant. This was helped by the custom of giving communicants unconsecrated wine to drink aft. communion, a practice which was latterly sometimes mistaken for communion with the chalice, and, though common in France in the 17th cent., was suppressed in many places for that very reason. The chalice began to be withdrawn in the 12th cent.; St. Thomas Aquinas, writing in the 13th, speaks of it as a precaution observed in some chs., and also as the custom of many chs.. In 1287 the Synod of Exeter, adopting a Durham canon of 1220, ordered priests to "instruct the Laity that under the species of bread they receive that which hung on the Cross, and that in the Cup they take that which was shed from the Body of Christ." In the 14th cent. such survivals of communion in both kinds became more and more uncommon, and in 1415 the administration in one kind only was so far universal that the Council of Constance decreed it as a law. Here and there partial survivals remained, as at St. Denys, Paris, where as late as 1759 the deacon and subdeacon received in both kinds on Sundays and Festivals. There was also the important exception of Bohemia, where the attempted enforcement of the decree led to a schism, and where in consequence communion in both kinds was allowed for a time—a

permission granted also by the Council of Trent. The spread of Intinction in the West in the early Middle Ages was no doubt due to the same fear of losing particles of the Euch., which afterwards led to the withdrawal of the chalice. (See also COMMUNION IN ONE KIND.)

In a few chs., such as St. Michael's and Holy Rood, Southampton, the use has continuously survived

5. Minor Ceremonies. of the **HOUSELLING CLOTH**, i.e., a white linen cloth now placed upon the altar rails, but anciently held before the communicants, so as to catch any crumbs. The **RAILS** seem to be a 17th cent. introduction to guard against Puritan irreverence. In some places till recently the communicants entered the chancel at the words "Draw near with faith" in the **EXHORTATION (SHORT)**. In Scotland, in the older congregations of Aberdeenshire, the whole railful remains kneeling until the last person has received; it has likewise been traditional there, since the times of the Non-jurors, for communicants to receive with hands crossed, as directed by St. Cyril, and for the women to have a clean handkerchief on the left hand (this latter custom is now all but obsolete). Each railful was generally dismissed with a kind of blessing.

In the Orthodox Eastern Ch. the celebrant in receiving from the chalice drinks thrice, and then gives communion in both kinds separately to the deacon. Other priests present then approach the Holy Table and take the Euch. from it themselves, going behind to consume it. The people are communicated outside the screen, standing; the priest holding the chalice with the particles of the consecrated bread in it. He places both kinds together in the communicants' mouths with the spoon, the deacon standing by and holding one end of the silk **PURIFICATOR** beneath each communicant's chin, and afterwards wiping the communicant's mouth with the other end.—R2.

F. C. EELKS.

COMMUNION OF THE SICK.—See **SICK, COMMUNION OF**.

COMMUNION, PREPARATION FOR.—See **under PREPARATION**.

COMMUNION TABLE.—See **ALTAR, LORD'S TABLE**.

COMPLINE.—The last of the **HOURS OF PRAYER**, recited before going to rest. Originally said in the dormitory, but transferred to the choir by St. Benedict. Its name (*completorium*) indicates its character, as completing the daily series of offices.—B2.

A. M. Y. BAYLAY.

CONCORD.—See **PEACE AND CONCORD**.

CONCURRENCE.—See **OCCURRENCE**.

CONFERENCE.—See **COUNCIL**.

CONFESSION.—[This art. refers to Liturgical forms only. For doctrine, etc., see **REPENTANCE**.] In the Pre-Reformation services only one form of public C. of sin was used, viz., the **CONFITEOR**. In the "Order of Communion" (1548) an entirely new form was provided. This was incorporated into the service for HC in the 1st PB (1549) being placed aft. the Consecration, and was retained in 1552 though in a new position, coming much earlier in the service. In this position it has remained ever since. In 1552 another and much longer form

of public C. was prefixed to the office for MP, with a direction that it should also be used bef. EP. This has been retained ever since, and in 1662 was printed in full bef. EP. In the **Confiteor**, when used liturgically, C. of sin was first made by the officiant, and the congregation pronounced a short precatory form of Absol., then the congregation made their C. in the same form, and the officiant pronounced the same Absol., followed by an additional one, which included both himself and the congregation. This *reciprocal* form of C. was not retained in either of the forms introduced at the Reformation. The C. in HC is now directed to be said "by one of the ministers"; but until 1662 the direction ran thus: "either by one of them (the communicants) or else by one of the Ministers, or by the Priest himself": so that in any case it was to be said by one person only, on behalf of all the communicants. Some have thought that this is the meaning of the rubric as it stands now, but the wording hardly seems to support this view. The C. bef. MP and EP is to be said "after" the Minister—no doubt, clause by clause—this being originally prescribed because it was a new form, unfamiliar to the people, many of whom at that time were unable to read. Cosin (1662) wished to alter "after" into "with," but his suggestion was not adopted by the revisers. The wording of the C. in HC was in part suggested by Daye's translation of **HERMANN'S CONSULTATION**, and the phrase, "by thought, word, and deed," seems to be the only feature retained from the old **Confiteor**. The C. bef. MP and EP is the composition of the revisers of 1552. In the VS, though C. of sins is recommended, no form of C. is provided. In the prayers to be used at sea, the form of C. is that from the HC.—Pb.

A. M. Y. BAYLAY.

CONFESSIONS OF FAITH.—See **ARTICLES OF RELIGION, § 1**.

CONFESSOR.—Anyone who confesses Christ in the face of persecution. From the time of Cyprian the word began to be used of "one who avows his religion in the face of danger, but does not suffer martyrdom" (*NED*). Later on, voluntary asceticism succeeded to confessorship in this sense, and "C. became the general title for ascetic in the old service books" (Wordsworth, *Ministry of Grace*, p. 209); hence our Edward the Confessor. Holy men are associated with martyrs in 4th cent. commemorations (Duchesne, *Christian Worship*, pp. 142, 173, 284, 420). In the *Gel. Sacramentary* 141, "Cs." are placed between the doorkeepers and virgins, and may perhaps be singers. In the *Canons of Hippolytus* 643-47, such persons are to be held in equal honour with presbyters, and some persons have argued that they were therefore allowed to act as such without ordination.—A3.

CLEMENT F. ROGERS.

CONFIRMATION (or Laying on of Hands).—C. is the Western name for the rite, and has been traced back to the 5th cent. In 1. *Origin*. the English "order," after imposition of hands, the bishop prays for those "upon whom (after the example of

thy holy Apostles) we have now laid our hands"; canon 60 also refers to the action as "a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times." Can this be justified? Benediction by laying on of hands was familiar to the Jews and would naturally be taken over by the Jewish-Christian community. In the OT, apart from blessing with this outward sign (Joseph's sons), it was used also for the transferring of authority and spiritual endowment (Joshua, Levites, etc.). The infant Church utilised this inherited symbolic act, after prayer, for separating members for a special work (the Seven for ministry, Barnabas and Saul for missionary effort). Brief reference must be made to such laying on of hands by the Apostles as may be regarded as corresponding to C. After the Pentecostal outpouring, which needed no human agent, immediate mention of the act is not made, but two typical cases are given later.

(i) Acts 8 12 ff. Peter and John were sent to the city of Samaria to complete the work of Philip, who had baptised the converts, but seemingly the expected phenomena of the reception of the Holy Ghost had not followed. After prayer, "then laid they their hands on them, and they received (the) Holy Spirit one by one." (ii) Acts 19 1 ff. When Paul entered upon his sojourn at Ephesus he found some disciples from whom he discovered that they had not "heard of holy Spirit." Teaching was followed by Bapt., and that, probably after prayer, by imposition of hands, when the Pentecostal tongues and prophecy were at once manifested. The conditions seem to have been exceptional, yet there is nothing to imply definitely that Paul's action was abnormal: there is a presumption that such imposition would follow for those baptised by the Apostle's helpers, and that external effects had come to be looked for, if they were not the rule. It is noteworthy that the unexpected bestowal of the Pentecostal gift upon Gentiles (Acts 10 44 ff.) was followed by Baptism, just as the laying on of Ananias' hands upon Saul by extraordinary commission for the receiving of the same gift (9 17) was also succeeded by Baptism.

Heb. 6 1 ff. cannot be regarded as affording quite so certain a mention of the rite among Christian fundamentals. The plural "teaching of baptisms" seems to imply instruction about various washings rather than the rite as such, while "laying on of hands," the second of two complementary parts of perfection (6 1) or enlightenment (6 4), would include, if not be limited to, what we call C. (cp. 2 3 f., 6 4, 10 39).

Apparently the visible extraordinary effects of the illapse of the Spirit ceased very early. Paul's own policy (1 Cor. 12) would tend to check their display: they passed into greater disrepute with Montanist excesses, yet have continued to recur at times of revival to our own days. This fact does not affect the operation of the Divine indwelling (which Paul especially taught) for the continual guiding and strengthening of personal Christian life.

Other passages which may refer to C. are 2 Tim. 1 6 f. (laying on), 2 Cor. 1 22, Eph. 1 13, 4 30 (sealing), and perhaps to the dual rite 1 Thess. 1 6, 4 8, 2 Thess. 2 13, Gal. 3 5, 4 6, Rom. 5 5, 8 15, 1 Cor. 2 12, 6 11, 12 13, 2 Cor. 5 5, 11 4, Tit. 3 5, for the most part implying a definite time of giving and receiving. Outside

Pauline writings, Ja. 4 5, 1 Jn. 2 20, 27 (anointing), 3 24 are apposite for the gift of the Spirit.

It appears to be an inference fully justifiable that prayer and the outward sign, coupled locally, it may be, with anointing, formed the normal complement of Baptism in the apostolic age. From the time of Leo the rite has been supposed to be due to an injunction of the risen Lord (Acts 1 3).

It is no easy matter to state the nature of the mysterious gift in C., especially as in early times the laying on of hands was so closely

2. The Gift. associated with Bapt. Now that the rites have been so long separated in the West, it would appear true to say that the Holy Spirit is given in both, in different ways and for different purposes. The primitive adult Baptism was followed by the conscious abiding of the Spirit in the one incorporated by the Spirit into the holy fellowship.

Space forbids any catena of patristic quotations referring to this part of the subject, but it would not be far wrong to admit that, even where the two rites are closely related, it is with imposition of hands that the reception of the Spirit for continued dwelling in the Christian is associated (cp. e.g. Tert., Cypr., Ambr., Aug., Pacian, Leo, for the West; Origen and Cyr. Jer. probably, Athan., Cyril, Chrys., in the East). Sometimes gift and sign (unction) are identified (Hippol., Cyr. Jer.).

The relation of our formularies to this question is touched on in the art. HOLY GHOST, but that C. is truly the perfection or completion of Bapt. is a doctrine that has never been lost to view in the English Church, and this is the teaching of the Eastern churches still as to the corresponding Unction. The later and less definite Roman doctrine of C. as augmenting grace seems to be due to the forged Decretals and St. Thomas Aquinas, as well as to the gradual separation of the rites. The whole discussion concerning the gift is rather academic than practical. The spiritual coming of Christ, however designated, is in accordance with the human capacity to receive: experience is more than logic. On the subject of the "sevenfold gift" various treatises and manuals on C. may be consulted.¹

In NT times the minister of C. was ordinarily one of the Twelve, or an apostle like Paul, or one with a special commission like

2. The Minister. Ananias. Bef. episcopacy became universal, it is natural to suppose that, in parts of the Church with a less fixed organisation, missionary leaders having a quasi-apostolic office such as the prophets of early days administered the symbolic rite of imposition of hands. When a more settled condition is found to exist, the Bp.—as president of the local community—is regularly the minister.

This has remained in principle the custom of the Western Church. Although in periods of rapid growth

¹ The emphasis of the Reformers on the grace of strength as a special feature of the gift may be seen in the original opening rubric, "that they may receive strength and defence," and in the later alterations in the Bp.'s Pr., "Strengthen them, etc.," and in the words spoken over each candidate, "Defend, etc."

presbyteral C. seems to have been common (Gallican, Irish), yet the normal transmitter of "the Comforter Spirit" was the bishop, and that with laying on of hands and anointing on the brow. As to the Eastern Church, unction gradually gained prominence and then took the place of imposition of hands, while administration that was once episcopal became presbyteral, only with episcopally consecrated chrism, as it is to this day, though the custom is admittedly due to "the successors of the Apostles."

There is no doubt that in restricting the act to the bishop the Church of England has adhered to a usage that is primitive, as also that the PB is scriptural and apostolic in the mode of administration ordered—prayer and laying on of hands—and in discarding later and local customs (chrism, cross, blow, etc.).

To trace the various phases of the C. service up to 1549 would take up too much space:

suffice it to say that probably
4. The from the 4th cent. onwards
Order.

C. in the West followed upon Bapt. (with presbyteral unction) at a less or greater interval, and its essential elements were the prayer¹ for the Holy Spirit's sevenfold gift (which has changed its form but little through Sacramentary and Pontifical) and the episcopal signing of the brow with chrism. The Sarum rite merely placed versicles before and a Collect and the Blessing after the necessary acts.

For the First PB the Reformers boldly restored the primitive imposition of hands, omitting the chrism and praying rather for inward unction, while retaining the sign of the cross on the brow before the laying on of the bishop's hand upon the head. The beautiful closing Collect was abbreviated from that in Hermann's Order of C. In 1552 both the petition for inward unction and the sign of the cross were eliminated, while the present prayer at the act of imposition was substituted. (The Crossing seems to have been sometimes retained; it is permissive now in the Scottish office.)

At the last revision the service was separated from the first part of the Catechism which had preceded it, and therefore at the close of the title "come to years of discretion" was substituted for "able to render an account of their faith according to the Catechism following." The early portion of the long rubrics before the Cat. was incorporated in the Preface which now opens the Order, and, in lieu of the bishop "apposing" the candidates, the solemn question and answer succeed it. By this the divine side of the rite has been regrettably obscured, because "ratifying and confirming" takes up "ratify and confirm" of the Preface due to the substitution (1552) of "confirm" for "confess" in the second rubric, thus bringing the human aspect forward, which in the Lutheran service is predominant. But the great importance of the change in relinquishing the unction which had been primary, and setting the

¹ "Deus omnipotens Pater Domini nostri Jesu Christi, qui regenerasti famulos tuos ex aqua et Spiritu sancto, quique dedisti eis remissionem omnium peccatorum, tu, Domine, emitte in eos Spiritum Sanctum tuum Paraclitum, et da eis spiritum sapientiae et intellectus, spiritum consilii et fortitudinis, spiritum scientiae et pietatis; adimple eos spiritu timoris Dei in nomine Domini nostri Jesu Christi, cum quo vivis et regnas Deus semper cum Spiritu Sancto, per omnia saecula saeculorum" (*Gal.*).

renewal of the Bapt. promises thus in the forefront, must not be underestimated.

Further, the fitting addition of the Lord's Prayer rendered the ensuing portion of the office more normal, and a Collect from the close of the Communion service follows the prayer for the Spirit before the Blessing. The final rubric makes it plain that the confirmed alone have the full rights of Christian citizenship.

Here perhaps attention should be called to the 3rd rubric at the end of the Cat. demanding a sponsor to be witness of C.¹ This wholly admirable rule of spiritual kinship and guardianship is regaining its due observance. In the mediæval rite the duty of the sponsor was to bind linen upon the head of the confirmed to retain for a while the unction. (For adults and such as have not had sponsors the Scottish office permits the substitution of an address for the Preface and the modifying of the question. A partial adaptation is made in the American order.)

Apart from the present service it should be noted that Art. 23 seems to imply that C. comes either "from the corrupt following of the Apostles," or is a "state of life" approved in Scripture. The wording is loose: neither description is strictly true. It may be the order as formerly known with ceremonial accretions and loss of the primitive imposition of hands that was then in view. The contradiction was marked by the Puritans. In the Homily of Common Pr. and Sacrs., C. appears among the rites and ceremonies retained, with the human side emphasised; "C. of children, by examining them of their knowledge in the Articles of the faith, and joining thereto the prayers of the Church for them," and is apparently classed among "ordinances for the instruction, comfort, and edification of Christ's Church."

Just a few words about some related ceremonies and usages.

(1) *Chrism*. Although the simplest form and matter have been retained for the rite in our branch of the Church, it has passed through various phases of ceremonial. The most ancient usage, perhaps dating from the apostolic age, relinquished in 1549 was that of unction with CHRISM. Apart from the anointing of the sick, this action is alluded to literally or symbolically in close connection with sealing and the gift of the Spirit (2 Cor. 1:21), and the anointing received is linked with "teaching" and "truth," which are the Spirit's care (1 Jn. 2:20, 27). Unction is referred to by the early Fathers, apparently in relation to the twofold initiatory rite (Theoph. Tert., Hippol., Cypr.). The common custom of anointing may have suggested its emblematic usage for the Christian's priesthood after the cleansing at incorporation. Chrism is primitive, and its use has remained for C. both in East and West. In the Roman West it has ousted the actual imposition, and further than this, though hallowed by bishops, it is administered in the Eastern churches by presbyters.

(2) *Cross*. The chrism upon the brow was at the same time a sealing with the sign of the cross, and from the close of the Middle Ages in the Latin Church this act has been succeeded by a blow on the cheek. In early times the crossing was prior to the act of imposition of hands, and both East and West have retained it with the unction. At the end of the pr. for the sevenfold Spirit in the Sarum rite the petition ran "Sign them with the sign of the holy cross, confirm them with the chrism of salvation

¹ Cp. Bapt.³ Exh. to Godparents.

unto eternal life," or similar phrasing, followed by the act and words, "I sign thee . . . with the sign of the cross, and confirm thee with the chrism of salvation. In the name," etc. (The change in 1549 is noted in § 4.)

(3) *Dress.* Just as the white robe (CHRISOM) used to be delivered at Bapt., and was worn for C. and for some days after, when the rites were hardly separate, so it is still fitting that females at least should be clad in white. Dress and veil should be of the simplest, and similar, if it might be, for all; rather than that elaborate clothing, even though it be white, which frequently mars the seemliness and simplicity that should mark the appearance and demeanour of the candidates.

(4) *Adjuncts to the Service.* If the clergy have duly and sympathetically prepared the candidates in heart and mind, there should be little need of an episcopal address bef. imposition of hands. Afterwards, considering the exhaustion following upon the frequently protracted nerve strain, short, pithy guidance and spiritual encouragement which will live in the memory of the young people and sustain their ideals are required; further instruction should precede first Communion.

No hymn as such, not even the *Veni Creator*, should separate the Bp.'s Prayer from the act of laying on of hands. Verses from some fitting hymn or a special Litany may be used during the movement of batches of candidates, but hymns suited to adolescence with its exuberant vitality are wanting in Church hymn-books.

In primitive times the majority of those baptised and confirmed were doubtless adults, in most cases receiving the rite of initiation at Easter or Whitsuntide.

6. Age.

Infant Bapt. appears to have occurred in the 1st cent. (e.g., Polycarp), and Infant C. is a well-known custom in the 3rd; but when Bapt. in infancy became established (5th cent.), C. began to be separated, whether from the absence of a bp. or other reason. In the East, though the rites were distinguished, they were administered together, but voices were raised on behalf of preparatory instruction before C., and the custom was admittedly not apostolic.

It is striking that the Church of England, which boldly demanded years of discretion in 1549, had retained early C. longer than Continental dioceses; e.g., several English synods in the 13th cent. required the bringing of infants under two, three or seven years, while the tendency of that time abroad to make seven the lowest age grew steadily, and this was the limit fixed by the Council of Trent. Not only did the compilers of the PB say "it is most mete to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin" (3rd Rubric), but also "it is agreeable with the usage of the Church in times past" that they should be "of perfect age" and "should openly

profess their own faith" (4th). Thus, candidates must be at least of the age of childhood, but this limit has tended to be raised, from the Injunctions of 1559 (twelve or thirteen) onwards. Seeing that originally "years of discretion" were the normal age, such a return to primitive usage is quite within the right of a national Church; but no fixed rule can be made, individual cases of late or early development must be considered, once the subjective aspect is recognised. Even if the candidates be adults, "children" in the religious sense, preferably to "servants," they remain. [Cp. AGE, CANONICAL.]

The revelation through modern religious psychology supports the demand "that the Spirit of God may prevent youthful lusts," and suggests very plainly the beginning of adolescence as the time during which positive direction is most needed to control and develop the religious sense which marks the period of unfolding life. Then the final visual appeal of a symbolic and impressive office means much, often unconsciously, for the guiding of the new energies, intellectual, religious and social, which, controlled by the "gifts" received with joy and thanksgiving, will serve to produce the "fruits" of the Spirit. It seems essential that the training for C. and the sacramental rite itself should normally precede the height (at sixteen approximately) of religious manifestation in the adolescent. This relation of physical development to religious instruction has been far from sufficiently recognised and utilised. Nor can the drift after school-age be stemmed, unless the young life be won to the Christian ideal before leaving the formative influences of parents, teachers and clergy for the outer world of work.

On PREPARATION but few words need to be said. Much has been written on the subject, and lines of treatment cannot be

7.

Preparation.

laid down here. Faith and life, creed and conduct, form the two-fold instruction. Nothing can be better than the course of teaching which the Cat. suggests, and the mode of its presentation depends on the age, needs and circumstances of the candidates. Nor would it be easy to improve on the Cat. as an outline for self-examination in the personal preparation of prayer. The desire for grace for all the needs of life must be aroused and the necessity of it felt, as well as the responsibility for the fulfilment of the baptismal vows appreciated.

The social side of the religious life demands more emphasis, especially as so little provision is made on the whole for the outflow of youthful energy: definite opportunity of Christian service should be afforded. Moreover, though a preliminary general confession has never been obligatory, a complete and sympathetic frankness is needful for the individual training of the soul to allay the fears of the developing religious life. The guidance will continue during the instruction before first Communion which should naturally follow Confirmation.

Among modern works the data are set forth by Mason, *The Relation of Confirm. to Bapt.*; Wirgman, *The Doctrine of C.*; also Hall, *Confirmation*; and recently Chase, *C. in the Apostolic Age*. On the side of the psychology of adolescence, see Dr. G. S. Hall, *Adolescence*, most full, esp. 2 265 ff., dealing with Confirmation.—L. E. W. WINSTANLEY.

CONFITEOR.—The first word of the Latin form of Conf. of sins, whether made in the public offices of pr., or in private. The C. was said in public bef. Mass, at Prime and at Compline. The form in common use in England ran thus: "I confess to God, Blessed Mary, all Saints, and to you, that I have sinned exceedingly in thought, word, and deed, by my own fault. I beseech holy Mary, all the Saints of God, and you, to pray for me." "Confiteor Deo, Beatae Mariae, omnibus Sanctis, et vobis, quia peccavi nimis cogitatione, locutione, et opere, mea culpa; precor Sanctam Mariam, omnes Sanctos Dei, et vos, orate pro me" (*Sarum Missal*, etc.).—PB. A. M. Y. BAYLAY.

CONGÉ D'ÉLIRE. — See ELECTION OF BISHOPS.

CONGREGATION.—A term used as synonymous with "the people." In Art. 19 the Ch. is defined as "a C. of FAITHFUL," i.e., baptised, men; the newly-baptised child is received "into the C. of Christ's flock"; the C. is offended by notorious and evil livers and satisfied by their repentance; the General Confession is "said of the whole C." It is assumed that the whole people is Christian, and that all come to worship. This conception of a visible Ch., coterminous with the nation, is the Christian counterpart of the OT Jewish idea, which appears constantly in the Psalms (cp. Hastings' *DB*, art. *Congregation*), and was adopted in the PB in conscious opposition to the Puritan and Congregationalist theories of an invisible Ch. of the elect, or of the Faithful in the subjective sense.

As a consequence, the C. was considered to be represented by the ratepayers' Vestry and by the Churchwardens elected by it. It was natural that the Government should seek to secure uniformity in Ch. services (see *RITUAL*, § 10-13). On the other hand, worship is regarded in the PB as offered by the whole body ("we have erred and strayed," "we offer and present unto Thee"); the **PRIESTHOOD**, though authorised and duly ordained, is ministerial and representative; the vernacular is used; and, while the Greek liturgy has four agents—the priest, the deacon, the choir, and the people—and the First PB apportioned many parts to "the clerks," our whole present service is antiphonal between priest and people.

This identification was possible before the rise of dissent, and in country parishes; but the change to industrialism, with its increase of population and growth of town life, has caused a return to a condition of things more like that of Pre-Constantinian days. Church-goers are a minority, and include mere attendants as well as communicants, as then they were composed of catechumens as well as of the "faithful." Mapping out of areas is more than ever necessary, but the bounds of parishes no longer represent natural divisions. People choose their own places of worship, and a C. has come to mean either those who on one particular occasion

are worshipping together, or those who do so habitually.

This causes no great practical difficulty till questions of self-government by representative COUNCILS arise, and a definition is required of a layman as a member of a C. Often there is no organisation other than the Vestry and its elected churchwardens and sidesmen, but obviously a money qualification, limited to heads of houses, who need not even be baptised, is unsatisfactory. Hardly less objectionable is it to identify the C. with seat-holders who pay for sittings. In some cases, a roll of the C. is drawn up in which people ask to have their names inscribed, but clearly it is not possible to leave the matter subject to the mere choice of individuals without conditions or responsibilities. In some, the C. is held to be composed of all who are baptised (or baptised and confirmed) and of full age, but, apart from the difficulty of compiling a list of such, the Ch. knows nothing of the legal qualifications of age. In some, the list is restricted to those residing in the parish, but often many of the workers and supporters of the ch. come from outside. Against the somewhat complicated definition [see further, **FRANCHISE**] of the qualifications of parochial electors for the Representative Ch. Council all the above objections can be raised, and it is difficult to see what is gained by making it a special qualification to refuse the means of grace when no impediment exists. The only workable solution of the problem would seem to be to follow the practice of the primitive Ch., implied in the wording of the PB, which identifies the C. with the body of communicants (see **COMMUNICANT**).

The difficulty of interparochialism disappears as soon as the difference is recognised between the duties of the Ch. to the world and that of Christians to the Ch. The former are in large part organised territorially, by dioceses and parishes. A particular C. accepts the duties of ensuring the administration of the sacraments, the opportunities of public worship and instruction, care for the poor, etc., for all within the area of the parish. So far the parochial system has remained untouched. But Churchmen wishing to support the Ch. by prayer, alms, or personal service, are at liberty to do so where they will, and to affiliate themselves to any C. they wish. Where, however, they do not associate themselves with their own parish ch., but with some other, it should be with the cognisance of the Vicar of the parish in which they live, and their certificate of membership, where existing, should be countersigned as a discharge of his obligations towards them. (Cp. Publications of the Church Reform League, Church House, Westminster, S.W.)

As a result of the growth of towns, smaller areas in them tend to become homogeneous. In the country all classes are represented, and each individual has a definite social relationship

4. How to Define Membership.

1. Wide Meaning in PB.

2. Function of the C.

3. Town Problems.

5. Relation of C. to Parish.

to the others; while in large towns parishes are filled with people of one class and often of one occupation. Thus they can be classed as "poor," "middle class," or "well-to-do"; but in each case parochial work tends to become specialised. This is intensified by the modified congregationalism described above, since worshippers of one school of thought tend to collect at one ch. Moreover, in the country, everyone must be reckoned with, while in large towns whole masses must be ignored. This allows of great developments in organisation, music, preaching, education, ritual, etc., in town parishes. On the other hand, it makes a country parish in many ways a better training ground for normal work. Methods of parish work have for the most part originated in the country, and their adaptation to town conditions, and the scientific construction of new methods suited for the special conditions of city life, are among the most pressing problems of the day.—A2.

CLEMENT F. ROGERS.

CONGREGATIONALISTS. — See INDEPENDENTS.

CONSANGUINITY. — See PROHIBITED DEGREES.

CONSCIENCE.—C. (*συνείδησις*, conscientia, a "knowledge with oneself" of the better or the worse) is the power by which we pass judgment on the inner spring of our actions, and to some extent on the actions themselves. "The notions of right and wrong as peculiar to moral cognition are unique and unanalysable" (H. Sidgwick).

Thus, questions of the *origin* of C. are not relevant. Herbert Spencer's doctrine is that "experiences of utility, organised and consolidated during all past generations of the human race, have been producing nervous modifications, which, by continued transmission and accumulation, have become in us certain faculties of moral intuition."¹ Even if this account of the evolution of C. be true, which may be questioned, yet the new elements contributed by evolution are true elements and often of vast importance. We do not discredit the powers of reason, on the ground that they may be developed out of quite rudimentary instincts.

(1) C. acts as our guide, showing us what is God's will. It is the inner witness to the eternal moral law of God (Rom. 2 14, 15; cp. Jer. 31 31-33, Heb. 8 8-12).

By the schoolmen a distinction is made between *synteresis*, i.e., the practical intellect, the potentia or habitus of moral principles, and *conscientia*, i.e., the application of these to the individual act.

(2) C. is the judge of our inner state. It may acquit us, so that we have a "good C." (Acts 23 1), or it may convince us of sin. It is this function of C. to which the PB chiefly refers.

C. must be *strengthened* by obedience to its

¹ Spencer's Letter to Mill, *ap.* Bain's *Mental and Moral Science*, p. 721; Paulsen, *Syst. of Eth.*, pp. 340 ff.

dictates. It may be blunted or even perverted through disobedience (1 Tim. 4 2). And it needs to be *enlightened* through earnest thought and study, under the guidance of the Holy Spirit; e.g.,

St. Paul always followed his conscience (Acts 23 1), but before his conversion his C. was in the dark (Acts 26 9). The same Apostle prays that his converts may grow in that "perception" (Phil. 1 9, 10, *αἰσθησις*), by which they will "approve things that are excellent." There is no better education for conscience than the contemplation of the character of Christ, as the Holy Spirit reveals it to us (John 16 14, 15). We cannot limit the means which the Holy Spirit uses: His illumination may come especially through the Church¹ and its Ministry: thus, the Priest is exhorted at his ordination to try and bring the people committed to his charge to "that ripeness and perfectness of age in Christ that there be no place . . . either for error in religion or viciousness in life." The aim of the priest should be so to instruct and influence his flock that each member of it may have a strong and enlightened C. of his own.

Peace may be brought to an unquiet C. by the consciousness of God's forgiveness, which implies removal of the sin and restoration to fellowship with God (Heb. 9 14). The first Exhortation in the HC shows how this peace may be gained including self-examination, contrition, confession, amendment, and, if necessary, restitution. But if a person cannot "quiet his C." by these normal means but requires "further comfort and counsel," he should come to "some discreet and learned minister of God's word and open his grief, that by the ministry of God's holy word he may receive the benefit of Absolution, together with ghostly counsel and advice to the quieting of his Conscience."

So in the VS, "the sick person shall be moved to make a special Confession of his sins if he feel his C. troubled with any weighty matter: after which Confession the Priest shall absolve him, if he humbly and heartily desire it."—K3. It is Christ's *Truth* which instructs the C., and Christ's *Grace* which cleanses it. He may do the work immediately, or through the agency of His Church. [For Cases of C., see CASUISTRY.]

Literature: Butler's *Sermons*; Martineau, *Types of Ethical Theory*; Sidgwick, *Methods of Ethics*. For theories of evolution of C., see Herbert Spencer's *Data of Ethics*, and Paulsen's *System of Ethics*.—K 3.

J. A. KEMPTHORNE.

CONSECRATION OF BISHOPS.—See ORDINAL.

CONSECRATION OF CHURCHES AND CHURCHYARDS.—The term *consecration* has

¹ On 1 Pet. 3 21 Swete (*Holy Spirit in NT*, p. 325) writes: "Baptism saved them, not the external use of water, but that re-awakening of the C. to the call of God which the Resurrection of the Lord had brought through the gift of the Spirit in the sacramental act."

for many years been applied to the ceremony by which a church is set apart for the worship of

God. Strictly, the proper term is **1. Preliminary, dedication**, the word *consecration* being confined to such objects as sacred vessels, and *benediction* to other objects, especially persons. The effect of the ceremony, performed by the Bishop as the representative of God, is to separate the building from profane and common uses, to accept it on behalf of God, and devote it to His worship as a place wherein He vouchsafes His continual presence and accepts the devotions of the faithful.

God is everywhere present, yet Jacob (Gen. 28 18) and Solomon (1 Kings 8) set apart places

hallowed for worship and communion with God. The "Upper Room" was regarded as a sacred building (Cyril Jer., *Catech.* 16 4). The martyrology ascribed to St. Jerome (D'Achéry, *Spicel.* 4) has an entry "*Romae, dedicatio primae ecclesiae a beato Petro constructae et consecratae.*" The first authentic accounts we have regard the cathedral at Tyre and the church of Constantine at Jerusalem (Euseb., *HE.* x, 3, 4, *Vit. Const.* 4 43, 45), yet these give little detail. Sermons were preached, and the holy mysteries solemnly celebrated. Down to 538 the Roman Church had no ritual for the dedication of churches. A church was dedicated by the fact that Mass had been solemnly said in it. There were two kinds of churches, those for ordinary worship, and those which enclosed the tomb of a martyr. A practice grew up and became general of placing in a small cavity in the altars of churches of the former class relics (often unimportant) of a Saint buried elsewhere. Failing these, portions of the Gospel and, down to the 13th cent., consecrated hosts were used. The inclusion of the relics was, ceremonially, a funeral service. In the earliest type of Roman rites, this, with the blessing of altar furniture, was only the introduction to the Mass. Another (Gallican) type corresponds with the ceremonies of baptism and confirmation. The altar and the church are consecrated by ablutions and anointing. Only after the altar had been consecrated were relics introduced. Later Pontificals (from the 8th cent.) combine the two types, not always skilfully. English Pontificals, down to the 14th cent., do not speak of the use of relics, which they term *mos Romanus*, as indispensable. The Byzantine use corresponds with the Gallican in many respects. All coincide in making the Eucharist a necessary feature of the C. An additional ceremony was the formation by the Bishop's staff of the letters of the Roman and Gk. alphabets on rows of sand laid down diagonally between the corners of the nave; and, before his entrance, the Bishop thrice struck the closed door of the church, with the words, "Lift up your heads, O ye gates," etc., and twelve crosses, both within and without the walls, were anointed with chrism, a candle being lit beside each of them.

The first noteworthy post-Reformation form

is Bp. Andrewes' (Winton), 1620. After Ps. 24 came the prayer of David (1 Chr. 29 10), a prayer to the three Divine Persons separately, and to the B. Trinity, asking for the presence of God to "accept, sanctify, and bless this place

to be a Sanctuary for the most High, and a church of the living God . . . that it may be the House of God to Him, and to us the gate of heaven." The Bp., in procession, visited and laid his hands on the font, pulpit, lectern, and altar with special prayers—dedicated the holy vessels and ornaments of the altar "that . . . may be . . . consecrated . . . these Patens and Chalices which I offer . . . may be accepted by thee . . . continue hallowed vessels in thy house"; with prayers at the place of marriage; and at the pavement, for such as shall be buried beneath it; and in the churchyard. Next, in the Sanctuary, that "this place . . . may be hallowed by the sanctifying power of thy holy Spirit," and for worshippers in prayer, oblation, song and hearing. MP followed: Pss. 84, 122, 132; Lessons, Gen. 28 10, Jn. 2 13. After third Coll. a long prayer for separation of the Church to various sacred purposes. At the close of Lit. that God, "who dwellest not in temples made with hands," may grant his presence here. At HC after Coll. for Day, "Most bl. Saviour, . . . presence on F. of dedication . . . consecrate us unto an holy Temple . . . dwelling in our hearts by faith." Ep., 1 Cor. 3 16; Gosp., Jn. 10 22. Then a prayer, reciting Solomon's dedication of the Temple, from 1 Kings 8 27 ff., 2 Chr. 7 12-16. The Act of C. was promulgated by the Bp. seated and covered, who signed and laid it on the altar. "Offero hic Tibi, O B. Trinitas, Ecclesiam jam Tuam et Nominis Tuo consecratam. . . ." Next a prayer for blessing upon "this day's action." After the *Gloria*, a Blessing of God's Name and prayer for the founder of the Church.

The Irish form (1666. Imprimatur. Ia. Armach.: Mich. Dublin) provides short lessons at various parts of the church, a "dedication of a material altar," a solemn presentation of ornaments: "Grant that these gifts may be received into the lot and right of God and of religion . . . sanctify this house and these gifts . . . by the effusion of thine holiness." Also a prayer from the close of the Epistle of St. Clement, "the Anathematism" (from Pss. 79, 83, 129), and an "Euphemism" (from Pss. 150, 68, 87, 99, 100).

A form was drawn up and amended, but left unfinished, by Convocation in 1712 and 1715. This was commonly used by Bishops until the middle of the 19th cent., and was reprinted in 1833 by Archd. Clerke, with a few verbal alterations. It is largely indebted to Bp. Andrewes, shortening the lengthy prayers, omitting those of David and Solomon, changing the position of many which it retains, and leaving out the procession to the different parts of the church: thus minimising the effect of "the genius and liturgical instinct of Bp. Andrewes," and reducing the service to the level of "the staid and reserved attitude of the

religion of the eighteenth century" (Bp. Wordsworth).

The petition to consecrate the church is received by the Bp. at the W. door. Ps. 24 is sung in procession: the instrument of donation and endowment is presented to the Bishop, seated, who lays it on the altar: an introduction, on the setting apart from common uses of houses for the worship of God: a prayer (kneeling) claiming the presence of God with "us who . . . consecrate this place to the honour of thy great Name; separating . . . it from all unhallowed, ordinary, and common uses: and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering . . . the sacrifices of prayer and thanksgiving, for blessing thy people . . . and for all other holy offices." The Bp. stands and turns to the people to pray for all to be baptised, confirmed, communicated, hearers of God's word, those to be married, those who give thanks, confess their sins, or ask for necessities. The Sentence of C. is read, signed and laid on the altar. MP: Pss. 84, 122, 132; Lessons, 1 Kings 8 22-62, Heb. 10 19-26; after Collect for the day, Collect¹ on presence of Christ at Feast of Dedication; after Thanksgiving, Prayer¹ for founder. Then HC: Introit, Ps. 26 6-8; Collect for acceptance of Dedication . . . prospering of this undertaking . . . "reverence and awful apprehension of thy Divine Majesty"; Ep., 2 Cor. 6 14-17; Gosp., Jn. 2 13-18; after Creed Ps. 100; before Blessing, Prayer¹ for blessing on the "performance of this day."

The authorised form of the Amer. Church (1799) varies from this in changes of expression, the omission of petition to the Bishop and second Coll. at MP; in the Lessons, Gen. 28 10, Rev. 21 10; and in placing Prayer for founder before MP. Later editions (1889 and 1892) remove a rubric which recognised the omission of HC. The Irish PB (1878) varies the order and some expressions in the prayers said facing the people, with prayer for those to be ordained, instead of for those who give thanks; omits Prayer for founder and second Coll. at MP; places Coll. for day after special Coll. at HC; Ep., Eph. 2 13; and Coll. for Unity as second Postcommun.

In 1887 and 1898 Bp. John Wordsworth revised the form (52, Church Historical Society). After petition, procession round church (and churchyard). Special features: Prayer for entrance of Angels, three knocks on closed door with Staff, delivery of keys to Bp., "Peace be to this House from God our heavenly Father . . . from His Son, who is our Peace . . . from the Holy Ghost the Comforter," the laying of the Keys on the altar with prayer, pause for silent prayer, *Veni Creator*, Litany and prayer (from Gk. Euchologion), procession with short lessons and prayers, at the Font ("bless this font, which we . . . hallow . . . that it may be a laver of new birth"), the Chancel-Steps, Lectern, Pulpit, Clergy Stalls, Choir Seats, Sanctuary Steps ("hallow this Table as Thine own, for the purposes of that heavenly mystery; grant that the memorial of His death may here be made . . . the sacrifice of praise and thanksgiving be offered . . ."). The ornaments being placed on the holy Table, V. "Be ye clean, ye that bear the vessels of the Lord"; Ans. "I will wash

my hands . . . so will I go to Thine altar" ("grant that these vessels . . . may be hallowed by Thy blessing"), prayer for communicants. Ant. "Christ hath reconciled us unto God in one body by the Cross, having slain the enmity thereby. Surely the Lord is in this place. This is none other than the House of God and this is the gate of Heaven." Series of prayers.¹ Ant. "Behold, a ladder set up on the earth, and the top of it reached to Heaven, and behold the Angels. . . . Surely, the Lord . . . gate of Heaven." At HC three Collects (2nd for founder, 3rd Michaelmas), special Postcommun.

This form has been to a large extent followed in other dioceses. Birmingham adds prayer for the entrance of God into the House, a special invocation beginning with *Sursum corda*, a Sentence of C. ("By virtue of our sacred office in the Church of God, we do now consecrate, and for ever set apart from all profane and common uses, this House of God, under the name of — and to the glory of the ever-blessed Trinity, Father, Son and Holy Ghost"), and a Eucharistic Collect (transl. of "O Deus, qui invisibiliter"). The first part of the Litany is also sung in procession round the interior of the Church. London (1903) adds to the Litany (first part) two suffrages: "That it may please Thee to bless this place, and to give Thy holy Angels charge over it," "That it may please Thee to bless and hallow this Church to be consecrated to Thine honour in the name of —." All provide for a procession round the outside of the Church, and Bp. Wordsworth insists on the celebration of HC by the consecrating Bp. as indispensable. If the C. be late in the day, HC must follow next morning. Winchester reprints a modified form of Bp. Andrewes' rite. A more elaborate form, with translations of many ancient Collects, was used, 1903, by the Bp. of London at St. Cyprian's, N.W.

In olden days, a cemetery, having four crosses erected at each corner (sometimes a fifth in the middle) each bearing three lighted candles, was sprinkled by the Bishop, in procession, with holy water, Ps. 51 (50) and a Lit. being sung. Prs. were recited towards E., W., S. and N., that it might be cleansed, blessed, consecrated and hallowed, and that the souls and bodies of the faithful therein buried might rest in peace, and might, reunited after the resurrection, enjoy eternal bliss. Ps. 141 (140) was sung, the cemetery censed, and a blessing given. Mass was then said in the church.

Bp. Andrewes, as part of C. of churchyard, prayed for the "perfect consummation and bliss" of those to be buried, and that God, who had taught us the difference between the spirits of man and beast, and to choose places of rest for the bodies of His saints, might accept the dedication of the cemetery. Bp. J. Wordsworth (procession having taken place previously, with Pss. 16, 23, 49, 115, or 139) recites Ps. 23 4, 16 11 and 17 13, and, after the Lord's Prayer, asks our Lord, the Resurrection and the Life, that those whose bodies will be buried here may rest in the hope of resurrection to eternal life. A blessing is invoked to sanctify and keep holy this fit resting-place for the bodies of the Saints. Some dioceses add the declaration by the Bp. that he "consecrates this ground to be the

¹ Based on Bp. Andrewes.

resting-place of the dead." The sentence of C. is then read and signed by the Bishop. The Irish form adds three prayers for mourners.—
J. E. SWALLOW.
s4.

CONSECRATION OF ELEMENTS (IN HC).—See EUCHARISTIC CONSECRATION.

CONSECRATION, PRAYER OF.—See COMMUNION, HOLY, § 10-14.

CONSENT TO MARRY.—Canon 100 provides that "No Children (*liberis*) under (*qui nondum compleverint*) the age of one and twenty years complete shall contract themselves or marry without the consent of their parents or of their guardians (*tutorum*) and governors if their parents be deceased."

The consent required to the issue of a Marriage Licence to a minor (not being a Widow or Widower) is prescribed by Statute as under:

1. During the lifetime of the Father: The Father *solus*.

2. After the death of the Father: The Mother if surviving, either

(a) Alone, when no guardian had been appointed by the Father; or

(b) Jointly with any guardian appointed by the Father; or

(c) When no guardian has been so appointed and in the event of any guardian so appointed being deceased or refusing to act—jointly with any guardian or guardians appointed by the Chancery Division of the High Court.

3. After the death of both Father and Mother: The guardians appointed by the Father and (or) Mother.

Where appointed by both parents guardians must act jointly.

4. Where guardians have been appointed by the Court without the intervention of the parents or when both the parents are dead:

The guardian or guardians so appointed.

There is no *statutory* obligation to obtain consent in the case of a Marriage after Banns, but it is enacted that a public dissent renders the publication of Banns void.

Consent need not be in writing nor a formal act, but may be collected from all the circumstances and may be retracted. It is prudent to obtain a written consent or personal assurance in all cases. Guardians must each consent, and—if unable to agree—may apply to the Chancery Division for its direction. If the Father be non-compos, or the Mother and (or) guardian be non-compos or beyond the seas or unreasonably or from undue motives withhold their consent, application may be made to the Chancery Court. It seems a pity that the Mother is not authorised to consent without application to the Court where the Father is non-compos or beyond the seas.—*ma.*

T. H. ARDEN.

CONSISTORY COURT.—The ordinary court of justice of a diocesan bp., held in his cath. ch., formerly presided over by himself, with some of his clergy as assessors or assistants; but now by the CHANCELLOR OF THE DIOCESE in his capacity of OFFICIAL PRINCIPAL, or by some other COMMISSARY appointed by the bp. Such a court exists as of course in every diocese of England, and has cognisance of all eccles. matters arising within its limits. In the case of the diocese of Canterbury it is called the *Commissary Court*. Such jurisdiction was originally

exercised by the ARCHDEACON; but, later, episcopal commissions to archdeacons imposed limitations of both territory and powers. The Consistory Court is a court of appeal from the archdeacon's court; and has original jurisdiction in all matters civil and criminal that the bp. cannot, or does not, delegate to his archdeacons. Before the Reformation appeals to Rome at the first opening of a cause very frequently ousted its powers, the pope appointing judges delegate for the hearing and decision of the particular cause; and then, as now, the court's powers were often ousted by an appeal to the Provincial Court.¹

The Chancellor of the diocese sits in the Consistory Court as ORDINARY, uncontrolled by the bp.: consequently the latter may sue in his own court, *e.g.*, in a civil suit under the Pluralities Act, 1838, where the penalties are recoverable by a person authorised by the bp. The appeal from the CC. is to the Provincial Court (in Canterbury the *Court of Arches*, in York the *Chancery Court*). As to appeals under the CLERGY DISCIPLINE ACT, 1892, see that heading.

Until 31 Dec., 1857, CCs. had within their dioceses concurrent jurisdiction with the Provincial Courts in matters and causes testamentary and in cases of intestacy (see now 20-1 Vict., cc. 77, 85). Their inherent jurisdiction in matrimonial and divorce proceedings, which was at the same time transferred to the Divorce Court, had been concentrated, from the time of Elizabeth, in the CC. of London.²

One result of the CHURCH DISCIPLINE ACT, 1840, was practically to put an end to the criminal jurisdiction of CCs. over clerks; but this has been revived by the Clergy Discipline Act, 1892, in the case of "an offence against morality . . . not being a question of doctrine or ritual." If a question of fact (other than that of the conviction of the defendant by a temporal court) arises in such a case, and if either party so requires, it must be decided in the prescribed manner with the concurrence of Assessors, as set out above under that heading.

A bishop may appoint a commissary who will have all necessary powers to preside over a CC. at a distant part of the diocese (canon 125) to avoid trouble and vexation to parties in places so remote that the Chancellor cannot conveniently call them to the episcopal consistory. Such a commissary's powers are limited by the terms of his appointment: he is not an Ordinary.

In recent years objection has been taken by some to the jurisdiction of the Consistory Court. It is admitted to be itself a truly Eccles. Court, validly constituted; but its jurisdiction has been declined (*e.g.*, Oxford, Bishop *v.* Henly, 1907, P. 88; 1909, P. 317) on the ground that the final appeal from it is

¹ This is now effected by *Letters of Request*: see, *e.g.*, 3 and 4 Vict., c. 86, § 13.

² In other respects, the jurisdiction of CCs. over laymen—which had dwindled to occasional proceedings for Church rates (abolished 1868, 31-2 Vict., c. 109)—had long been obsolete. A single belated attempt of a CC. to cite a lay offender "to appear and answer touching and concerning his soul's health, etc.," occurred in 1876 (L.R., 1 P.D. 487).

to the privy council (which is not recognised by the protesters), and that the law that it must administer is therefore not church law. Rules of procedure of the CC. of London were issued in 1877 and 1878 (Stat. Rules and Orders, 1904, IV. Eccl. Court, Eng. 1). The rules of other courts vary considerably: see a list in Phillimore 2 998-1008. Solicitors have the full right of practising in all CCs. (40-1 Vict., c. 25, § 17).—A5. R. J. WHITWELL.

CONSUBSTANTIATION.—See LORD'S SUPPER, § 12.

CONTRITION.—See REPENTANCE, § 3.

CONVERSION.—The word C. only occurs in the PB in connection with "the C. of St. Paul," and in the third Good Friday Coll.

1. **Name.** The fact is certainly there. C. is the conscious turning of the soul from self to God, from sin to righteousness; to this home-coming of a sinner into right relation with God the PB bears constant witness.

C. should be the first step in the regenerate life. The new life, which is given at the new birth, comes from the one Life-giver,

2. **Conversion and Regeneration.** God. Normally it is given at Bapt. (John 3 3, 5, Tit. 3 5).¹ Since the Sacraments are "moral means of Salvation," the gift can only become effective when the soul responds to it with Repentance and Faith. Both these spiritual acts are represented in C.: it is a turning away from sin, and a trustful surrender to God. C. comes of God's grace, but it requires the co-operation of man's free will.

In NT *ἐπιστρέφειν* is sometimes used intransitively, representing the act of the sinner who turns (Luke 22 32, Acts 3 19; also—after Is. 6 10—Matt. 13 15, Mark 4 12, John 12 40); sometimes transitively, with reference to God who turns him (Luke 1 16, Acts 26 18, Jas. 5 19, 20, 1 Pet. 2 25).

Both are combined in the cry of Ephraim (Jer. 31 18, echoed in the Communion Service), "*ἐπιστρέψον με καὶ ἐλεησέν με*."

C. implies a shifting of the centre of interest from self to God. Self may be represented by gross self-indulgence (as in the case of the woman who was a sinner, Luke 7 36-48), or covetousness (e.g., Zacchæus, Luke 19 1-10), or self-satisfaction and self-will (e.g., Saul of Tarsus).

This willing acceptance of the sovereignty of our Lord may be the result of a sudden crisis, or it may be gradual. The PB seems

3. **Gradual or Sudden.** to regard the latter course as normal. "The child of God often begins at once to correspond to the privilege bestowed upon it, and freely turns from what is wrong to what is right, as a flower bud turns from the shade towards the sun."² On the other hand, the old Adam is busy in most children, and the surroundings in which many of them live do not help this happy, steady growth. Moreover, it is a fact of experience

¹ See SACRAMENTS, § 8, 9; REGENERATION; BAPTISM, § 10-14.

² Mason, *Ministry of Conversion*, p. 11. As regards steady progress in later life, "It is a matter of observation that those who have been taught to look to HC as the instrument of grace and sanctification arrive at the same spiritual condition by a safer, calmer and saner process than that of the Methodist" Inge, *Truth and Falsehood in Religion*, p. 81).

that the age of adolescence is often a time of moral and spiritual crisis. The Church enables us to take full advantage of this in Confirmation. Very many date their self-surrender to God and conscious acceptance of Christ as King from the time when they received special gifts of the Spirit. Of course, there have also been wonderful examples of real C. in later life.

It is the whole man—intellect, affections, will—that turns to God. Nothing can be more

mischievous than a mere awaking of emotional excitement. The tactics of the Revivalist are sometimes those of the Hypnotist. There

is an important place in our Church life for special missions, but a wise mission-preacher seeks for a change of will resulting in lasting Christian character, and uses the appeal to conscience rather than to the emotions.

Some interesting investigations have been made as to the psychological processes which precede and accompany C. Much

stress is laid on the workings of the "subliminal consciousness." There

are processes of the mind at work below the margin of our conscious thought. "Spontaneous awakenings may often be the fructification of that which has been going on" in this subconscious region. It is often at the moment of self-surrender that these forces become effective. Doubtless God can act upon this subconscious self quite as freely as on our conscious thoughts and volitions.

Literature: St. Augustine, *Confessions*; Mason, *Ministry of Conversion*; James, *Varieties of Religious Experience*; Starbuck, *Psychology of Religion*; Coe, *The Spiritual Life*.—PD. J. A. KEMPTHORNE.

CONVERSION OF ST. PAUL.—See FESTIVAL, § 28; SAINTS' DAYS, § 6.

CONVOCAION.—Convocation is the usual short title of the eccles. assembly which canon 139 describes as "the Sacred

1. **Introductory.** Synod of the nation, in the name of Christ and by the King's authority assembled," "the true Ch. of Eng. by representation."

The history of this assembly and its connection with primitive forms of synodical action as well as with Parl. have been traced by well-known writers with great care and in much detail. A few broad facts only need now be stated: (1) its continuity, in respect of constitution and representation, from Pre-Reformation times to the present day; (2) the momentous change brought about in 1664 when, under Archbishop Sheldon, the clergy surrendered the privilege of taxing their own body and allowed themselves, for taxing purposes, to be dealt with by Parl. alone; (3) the virtual suppression of the assembly by means of continual prorogations, a consequence of the Bangorian controversy, dating from Feb. 14, 1718; and (4) the revival of its deliberative and, to a very limited extent, of its legislative action, dating from the year 1852. From that year its sessions have been

regular and the transaction of its business continuous.

In practice, for many centuries there have been as two Convs., the Conv. of the Province of Cant., and the Conv. of the

2. Constitution. Province of York, each presided over by its own Abp. Both these Convs. consist of Bps., Deans, Archdeacons, and Proctors for Chapters and Clergy; both are formally cited under a Royal writ with each new Parl., and formally dissolved when each Parl. ends; both sit generally in two Houses, the Upper House consisting of Diocesan Bps. only, and the Lower House consisting of Deans (with the addition of the Provost of Eton in the Cant. Conv.), Archdeacons and Proctors. In both also the President has large, though undefined, powers of directing and controlling the times and order of business. There is, however, one noticeable difference between the two Lower Houses, viz., as to the number of Proctors for the Clergy. In the case of Canterbury there can only be two Proctors for each diocese, although in some cases (the majority) the whole of the beneficed clergy elect, while in a few cases the clergy elect by archdeacons, and in one case, the diocese of Lichfield, the six elected by the three archdeacons elect two of their number to represent the whole diocese. In the case of York, on the other hand, the clergy of each archdeaconry elect two Proctors. One necessary consequence of this difference is that in Cant. if, under an Order in Council, an addition is made to the number of Archdeacons by the creation of a new archdeaconry, this does not add to the number of Proctors for the clergy, who still remain two for the whole diocese. In York, however, the creation of a new archdeaconry adds two more to the number of Proctors for clergy elected for the particular diocese.

All diocesan Bps., Deans and Archdeacons (also the Provost of Eton in Cant.), are members of the Conv. *ex officio*, and are formally and individually cited to attend each Conv. Bps. Suffragan and others in episcopal orders are not members of either Upper House, but, not infrequently, are members of a Lower House as Deans, Archdeacons, or Proctors.

The Lower House of each Province elects, to preside over its sessions and to be the medium

of communication with the President and the Upper House, one of its members who is entitled "the Prolocutor." He is elected, or re-elected, with each new Conv., and he is presented to the President that his election may be confirmed, before he enters upon the discharge of his duties. Upon the Prolocutor rests the responsibility of the conduct of business in the Lower House under the President of the whole Conv. In York another officer is appointed called the Synod Clerk, who also is a member of the Conv.; in Canterbury the President appoints an officer who is designated the Actuary, and his duty is to keep an accurate minute of proceedings in

the Lower House. The President of each Conv. also appoints a Registrar who is in attendance in the Upper House.

Both Convs. assemble in session during the time when Parl. is sitting and not when it is in recess. The sessions, however, do

4. Sessions. not cover any lengthy period.

Usually they extend to ten or twelve days in all in one year, three or four at each of the following dates: (1) soon after the opening of Parl., (2) at the end of April or the beginning of May, (3) during the first week in July. Occasionally a fourth group of sessions has been held during an autumn session of Parl.

The work of preparing business for the sessions rests in theory with each President and each

Prolocutor, but in practice is carried out to a large extent by

5. Preparation of Business. means of Committees and Joint

Committees, which can sit at any time irrespective of Parl. being in session. These Committees and Joint Committees draw up and present Reports, and have permission to distribute their Reports but not to publish them, before they are presented. After they have been presented, either the Reports themselves, or the resolutions appended to them dealing with the subject-matter, form the basis of discussion in the House or Houses. There is constant inter-communication between the two Houses in regard to Reports and Resolutions, and frequently a discussion in the Lower House takes the form of a resolution to concur or otherwise with resolutions previously discussed in the Upper House and sent down with a request for such concurrence. If such resolutions are agreed to first in the Lower House, they are sent up through the Prolocutor to the Upper House with a respectful request that the President and the Bps. will consider them.

Other means of starting discussions are by motions *ad hoc* following upon a Petition or a statement, and, in the Lower House, by the presenting of a *Gravamen* which, after discussion, may or may not become an *Articulus Cleri*. An *Articulus Cleri* is sent up from the House itself, a *Gravamen* which does not become an *Articulus Cleri* is sent up signed by a member or members if the right is claimed by the signatories. From time to time it is thought advisable by the President that the whole Conv. should meet in Full Synod, and on such occasions the President presides. There have been also occasions, though rare, when the two Convs. have deliberated together.

To these legally constituted Convs. of the Clergy were added in recent times the Houses

of Laymen which, however, are

6. Houses of Laymen. not summoned or dissolved by

Royal writ, and are bodies voluntarily assisting in obedience to a voluntarily framed and accepted constitution, sanctioned by the respective legal Convocations.

A further development of this important voluntary addition to the Convs. is the Representative

Church Council, which consists of the Upper and Lower Houses of the two Convs. together with the two Houses of Laymen.

7. Representative Ch. Council.

The Council sits and debates as one body, but under its constitution—one voluntarily drafted and accepted—a vote by Houses may be demanded, the three Houses being (1) the House of Bps. (the Upper Houses of the two Provinces), (2) the House of Clergy (the Lower Houses of the same), and (3) the House of Laymen (the two separate Houses of Laymen voting together).

At the time of the assembling of a new Parl. the Conv. of Canterbury meets according to long-established custom first of all in St. Paul's Cathedral. The Lit. is there solemnly chanted, the Bp. of Salisbury as Precentor of the Province officiating, and a sermon in Latin is preached by some member of the Lower House chosen by the President for the occasion.

8. Opening of Session.

The members of both Houses then repair to the south choir aisle where the return to the Royal writ and other legal documents are read, and the President directs the members of the Lower House to withdraw for the purpose of electing a Prolocutor and, at the same time, names the day and place for the presentation of the Prolocutor so elected that his election may be formally confirmed. This election takes place without delay, sometimes in the same south aisle, at other times in another part of the Cathedral. At this election, by long prescriptive right, the Dean of St. Paul's presides, or some other member duly appointed as his substitute. With the election and the choice of two members to present the Prolocutor to the President the proceedings end, and the Conv. is prorogued to meet at Westminster on the day and at the time appointed by the President.

The proceedings on this day appointed begin with a celebration of the HC in the Chapel of K. Henry VII in Westminster Abbey. The President, Bps. and members of the Lower House assemble in the Jerusalem Chamber and walk in procession to the Chapel. After the service they proceed to the Church House, and the Upper and Lower Houses assemble separately, unless it should be deemed fit by the President that for any reason the Conv. should first of all assemble in Full Synod. In either case, whether the Conv. meets in Full Synod or as the Upper and Lower Houses, the first business is the presentation of the Prolocutor. The Latin language is used by all concerned in the ceremony of presenting him, as well as in that of the confirmation of his election.

The regulation of proceedings in the Upper House is entirely in the hands of the President, and there are no Standing Orders. The House

9. Procedure. not infrequently sits in Committee of the whole House when reporters are

not present, and it rests with the President to decide when the Conv. should be prorogued and when it should sit again. Strictly speaking, the Lower House has no right to continue sitting after the schedule of prorogation has been placed in the hands of the Prolocutor, but this rule is often relaxed to further the conduct of business and the convenience of members. The President nominates all members of Committees of the Upper House, and it rests with him also to direct the appointment of Joint Committees, to determine the number of members of the Upper House to serve on any Joint Committee, and to require the Lower House to nominate two members of that House for each member of the Upper House. The Prolocutor is the channel of communication between the two Houses, and often

attends with his assessors either at the request of the Lower House or in compliance with a summons from the President.

The conduct of business in the Lower House is regulated by the Standing Orders. These date in part from a time anterior to the silencing of the Conv. in the early 18th cent., but they have been frequently altered and amended since Conv. was allowed to sit again, and they are necessarily somewhat difficult of interpretation without occasional reference to the practice of Conv. as embodied in the decisions of successive Prolocutors. All questions of order rest for solution absolutely with the Prolocutor for the time being, but at the beginning of each session the Prolocutor nominates a body of assessors with whom he consults when difficult points arise. These assessors accompany him when he proceeds to the Upper House either by request of the Lower House or in obedience to the President's command.

At the beginning of each session the members are "preconized" by the Actuary, i.e., the Deans, Provost, Archdeacons and Proctors

10. Order of Proceedings.

are called upon to say each in turn whether they are present. Of late years it has been the custom to print a Roll of Attendances with the last number of the *Chronicle of Convocation* in each year. After Preconization the Prolocutor names the assessors, and the business proceeds according to the directions of the Standing Orders. The minutes of each session's (i.e., each day's) proceedings are read after the appointment of assessors on the following day. They are then confirmed and "according to the ancient practice of Conv.," ordered to be reduced into Acts. But at the end of the last of a group of sessions, before the Conv. is prorogued, the minutes of that day are read, confirmed and ordered to be reduced into Acts as the last of the day's proceedings. When the Prolocutor has to proceed to the Upper House another member may preside during his absence, but no vote of the House may be taken.

The necessity for some reform of the Conv. of Canterbury, especially as regards the number of Proctors elected to represent

11. Reform. the clergy and the admission of unbeneficed clergy to the ranks of the electors, was one of the first subjects to occupy the attention of the members after the revival for business purposes in the middle of the last century, and has continued to be discussed from time to time up to the present day. Between the years 1854 and 1902 the subject was discussed at length and with great care many times over, and every method of raising it allowed by the Standing Orders was tried again and again. The proposals embodied in the Reports of different Committees and Joint Committees in regard to a wider representation may be briefly summarised under two heads: (1) those which sought to carry a Declaratory Bill through the Houses of Parliament, giving power to the Conv. under certain careful regulations to reform itself in this respect; (2) those which have tried to procure the necessary sanctions for a definite reform of the representation on lines worked out in detail in the shape of a Draft Bill or otherwise. The simpler question (from one point of view) of the admission of unbeneficed clergy to vote at elections for Proctors has never been forgotten in these proposals, but is to a certain extent separate

from them, inasmuch as it has been claimed as a right, or considered as a possibility, even under the existing conditions of representation. The hindrances to carrying out any scheme of reform have been due neither to want of accord between the two Houses, nor to acute differences in the Lower House itself, but to the general consensus of competent legal opinion against the possibility of the changes proposed. And thus a reform generally acknowledged to be wise and necessary remains still to be carried out.—A2.

J. E. STOCKS.

COPE.—A large cloak of silk or other material, semicircular in shape and fastened across the breast by a metal clasp (*morse*) or, more commonly, by a band. It is usually adorned with a broad orphrey, or strip of embroidery, along the front edge, and a hood of varying shape hangs from the shoulders. Formerly the C. was intended chiefly for outdoor use in processions and Lits., and on wet days the hood—now merely an ornament, usually shield-shaped—was drawn up over the head; hence the name *pluviale* by which it was also known. It was worn by all orders of the clergy, and occasionally by choristers, in the Western Church.

The rubrics of the First PB of Edward VI required a C. or Vestment to be used by the celebrating priest at the service of HC, and by a bishop executing any public ministration in the church; but this use was forbidden by the Second PB of 1552. The 24th canon of 1604 prescribes the use of the C. by the bishop or principal minister at the ministration of HC, but only in cathedral and collegiate churches. The C. was in continuous use in Durham Cathedral and in Westminster Abbey until the middle of the 18th cent., and is at the present day used regularly at the celebration of HC in Lichfield Cathedral. It is probable that its use has never died out since the Reformation. It is worn by bishops and other dignitaries at the Coronation of the sovereign and on other state occasions.

Those of the parochial clergy who use the C. in the Church of England at the present day base their authority for so doing, as in the case of other Vestments, upon the ORNAMENTS RUBRIC, the retention of which at the revision of 1662 they declare to have superseded the canon of 1604. The C. is therefore worn by such clergy, not at the ministration of HC¹, but at Festal Evensong, in Processions, and occasionally at Weddings and Baptisms. By many of the bishops it is worn at Ordinations, Confirmations, and other occasions of their public ministration. See RITUAL LAW, H 29 f; 82.—83. J. O. COOP.

CORONATION.—Government from the beginnings of human society has been regarded as possessing a religious character, and the regal office as especially sacred. In Homer, *e.g.*, the sceptred king is the shepherd of the people, receiving his glory from heaven. Christianity, while more sharply distinguishing temporal from

¹ [But according to the First PB of Edward VI, which is referred to in the ORNAMENTS RUBRIC, the C. is, except in the case of bishops, ordered to be worn at HC, and at no other service.]

ecclesiastical rule, has nevertheless added a higher consecration to loyalty. In J. H. Newman's phrase, "The pageant of earthly regality has the semblance and benediction of the Eternal King." The appropriateness of inaugurating a new reign with religious rites has, therefore, been recognised from an early date. But the C. of our kings bears traces also of military, democratic and feudal ideas. Crowning is in itself but the most honourable of a number of investitures. In the earliest Anglo-Saxon *Ordo* the prelates place a helmet (*galerus*) on the king's brows. But the "corona" was originally at Rome a garland (afterwards golden) received by a successful commander (*imperator*) from his soldiery; subsequently, the imperial guard created the emperor of their choice with *corona* and purple robe (Ammonius Marcell. 20 4). The diadem (*e.g.*, as offered to Julius Cæsar) was an importation from the East, and resented as symbolising autocratic and supernatural kingship. Enthronement was originally the Teutonic *levatio* (*elevare in regem*), or raising of the new ruler upon a shield (Tacitus, *Hist.* 4 15)—the rubric still says: "The King is lifted up into his throne." The Franks and Lombards delivered also a spear, "pro sceptro." Christianity infused a religious significance into these and other ceremonies. But the first emperor to seek an actual consecration was Theodosius, c. 379, who dreamed he saw Meletius, Bishop of Antioch, putting a crown and royal robe on him (Theodoret, *HE* 5 6). The earliest example in the West is the "ordination" and "benediction" with laying on of hands (this phrase is actually found in the English crowning of a consort until George II in 1727; cp. Confirmation) of King Aidan by St. Columba at Iona on the Stone of Destiny, now part of the C. chair. It was done by command of an angel, bearing the crystal book of the "Ordination of Kings." Crowning is not mentioned, nor yet unction. But when the regal "sacrosancta unctio" is first mentioned (in Spain, 636) it was evidently no novelty. Saxon monarchs are found receiving the holy anointing early in the 8th cent., but they used the style "Dei gratia" still earlier. In France unction, whether borrowed from England or copied from the OT, seems to have begun with Pepin the Little, 752. Henceforth the sacring and anointing rather than the C. of our kings is usually spoken of. They are "hallowed to king," "eled to king"—as in the OT. The mystical associations of kingship are deepened, and pr. is made for the Lord's anointed that he "may nourish and teach, defend and duly order the Church of the Anglo-Saxons"—theocratic phrases imported into France, probably through Alcuin.

The English C. Service is of extraordinary interest as practically the sole survival of the ancient Western rite. In spite of much defacement, it has come down to us essentially unaltered from before the period of Ethelred, and this unique continuity has persisted through changes of dynasty

2. The English Rite.

and times of great political and social upheaval. The Reformation aimed at the exaltation rather than the depression of monarchy, and the Revolution of 1688 endeavoured to disguise itself as much as possible under ancient forms. The utilitarian tendencies of the Reform era would have abolished, and did sorely mutilate, the rite; but the counter-stream of romanticism was already strong enough to save it. At an earlier epoch the Conqueror took care to be crowned with the English rite beside the tomb of the Confessor, and mediæval weakness of title ever sought to strengthen itself by the time-honoured supernatural sanctions. Even Cromwell was inaugurated (in Westminster Hall) on the Scottish Stone of Fate. Since Edward I brought the *Regale Scotiæ* to Westminster, the English coronations have by it been linked with far-off Celtic ones.

The earliest extant English Ordo (Archbishop Egbert's—*Martene de Antiq. Eccles. Rit.* ii, 10) is earlier than 736. Its character is essentially benedictory. In a later and fuller English Rite. Order (called by Ethelred's name, *HBS*, vol. 19), "benedictio" has become "consecratio," as though the king's office were committed to him by the rite itself. (Until Edward VI a king's regnal years were counted from his Sacring.) The language is more theocratic, but, on the other hand, the monarch now promises to observe the precepts of governance traditionally laid down. A third Order (Norman or early Plantagenet) is marked by the first appearance of the sacred CHRISM or compounded balsam, in addition to the simple oil of anointing (for the distinction cp. *Exod.* 30 23-25 and *Luke* 7 46). The latter answered to the *oleum infirmorum* and the *oleum catechumenorum* consecrated each Maundy Thursday; the former to the chrism hallowed for confirmations and ordinations. Only the Kings of England and of France received the twofold unction, those of Jerusalem and Sicily and also the Emperor being hallowed with olive oil only. A fourth C. Order, set forth in the famous *Liber Regalis* preserved at Westminster (*HBS*, vol. 5), while returning in some features to an earlier model, brought the rite to an elaborate perfection which remained the basis of all subsequent coronations. (Copies were printed for the use of the compilers even of the 1821 coronation.) No vital change was introduced in the 16th cent., Edward VI and Elizabeth being both crowned, with slight omissions, according to the *Liber Regalis* and with the Latin Mass. The Lit. however was sung on both occasions in English, and Elizabeth, finding that Oglethorpe—the only bishop who would consecrate her—insisted despite her prohibition on elevating the Host, withdrew before Mass began into her traverse. This at least is Prof. Pollard's interpretation (*Eng. Hist. Rev.*, Jan., 1910, p. 129) of her remark (April, 1571) to the French ambassador, "qu'elle avoit esté couronnée et sacrée sellon les cérémonies de l'esglise catholique, et par évesques catholiques, sans toutefois assister à la messe." At Edward's C. eleven mitred bishops had assisted; at Elizabeth's also there were copes, crucifixes and incense. The next C. was that of James I, forty-five years later. Then, if ever, radical remodelling might have been expected. But a conservative reaction against Calvinism had begun, and the old service was used pretty much in its integrity, save that it was in English and that the reformed Order of HC in both kinds was used. Even in this some ancient details were retained, such

as the houselling towel, a special Offertory, Secret and Communion, personal oblations, and the service of the Sovereign himself, subdeacon-wise, at the altar-step. Incense (the "perfuming-pan") was still used in the procession, and so continued till the 19th cent. On the other hand, there was henceforth only one anointing, viz., with chrism, and this was not the miraculous unguent given by our Lady to St. Thomas of Canterbury for the C. of the English sovereigns—though the rubric speaks of "the Ampull wherein is the oyle with which anciently the Kings and Queens have been anointed"—for it seems to have come to an end. Mary Tudor, because of the Interdict, had received a supply from overseas. If there were any defects in James I's C.—possibly the anointing was not done "in formâ crucis"—they were set right in the very careful Order drawn up for Charles I (*HBS*, vol. 2). "My lords," said Laud at his trial, "I had liturgies all I could get, both antient and modern." The charges of innovation brought against him by Prynne, and since repeated uncritically by Stanley, were easily disproved. At the Restoration another opportunity occurred, had it been desired, for modifying the character of the C., the feudal system being in 1660 legally abrogated. But the services of "grand serjeantry" were expressly excepted from this abolition, and the knightly and quasi-mystical investitures of the Sovereign, his Vigil and that of the Companions of the Bath—who, on St. George's Day, 1661, for the last time rode with their Sovereign from the Tower to Westminster—were carefully retained. This C., Clarendon records, was performed "with the greatest solemnity and glory that ever any had been." It is really from the next reign, and not from the Reformation, the Great Rebellion or the Revolution, that the rite suffered its first serious impairment. When Sancroft was bidden " (keeping to the Essential) to abridge the extreame length" of the C., it was understood that "abridgement" was a euphemism. For the first time the Euch. was omitted. James had only brought himself with the greatest reluctance to accept C. from Anglican prelates—at this time disappeared the words, after "us unworthy," "yet consecrated by the authority of the holy Apostles"—and to meet his scruples the high, sacramental language of the service was lowered, as well as certain lofty expressions about the nursing-fatherhood of the King as the bountiful comforter of the Church and of holy societies. "The Bread" was substituted for "the Body" in the Administration rubric. The "ornaments"—sword, ring, or crown—were no longer hallowed, and with the blessing of the "Ring of England" disappeared also the curious petition—referring to the *charisma* of blessing cramp-rings belonging to the possessor of St. Edward's sapphire—that "whatsoever he shall sanctify may be holy." The double C. of 1689 (*HBS*, vol. 19) restored, of course, the celebration of the Euch.—though William was an unconfirmed Calvinist—for resentful and jealous eyes were fixed on the new reign, and Compton, reverting to early precedents, made the Celebration not the sequel to the C. ceremonies but their organic framework. The sacring of a king, like that of a bishop (which it resembles in a number of particulars), now comes between Creed and Offertory. The Lit., with *Veni Creator, Sursum corda* and a consecratory Pref., had been displaced in 1689 from just before the anointing, but *Veni Creator* and a consecratory pr. were now restored to that place. The pr. contained a new feature, the explicit petition, "Regard, we beseech Thee, the supplications of Thy congregation. Bless this Oyl," with a direction to the archbishop to lay his hand

upon the ampulla. Analogous words had in 1662 taken the place, just before the administration of Bapt., of the preliminary *benedictio fontis* discontinued in 1552; and it seems clear that Compton intended the new formula to take the place of the consecrating of the balm on the morning of the C. by a member of the Westminster Chapter, if a bishop—usually the dean was one. In 1702 however these words disappeared, but the direction for the manual act remains to this day. It should be added that Compton introduced an explicit statement of the grace bestowed by the anointing, viz., the Spirit's sevenfold gift—"as in Confirmation," Grosseteste had answered an inquirer centuries earlier. In 1689 the places anointed were reduced to three—head, breast and hands. The crowning was put at the end of the investitures, and a new ceremony was borrowed from the consecration of a bishop—the delivery of the Bible, previously carried with the regalia and the sacred vessels in the procession. Bale has a story of Edward VI, when he saw Curtana and the swords of spiritual and temporal justice, asking for a fourth sword, the Word of God, and Macaulay, Stanley and others unnecessarily accuse James II of omitting this ceremony, which had no existence. The William and Mary rubric did not mention the vestures which have usually been worn, such as the alb (*colobium sindonis*), the supertunica or dalmatic, and the armill or stole. The C. no longer took place on a holy-day. An important change was made in the Oath—vulgarily confused with the Accession Declaration which is usually made in Parliament. The promise to "keep and confirm to the people of England the laws and customs to them granted by the Kings of England, your lawful and religious Predecessors," disappeared, and the promise to hold and keep the laws and rightful (*droiturelles*) customs which the folk and people (Henry VIII, noblys) of the kingdom shall have chosen (*aliter*, shall have) was modernised. Then followed a vow to maintain the laws of God, the true profession of the Gospel (Tudor addition), and "the Protestant Reformed Religion established by Law," as well as the rights and franchises of the clergy—the phrase, "granted to them by the glorious King, St. Edward," being omitted. Synodical objection had been made to the word "Protestant," but it was argued that a Romanist sovereign might put a "false and subdulous construction" on the sentence without it. It is balanced by the phrase, "defence of the Catholick faith," in the delivery of the Ring. The present Oath contains also an engagement to "preserve inviolably the Settlement of the Church of England, and the Doctrine, Worship, Discipline and Government thereof." At this C. the Commons, with their Speaker, were given a prominent place in the north transept; at a later date they actually had a gallery built for them over the high altar. But they have no constitutional recognition in the Solemnity.

From 1689 to 1821 the service underwent very little change, though a Mattin office substituted in 1689 for the King's Vigil was discontinued, and the "trunk-hose C." of George IV was one of quite feudal splendour, albeit shorn of some ecclesiastical features. At William IV's accession the Reform agitation was at its height, the *Times* spoke of the C. as a barbarous ceremony, "compounded of the worst dregs of popery and feudalism," and Lord Grey urged the King to declare it unsuited to modern ideas. Under pressure from Archbishop Howley the King consented to be crowned as a concession to scrupulous consciences, but the cost was to be as small as possible, and the ceremony confined to the service in church. The very ancient ceremonies in Westminster Hall before the C. were abolished, as

well as the subsequent Banquet with all its picturesque chivalric services, the Champion and the rest, though these are expressly only in abeyance; also the great liturgical Procession of the King and his Consort (under canopies borne by the barons of the Cinque Ports), his nobles, judges and high estates of the realm, on a raised flower-strewn platform from the Hall to the Abbey church, with standards flying, trumpets blowing, drums beating, perfumes burning, richly vested choirs singing psalms and antiphons, prelates in copes bearing the sacred vessels, and great officers of State the Regalia. In the service itself some minor changes were made. The King was anointed only on the head and hands, Queen Adelaide only on the head. There was no girding with the Sword, no houselling Pall, no ceremonial gloves or under-vestures—the King wore an admiral's uniform with trousers—no kiss received from the consecrating prelates (*osculum episcoporum*): the crown of St. Edward was not exchanged at the end of the service for the crown imperial, and the tone of the ps. was in several places lowered. The C. of seven years later was on similar lines, but a procession from Buckingham Palace to the Abbey did something to supply an outdoor spectacular element, and revived in a modern form the ancient Progress from the Tower on the day before the C. In 1902 the King and Queen made a progress through London on a later day. The last-mentioned C. was carried out with much care and reverence, but the expectation that features abandoned in 1831 would be restored was disappointed, save that King Edward VII was anointed on the breast, as well as on his head and palms, the Sword was girt upon him, and the vestures were specified in the rubric. The first Oblation (a rich pall and ingot of gold) was merged in the royal Oblation at the Offertory, and a very important alteration was made by the Fealty of the Bishops and the Homage and *Sustentatio coronae* of the Princes and Peers, being performed by the first only of each Order. An equally inevitable change was the discontinuance of the Princely Largess, a relic of Byzantine donatives, but given afterwards a spiritual symbolism as a type of the gifts of the enthroned Christ. The ancient Secret was retained at the Offertory, but for some reason the Proper Preface was omitted. The Bishop's "Caps" are not mentioned—until James II mitres seem to have been used. The King's Imperial Crown is spoken of, but, owing to his recent illness, his Majesty is said only to have worn the lighter St. Edward's Crown—in the rubrics the Confessor is again called "Saint." His name clings to the *ornamenta* (including the Chair of Anointing) used in the service, though the ancient jewels and vestures, some of which may actually have been his, were destroyed in 1649 by the Long Parliament. The whole of the high solemnity centres round St. Edward's shrine, the symbol, in our fathers' eyes, of the nation's continuity.

The parts of the rite are briefly these: Processional Entrance and Anthem (*ladatus sum*); humble Adoration to the Altar; Recognition, or Presentation of the Sovereign to the Homagers (anciently to the People) from the four sides of the Theatre, and Acclamation; First Oblation and Pr. (*Deus humilium*); Delivery of Regalia to the Archbishop at the Altar; Lit. sung by two Bishops in Copes; Introit and Order of HC as far as the Sermon, during which the King sits covered "on the south side of the Altar"; Oath, the King first sitting, and then kneeling

at the Altar-step with his hand upon the Holy Gospel which he kisses and retires to his seat; the Anointing, introduced by *Veni Creator* and a Consecratory Pr., after which, while *Unxerunt Salomonem* is sung, the King, disrobed and uncovered, goes with his supporters and high officers to St. Edward's Chair placed before the Altar, and, while four Knights of the Garter hold over him a rich pall, is anointed by the Archbishop, assisted by the Dean of Westminster, in the form of a cross, certain words being said at each anointing. Kings of France and some English ones knelt for the unction. The King then kneels at a faldstool and receives the Archbishop's blessing; after which he sits, and the Dean of Westminster puts on him the Colobium Sindonis and Supertunica, with girdle. This, the most mystical part of the rite, is followed by the knightly investitures performed by the Lord Great Chamberlain, and the deliveries of: (1) the Golden Spurs; (2) the Sword, "brought from the Altar of God," and, after he has been girded with it, offered by the King at the Altar-step, and redeemed; (3) the Armilla or Stole and Imperial Mantle, and Orb with the Cross (brought from the Altar and returned to it); (4) the Ring, the Glove, and Sceptres, with Cross and Dove; (5) the Crown, first presented with pr. at the Altar and then put "reverently" on the King's head by the Archbishop, assisted by other Bishops. Then follow Acclamations, Trumpets, Tower Guns, the Peers and Kings of Arms meanwhile covering themselves with their coronets; Pr. and Anthem (*Confortare*); Delivery of the Holy Bible, which is "reverently placed again upon the Holy Altar"; Solemn Benediction; Te D., during which the King goes in state to the "Chair of Repose" below his Throne on the Theatre; Inthronization; Fealty and Homage; Supporting of the Crown; Anthem, drums, trumpets, and acclamation; Consort's C.; Resumption of the Order of HC, the King uncrowned offering Bread and Wine; also gold. After communicating, the King and Queen resume their Crowns and Sceptres and repair to their Thrones. When the Blessing has been given, the King and Queen pass in full state through the Area or Sacrarium, north and south of the High Altar, into St. Edward's Chapel, when the Regalia are laid on the Altar. Arrayed in robes of purple velvet, crowned and carrying, the King, Orb and Sceptre with Cross, and the Queen, Sceptre with Cross and Ivory Rod with Dove, they proceed through the church to the West door. Since the exclusion of Westminster Hall from the solemnity, a temporary annexe has been built at the West end of the church. Westminster has not always been the scene of coronations, which took place in early Saxon times at Kingston-on-Thames, and have been celebrated also at Winchester, London, Oxford, Gloucester and Bath.

The present service of C. of a Queen Consort, despite some modernisation, is substantially

the rite used a thousand years ago. After the Homage of the Nobles to the King, the Consort

arises from the Chair on the Theatre and goes, supported by two Bishops, to the Altar-steps, where the Archbishop—in 1902 of York, but this was an innovation—says a consecratory pr. over her. She then arises and "cometh to the place of her Anointing," nearer to St. Edward's Chair. Four Peeresses holding a rich pall over her as she kneels, "the Archbishop poureth the Holy Oil upon the Crown of her head," the hair of which should be flowing; but until Queen Adelaide the Queens of England, like those of France and none other, were anointed also on the breast, the Great Lady Assistant first opening the apparel. Until the 17th cent. oil was used for the former anointing, chrism for the second. The Stuart Orders specified the form of a cross. The Queen then receives the Ring (like the King, on the fourth finger of the *right* hand), and her Crown brought from the Altar, whereupon the Peeresses cover themselves with their Coronets. This is followed by the delivery of the Sceptre and the Ivory Rod, after which the Queen is conducted to her Throne beside the King's, "bowing herself reverently to his Majesty as she passeth by him." The Byzantine emperors themselves crowned their Consorts, as the Tsar still does (cp. Esth. 2 17). The Queens of France were crowned not at Rheims but at St. Denys. It has been disputed whether an English Queen Consort has a right of C., apart from the "demand" of the Sovereign. Caroline of Brunswick was turned away from the Abbey doors in 1821; Henrietta Maria, in 1626, declined an Anglican C.; Anne of Denmark—like King John—would not communicate; Henry VII deferred the sacrificing of his bride, Elizabeth of York, for fourteen months after his own, that he might not seem to owe his authority to his alliance with her. The earliest record of a Queen Consort's C. is that of Judith, Queen of Ethelwulf in 856. The unprecedented ceremony of a double C. took place in 1689, when a chair was made for Mary resembling that of her husband. Anne's spouse had no part in her Coronation.—S3. DOUGLAS MACLEANE.

CORPORAL PRESENCE.—See BLACK RUBRIC.

CORPORAS.—Beside the "fair white linen cloth," as our rubric terms it, it has been long customary to spread another cloth on the altar on which the bread may be consecrated as the *Sacr. Corpus Domini*; hence the name of the cloth, "*corporas*" or "*corporal*"; this cloth was also sometimes called the "*pall*." Before the 5th cent. strict rules were laid down to secure that the C. should be of fine white linen only, in memory of the Saviour's winding-sheet; hence the name *sindon* for the C. in the Ambrosian Missal. Originally the C. covered the whole altar slab; subsequently it was reduced in size, but was still large enough to be used to cover over the Chalice and Hosts which lay on it; at last it was divided into two, one part becoming a cloth of some 20 in. square, on which the

elements are placed for consecration; the other part, forming a cloth some 6 or 7 in. square, and generally called "the pall," being used to cover the Chalice. The PB of 1549 directed that at the Offertory the bread for consecration should be laid "upon the corporas,¹ or else in the paten": the pall is not mentioned, because at that time the division of the corporas had not taken place in England. A sort of portfolio, covered with silk, called the corporas-case or burse, was and is used to keep C. neat and clean. Anciently the C. was dedicated to its sacred use by a form of prayer.—R3.

T. I. BALL.

CORPORATION.—A C., whether lay or eccles., may be either "aggregate" or "sole," that is, either an organised group of two or more persons, or a single individual. In the former case the combination is regarded by the law as equally an entity with the latter, and in both cases the C. is invested with rights and responsibilities, arising out of the special objects of its existence, distinct from those of the persons concerned in their private capacity. Every C. aggregate, besides having a corporate name, under which legal proceedings may be taken by or against it, is bound to have a common seal, for the authentication of the documents which it issues and as a guarantee of *bona fides*, the seal being accepted as evidence of intentions and obligations in all disputes that happen to come before the law courts. Conspicuous among bodies of this kind are the ECCLESIASTICAL COMMISSION, the *Corporation of the Sons of the Clergy*, the administrators of QUEEN ANNE'S BOUNTY, and the *Society for the Propagation of the Gospel*. Formerly, such Cs. could only be established by charter from the Crown or Act of Parliament, unless the title had been won by immemorial prescription. The changed conditions of modern times have, however, led to various enactments during recent years, which allow of the formation of similar societies apart from either authority, and with much the same character as Cs. strictly so called. In England churchwardens are regarded as *quasi*-corporations, though they have no common seal, and do not come within the legal definition.

A "corporation sole," as the term implies, consists of one person, such as the sovereign, the bp. of a diocese, and the vicar of a parish. All eccles. bodies of this nature and many others are liable to visitation, for the obvious reasons of securing efficiency, and keeping them within their powers, the rights of visitors being determined by the special character of the institutions concerned. The Crown is the legal visitor of the abps.; each abp. the visitor of the bps. in his province; and each bp. the visitor of the Cs. eccles. in his diocese.—A3.

G. WORLEY.

COTTA.—The name given to a short surplice reaching to the waist and edged at the sleeves and round the bottom with lace. It is a purely Roman vestment, and is warranted neither by authority nor by custom in the Church of England.—R3.

J. O. COOP.

COUNCIL.—Ch. Cs. are usually divided into five classes, viz.: *General* when representing several different nations, becoming *Ecumenical* when representative of, and accepted by, the whole Ch., *National*, *Provincial*, or *Diocesan*, if

¹ [The C. is thus one of the "Ornaments of the Church" in use "by authority of Parliament in the second year of the reign of K. Ed. VI." and therefore strictly legal, though the patron may now not be dispensed with.]

confined to a single nation, province, or diocese. The advantage, not to say the necessity, of such consultative meetings for the purpose of government and organisation is sufficiently obvious; and no less so for the consideration of doctrinal questions, especially when, upon the intrusion of heresy, it becomes desirable to ascertain the collective mind of Theologians upon the point at issue, and to have an authoritative pronouncement upon it for the guidance of the faithful. Under the Old Covenant provision was made for such necessities in the great C. of the *Sanhedrin*, which met at Jerusalem; the subordinate local courts answering much the same purposes as some of the modern diocesan and parochial institutions.

The earliest recorded Council of the Christian Ch. assembled under the presidency of St. James to consider the debatable question of circumcision, and, after full discussion, decided against the imposition of the rite on Gentile Converts.¹

The Holy Orthodox Eastern Ch. recognises seven Ecumenical Councils as representing the whole of Christendom, viz.:—

2. General Councils.

(1) A.D. 325, Nicaea, condemned Arian heresy, and promulgated Nicene Creed; (2) A.D. 381, Constantinople, condemned Macedonian and other heresies, and reaffirmed the Creed; (3) A.D. 431, Ephesus, condemned Nestorian heresy; (4) A.D. 451, Chalcedon, condemned Eutychian heresy; (5) A.D. 553, Constantinople, condemned the survival of heresies previously mentioned; (6) A.D. 680, Constantinople, condemned the Monothelites; (7) A.D. 787, Nicaea, defined veneration due to images.

The Roman Church adds the following:—

(8) A.D. 869, Constantinople, deposed Photius; (9) A.D. 1095, Clermont, first Crusade decreed; (10) A.D. 1123, Rome (1st Lateran), confirmed Concordat of Worms; (11) A.D. 1139, Rome (2nd Lateran), condemned errors of Arnold of Brescia and others; (12) A.D. 1179, Rome (3rd Lateran), condemned the Albigenses and Waldenses; (13) A.D. 1215, Rome (4th Lateran), repetition of the previous Council, with further steps to the same end; (14) A.D. 1245, Lyons, deposition of Frederick II, and defensive measures against Mohammedans; (15) A.D. 1274, Lyons, attempted reconciliation of E. and W. Churches; (16) A.D. 1311, Vienne in Dauphiné, suppression of the Knights Templars; (17) A.D. 1414-18, Constance, condemned doctrines of Wycliffe and Huss, and healed the papal schism; (18) A.D. 1431, Basle, further attempted union of E. and W. Churches, and proposal of certain reforms; (19) A.D. 1438-42, Ferrara-Florence, continuation of preceding Council; (20) A.D. 1512-17, Rome (5th Lateran), annulled the Pragmatic Sanction, and confirmed the bull "Unam Sanctam"; (21) A.D. 1545-63, Trent, formulated most of the distinctive RC. doctrines; (22) A.D. 1869 (adjourned

¹ The conciliar element in Ch. polity is further considered under ORDER.

1870), Rome (the Vatican), decreed papal infallibility.¹

Whatever difference of opinion there may have been, and still is, amongst English divines, as to the authority of later Cs., there has been an almost unanimous agreement in accepting the decisions of the first four. The fifth and sixth have been received with some hesitation and reserve, which may perhaps be accounted for by the fact that these, as supplementary to the preceding two, were virtually included in them. But on the whole the English Ch. may be considered at one with the Eastern in recognising the validity of the seven great Cs. as truly Ecumenical, though the last of the number, as occupied with a purely local controversy (the Iconoclastic), is not one which concerns her.

In all these cases, to which the 8th may be added, the summons came from the civil ruler

3. Power to Summon. has been followed in our own branch of the Ch. by making "the commandment and will of Princes" an indispensable condition to such assemblies (see Art. 21). The Ch. of Rome, on the other hand, has set this principle aside, on the decision of the 5th Lateran C. (Sess. xi), which so far asserted the Church's independence of the State as to give the right of convocation and dissolution to the Pope for the time being. For the management of its own affairs, provision is made in the Ch. of Eng. by the councils known as CONVOCATIONS, which are subject to the fore-mentioned condition, in that they cannot be summoned without authority from the Crown, or enact any new canons without the royal licence, prerogatives secured by the statute of 25 Henry VIII, c. 19.

Etymologically, there is scarcely any perceptible difference in the terms for the various kinds of Cs. held in this country, all practically indicating the same thing, viz.: an assembly of people, whether clergy or laity, or both combined, for mutual consultation. In modern language and practice, however, a special significance has been acquired in each case, more or less accurately defining the nature, functions, and authority of the respective bodies, as will be seen from the following examples, chosen for their bearing on the history of the National Ch. and of the PB.

The Lambeth Conference, held at the official seat of the Abp. of Cant. which gives it its name, dates from 1867. The assembly so

4. Lambeth Conference. called was then convened for the first time, in response to a very general desire in the Episcopate of the ANGLICAN COMMUNION for opportunities of mutual consultation with the Primate, on such problems of the day as might present themselves for discussion, and admitted of settlement within the Ch., or on which her representatives might offer their advice. The experiment was repeated in 1878, and has since become a regular

institution, held at intervals of ten years, with a marked increase in the attendance of bishops, which rose from under 80 on the first occasion to 242 in 1908, with a corresponding development of interest and influence in the meetings. These are purely consultative and advisory, but the resolutions there passed cannot but carry great weight, as embodying the collective opinion of the Anglican Episcopate on the questions at issue.

[The proceedings of the first three have been collected in a volume, those of the last two vols. in pamphlet form. In each case there is an Encyclical letter summing up the conclusions of the Conference, a series of resolutions embodying the points explicitly agreed upon, and the reports of the committees on the groups of questions specially considered.]

The Pan-Anglican Congress, held in June, 1908, was, as its name implies, a representative gathering of the Eng. Ch. and of the Churches in communion therewith throughout the world. Otherwise, it may be described as an

5. Pan-Anglican Congress. extension, for a particular purpose and occasion, of the Lambeth Conference, out of which it arose, and in connection with which it was arranged to take place in the same year that the Conference was assembled for its decennial meeting. Preparation was made for it about six years before, in the letter addressed by the United Boards of Missions of Canterbury and York on Dec. 15, 1902, to the Abps. and Bps. of the Anglican Communion, inviting them to the Congress, with a prospectus of the scheme, which included a thank-offering, to be presented at the final service in St. Paul's Cathedral, and used for the propagation of the Christian Faith throughout the British Empire and its dependencies. The Congress was not in the least intended as a demonstration of Anglicanism; on the contrary, it was approached in a spirit of prayer and humility, and the inaugural service, held in Westminster Abbey on June 16th, was distinctly of a penitential character, consisting mainly of intercessory prayer and confession of sin. The rest of the week was devoted to the reading of papers and discussions upon them, the subjects having been selected from those suggested by the delegates as the most urgent at the time, and most likely to further the cause of religion and civilisation permanently. The concluding service on June 24th was attended by some two hundred and fifty English and Colonial bishops, and, although the offering fell short of that originally proposed, the respectable sum of £333,208 was collected, and presented at the altar for the purposes designed.

The Church Congress, held for the first time as an experiment at Cambridge in the year 1861, has since become an annual institution, meeting at a different centre each year, for the objects stated in the circular issued by its Standing Committee in 1905, when it was placed upon a firm permanent basis by a thorough revision of

¹ For an extensive and detailed study of the subject, the reader may be referred to the collections of councils by Hardouin (12 vols., Paris, 1715), and by Mansi (31 vols., Florence, 1759); also to Bishop Hefele's *Conciliengeschichte* (7 vols., Freiburg), partly translated into Eng. (T. and T. Clark).

its rules and constitution. The objects were then clearly set forth as follows:

"To bring together members of the Ch. of Eng., and of Churches in communion with her, for such free deliberation and exchange of opinion and experience as shall tend to the increase of the practical efficiency of the Ch., to the consolidation and extension of her work and influence, to the discovery and removal of abuse or defect, to the promotion of unity and mutual understanding and the deepening of spiritual life amongst her members, and to the arousing of a wider interest in these subjects among clergy and laity in different parts of the country."

The meetings are held early in October—usually in some important town or cathedral city—and the proceedings are inaugurated by a service and sermon in one or more of the principal churches, followed during the week by a series of papers and discussions on the topics selected, full particulars of which are given in the programme distributed on each occasion. For permanent reference, as a contribution to the history of the National Ch., the papers and speeches are afterwards printed *in extenso* in a yearly volume.

Diocesan Conferences, consisting of clergy and laity, are an institution less than fifty years

old. The motive lies in a recognition of the principle that the laity are, equally with the priesthood, an integral part of the Christian body, as has all along been recognised in the Reformed Ch. of Eng. and provided for in her constitution, though for a long period more or less obscured. In 1902, when the scheme had been generally developed, the objects were set forth in a report of the Cant. Conv. for that year, wherein it is expressed that:

"If the lay churchmen in every parish and in every diocese, as well as in the country as a whole, could have a legal position assured to them, whereby they might be consulted as churchmen on questions of finance, education, discipline, and general policy, and be able to give effect to their wishes, through their participation in assemblies having certain legislative functions, their whole attitude in Ch. questions would probably be changed, in that they would be restored to the healthy participation in the work of the Body, which is the token and the privilege of living membership therein."

The Conferences are usually composed of *ex-officio* and elected members, both clerical and lay, the bishop of the diocese being the president by virtue of his office; and the meetings are, as a rule, convened by him once a year, the right of dissolution resting in his hands, the length of the session depending upon circumstances, and the procedure upon the arrangements made in each case by a standing committee.

Similar objects are answered by the REPRESENTATIVE CHURCH COUNCIL, the PAROCHIAL CHURCH COUNCILS, and the RURIDECANAL CONFERENCES. The "House of Laymen" (one for each province) is, as its name implies, composed entirely of lay members, and the clergy take no part in its deliberations, though the annual meetings are usually opened by the respective Archbishops.

[The Hampton Court and Savoy Conferences were specially convened and constituted by royal authority

to consider demands made for alterations in the PB (see further HISTORY OF PB, § 15-17). Both included divines favouring the Presbyterian system.

Round Table Conferences were held at Fulham Palace at the invitation of Bp. Creighton to consider, as between differing schools of thought within the Ch. of Eng., the questions of Confession and Absolution, and the Christian Priesthood. (See REPENTANCE and PRIESTHOOD.)

The Mildmay Conference (founded by the Rev. S. Pennefather, vicar of St. Jude's, Mildmay Park) and the Keswick Convention for the promotion of practical holiness (founded by Canon T. D. Harford Battersby and Mr. R. Wilson) still unite Church-people and orthodox Nonconformists in pursuit of devotional and practical ends. There is no open discussion at these. Christian Conferences exist in several provincial towns where current questions of difference or difficulty are discussed by members of various denominations. The Edinburgh World's Missionary Conference in 1910 united in a remarkable manner all sections of the Christian Ch., except the Roman and Eastern Communions, in a frank, thorough and prayerful consideration of the problems of modern missions.—G. H.—A2. G. WORLEY.

COURTS.—Some of the main conceptions which underlie the later development of Ch. law may be discovered in the NT.

1. Primitive Usage.

(a) The Ch. exercised a discipline in criminal cases (1 Cor. 5, 1 Tim. 1 20), either (i) in a manner wholly fatherly (later, *in interno foro episcopali*), "that the spirit may be saved in the day of the Lord"; or (ii) where the accused did not submit himself (*in externo foro*) with a view to the purity of the Ch., "Know ye not that a little leaven leaveneth the whole lump." (b) The Ch. also exercised a quasi-disciplinary office in matters of a more temporal character which was of necessity based upon the willingness of the disputants to accept her arbitration (Matt. 18 15-17, 1 Cor. 6 1-8).¹

The Ch. did not become a *collegium licitum* until the reign of Constantine. The sanctions, therefore, of her judicial authority were for three centuries purely spiritual.

An exception, however, must be made in the case of Paul of Samosata, who was in A.D. 269 deposed by a synod from the see of Antioch. On his refusal to leave "the house of the church" the matter was brought before the Emperor Aurelian, who decided that the house should be given to those to whom it was assigned by the bps. of Rome and Italy. Similarly, half a century later, when Caecilian and the Donatist Majorinus claimed the see of Carthage, Constantine appointed the bp. of Rome and other bps. to report on the charges brought against Caecilian. The case was a second time at the Emperor's command investigated by the eccles. authorities at the council of Arles (A.D. 314), and finally reinvestigated by the Emperor himself, who complained that the appellants *relinquentes coelestia secularia perquirunt*.

While the appeals to the Emperor were often

¹ For a recent survey of this branch of the subject see Harnack, *Constitution and Law of the Church*, 1910, pp. 142 ff., 206 ff.

related to matters which were certainly within his province, we may observe even at this time the beginnings of the confusion of the spiritual and the secular. Heresy was sometimes punished with exile. There was early a tendency for the bp. to judge clergy who were accused of civil offences. In such cases there was an inevitable tendency to confuse the sentence which he passed in the exercise of a delegated civil jurisdiction with the exercise of his authority as the representative of the internal discipline of the Ch. itself.

The consensual quasi-jurisdiction of the bp. as arbitrator was recognised by Constantine, who decreed that judgments in such cases should be irreversible, and his legislation on the subject was adopted in substance by Justinian. It may be traced down to the time of Charlemagne, who fundamentally altered its character and still further confused the relations of the Ch. with the State by giving to either party the right to bring the case before the bishop.

A third source of ecclesiastical jurisdiction was the surrender to the Ch. of certain classes of matters, irrespective of the persons of the litigants being peculiarly suitable for her cognisance.

With the 4th cent. began the gradual formulation of a system of appeals. The fifth canon of Nicaea allows a cleric or lay-

2. Appeals. man who has been excommunicated by his bp. to appeal to the provincial synod. There is as yet no appeal for a bp. from the decision of his comprovincials. But, in the case of St. Athanasius, there were appeals from the judgment of the synod of Tyre which was reversed by a Roman synod and was confirmed at Antioch. The synod which met in the last place passed some legislation of permanent importance and laid the foundation of the system of the patriarchates by laying upon the metropolitan the duty of convening bps. from neighbouring provinces. In A.D. 347 the Council of Sardica endeavoured to establish in cases of bps. a system of appeals in which the Ch. of Rome played a great part. These canons were rejected in the East and in Africa. The 5th cent. saw the constitution of the great patriarchates. In the East the new Rome, Constantinople, acquired "like old Rome" special pre-eminence. Our own islands now abandoned by the Empire were independent of any patriarchate.

Along with this internal development there was a development of the jurisdiction received

4. Extended Jurisdiction. from the State over spiritual persons. Small civil offences were brought within the cognisance of diocesan synods in 376. Justinian ordained that for eccles. offences trials should take place before bps., metropolitans, synods or patriarchs; as regards civil matters prosecutors are allowed, though they are not compelled ("since there are civil tribunals"), to bring the case before the bp. (*Cod.* i. 4 29; *Novell.* 83 is more precise). The lay judge tries, but sends the convicted cleric to

be degraded by the bp. before sentence is executed. *Novell.* 123 provides an alternative procedure. The trial may be before the bp. who degrades and sends the convicted person to the lay judge for punishment. But as early as the 6th cent. some capitularies of Frank kings forbid the judging of clerks by laymen.

It is clear, then, that the system which was inherited by the Anglo-Saxon Ch. had already gravely deviated from the norm of apostolic and primitive Christianity. It has developed one-sidedly and received an admixture of alien elements which obscured at once primitive conceptions of Ch. authority and the principles on which the relations of Ch. and State are, as a rule, best adjusted.

On English soil a new source of confusion entered. The sheriff and bp. sat side by side on the same bench, and the juxtaposi-

5. Anglo-Saxon Procedure. tion of jurisdictions must have obscured their distinction. Yet

we must not exaggerate the confusion. If "in the most august assembly the bp. and alderman should be present, the one should interpret to the people the law of God, the other the laws of men" (*Leges Edg.*, c. 5), and purely spiritual courts sat before the Conquest. Thus, under a law of the 10th cent. a priest was fined for referring to laymen a cause which should have come before consecrated persons, and there are allusions to summonses before synods. Disputes between clerks are of eccles. cognisance (*cp.* Makower, p. 392 f.).

The council of Clovesho had decided that appeals should lie to the synod of the province. The only appeal to Rome in Saxon times was that of Wilfrid, who appealed twice successfully against the division of his diocese. The Pope's decisions in his favour were ignored.

Confusion, however, was caused by the gradual growth of a system under which temporal penalties such as scourging, banishment, seclusion in a monastery, fines, were inflicted in commutation of excommunication. It is not clear how far these were willingly accepted or inflicted *in invitum*. The *forum externum* of the bishops is confused with the *forum internum* on the one hand, and with his civil jurisdiction on the other.

About A.D. 1070 William I laid the basis of the future development of the Ch. courts by ordain-

6. After the Conquest. ing that cases which concerned the government of souls should be tried not in the temporal but in the bp.'s

court and that the bp.'s summons to attend should be enforced by the State. From the accession of Stephen clerks were amenable only to eccles. courts (*Mak.*, p. 392). Thenceforward the Ch. persistently endeavoured to extend the competence of her courts, in respect both to persons and causes. Henry II in 1164 endeavoured in the *Constitutions of Clarendon* to regulate the matter, but his compromise was rejected by the Pope who won an almost complete victory. In the 13th cent. privilege of clergy was granted to all who could read, but could not be pleaded by a clerk who was "bigamous" (*i.e.*, by consecutive marriages).

This privilege limited the forms of punishment, but it was subject to exceptions which made it possible for the royal officers to secure respect for civil enactments (Mak., p. 404).

By art. 8 of the *Constitutions of Clarendon* an appeal lay from the archdeacon to the bp., from the bp. to the abp., and in default of justice from the abp. to the King who was to order the suit to be determined in the abp.'s court, beyond which (to Rome) it was not to go without the assent of the King. This was in effect the Gallican *Appel comme d'abus*, which might resemble either the prohibition of our King's Bench against an excess of jurisdiction of the Ch. court or be a review of its procedure. The secular judge in such cases remitted the cases to the Ch. court for retrial by another judge (*Ecc. Courts Comm. Rep.* 1 173).

The subjects of the jurisdiction of the Ch. courts were as follows:—(1) *Matrimony* (as a sacrament). The Ch. rule that

7. Range of Courts.

subsequent marriage legitimatised bastards was settled in the 12th cent. But the secular courts took the opposite view; Ch. and State failed to agree at the Council of Merton in 1236. (2) *Wills*; this only affected personalty. (3) *Ch. lands* (subject to *Constitutions of Clarendon*). (4) *Benefices*; but advowsons were real property and excluded. (5) *Tithes*; suits were in secular courts until Henry II (cp. Mak., p. 431). (6) *Fabrics, ritual*. (7) *Pious gifts*, until the development of Chancery. (8) *Contract*, as based on promissory oaths. (9) *Criminal jurisdiction over laymen*: non-indictable sexual offences, defamation, offences against clerks, brawling, etc., heresy, witchcraft, schism, apostasy. (10) To these offences add, for clergy, *neglect of clerical duties*.

It is clear that the disciplinary action of the Ch. as a spiritual society had been completely confused by secular privileges, duties and activities. Excommunication had become the means of executing secular judgments, and strong effort was made to use it for the enforcement of pecuniary compensations and so for the extension of the competency of Ch. courts in civil cases. In some cases they possessed technically or virtually punitive power. Thus under the Statutes against heresy the death penalty followed automatically on the judgment of the Ch. court.

Bishop Stubbs describes as follows the machinery which was devised for the benefit of the soul of the delinquent, a phrase which is at once scathing irony and the expression of a serious claim:

8. Verdict of Bp. Stubbs.

"The Courts had their own methods derived in great measure from Roman laws, with a whole apparatus of citations, libels and witness; the process of purgation, penance, and, in default of proper satisfaction, excommunication and its resulting penalties enforced by temporal law. . . . If the delinquent held out for forty days the King's court . . . ordered the sheriff to imprison him. The proceedings furnished employment for a great machinery of judicature. . . . (p. 373). The spiritual courts, while they imposed spiritual penalties, recognised perfunctory purgations, and accepted

pecuniary fines, really secured the peccant clerk and immoral layman. . . . The Ch. courts became centres of corruption which archbishops, legates and councils tried to reform and failed, choosing rather to acquiesce in the failure than to allow the intrusion of the secular power. . . . Strange to say, part of the evil survived the Reformation itself. . . . To this the Ch. of Eng. owes the vexatious procedure of the ecclesiastical tribunals and the consequent reaction which gave such strength to Puritanism: nay Puritanism was itself leavened with the same influences" (*Const. Hist.* 3 403; cp. Bacon, *Considerations touching the Purification . . . of the Ch.*, Spedding 10 iii).

Henry VII restricted some of the worst abuses of benefit of clergy, and early in the next

10. The Reformation and After.

reign in the Standish case his son showed himself to be against the principle. The right was gradually restricted and disappeared altogether in 1827. The competence of Ch. courts in civil cases was only slowly reduced. Two heretics were burnt in 1612 under the writ *de heretico comburendo*, a writ which survived until 1677, and Toleration was incompletely decreed in 1689. The courts in Whiston's case (1711) affirmed that the mediæval rights of Convocations in cases of heresy had not lapsed. Serious offences against morality are now of temporal cognisance, but the Ch. courts are still competent against laymen. There was an incest case in the Court of Arches in 1829, at York in 1829 a suit for incontinence and another in 1830 for immoral conduct. Many cases were removed from the Ch. courts by statute in 1562–3, tithe 1836, probate and matrimony 1857, brawling 1860. 31 Eliz. made simony a civil offence but did not touch the powers of the Ch. courts. In 1813 their right to excommunicate was restrained, the civil penalty being limited to six months' imprisonment. The text-books omit an interesting point. Under 9 & 10 Vict., c. 59, the liability of persons who do not attend Ch. to eccles. censure under 5 & 6 Edw. VI, c. 1, is reaffirmed, a saving clause being inserted for the benefit of dissenters who usually attend a chapel.

The greatest change made at the Reformation was the prohibition of appeals to the Pope and the substitution of appeals to the

11. The Royal Crown. In 1531 Convocations acknowledged the King to be "the Supreme Lord and, so far as the law of Christ allowed, also the supreme head of the Church and Anglican clergy."

The great Statute of Appeals (1533) declared the independence of the realm and defined the position of the clergy thus:

"Whereas . . . this realm of England is an empire . . . governed by one supreme head and king, having the dignity and royal estate of the imperial crown of the same, unto whom a body politic, compact of all sorts and degrees of people, divided in terms, and by names of spirituality and temporality, be bounden and ought to bear, next to God, a natural and humble obedience, he being also institute and furnished by plenary . . . power . . . to render justice to all manner of folk . . . in all causes . . . without restraint to any foreign princes or potentates

of the world; the body spiritual whereof having power, when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, by that part of the said body politic, called the spirituality, now being usually called the English Church, which always hath been found . . . sufficient and meet of itself without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties."

According to this Act, the immediate occasion of which was Catherine's appeal to Rome in the divorce suit, all "causes

12. Right of Appeal Unlimited.

testamentary, causes of matrimony and divorces, right of tithes, oblations and obventions" should be heard in the King's courts spiritual and temporal; appeals should lie to the abp. without any further process except in appeals touching the King which were to lie to the Upper House of Convocation. Bp. Stubbs has argued (*E.C. Comm.* 139) that this Act did not "explicitly make any matter capable of appeal that was not so before; and, if heresy and misconduct of divine service were not matters of appeal before, they are not now made so." But against the Bp. must be set the evidence of Mr. Droop (294-96, 430). (See also the learned but too controversial *Lay Judges in Church Courts* of Mr. J. T. Tomlinson.)

The intention of Parliament to include appeals of all kinds seems to be made clear by the Act of the following year, the Act of Submission of the Clergy and Restraint of Appeals (25 Hen. VIII, c. 19, repealed by 1 & 2 Phil. and Mar., c. 8, and revived by 1 Eliz., c. 1). This Act expressly applies to "all manner of appeals" and grants an appeal for lack of justice to the king in Chancery, whereon the King was on each occasion to appoint a Commission to review the case whose decision was to be final.

The inferior Church courts were not affected by the Reformation except that under 37 Hen. VIII, c. 17, married lay doctors of civil law were empowered to exercise eccles. jurisdiction. It was intended to revise the eccles. law of the Ch. of Eng., and in the draft scheme called *Reformatio Legum Ecclesiasticarum* which never became law it was provided that "whenever the cause was of grave importance the appeal devolving on the King should be heard by the Provincial Council or in lesser cases by four bishops" (c. iii).

The Commissions of *judices delegati* thus created were termed collectively the "High

12. Courts of Final Appeal.

Court of Delegates in Ecclesiastical and Maritime Causes." The Elizabethan lawyers maintained that, by virtue of the supremacy as they understood it, the Crown could re-hear the case *de novo*. The appeals to Rome had always been subject to the possibility of such a review by the Popes (Stubbs, *E.C. Comm.* 147). The commissions always included delegates from Doctors' Commons. Between the years 1586 and 1838 there were only 193 cases of appeal to the delegates in matters which involved doctrine and

discipline (*ib.*); and of these only seven appeals can be shown to have even remotely involved any question of doctrine. In five of these proceedings were discontinued, in one the appeal was rejected, and in one the decision varied the decree in a minor point, confirming the decision of the diocesan court. The report of the Royal Commission issued in 1830 showed that, although the proceedings of the delegates were somewhat expensive and dilatory, no substantial charge of injustice could be laid against them. They seldom reversed the decision of the provincial courts. There was a balance of opinion in favour of the continuance of the court (*ib.*, p. 48). But in 1832 the powers of the delegates were transferred to the King in Council and in the following year to a "Judicial Committee of the Privy Council" then constituted. The reasons given for the substitution of the Privy Council are chiefly the superior qualifications of its members, the permanent existence of the tribunal, and the publicity given to the reasons of the judgments (*E.C. Comm.* 1, p. xlv). This last point turned out to be a grave drawback. Under the *Church Discipline Act* an episcopal member of the Privy Council is for the purpose of eccles. appeals a member of the judicial committee. Under the *Appellate Jurisdiction Act*, 1876, a definite number of abps. and bps. are assessors in eccles. causes.

Allusion must also be made to the following courts: *The Court of High Commission* was created by 1 Eliz., c. 1, for the execution of the supreme eccles. jurisdiction which belonged to the Crown under the Supremacy Acts. It was abolished by the Long Parliament in Act 16 Chas. I, c. 11.

The archiepiscopal *Courts of Audience* became obsolete at the beginning of the 18th cent.

14. Other Courts.

Originally the abp. sat in them in person, and afterwards when his official took his place as judge he often acted as assessor (Makower, p. 461).

The *Prerogative Court* was originally a division of the ordinary archiepiscopal court, which became independent. It was competent for testamentary and probate cases.

The *Archdeacon's Court* rested until 1836 upon usage, but its full competence was established by 6 & 7 Will. IV, c. 77. The archdeacon may act in person or through his official.

The court of the *Rural Dean* was destroyed by the archidiaconal court, except in so far as it survives in the jurisdictions of the deans of Jersey, the Arches, Bocking and Croydon.

Under the CHURCH DISCIPLINE ACT of 1840 the bp., on the application of one of the complaining parties or if he himself thinks fit, issues a commission of five persons of whom one is his vicar-general or an archdeacon or rural dean. The Commission decides whether there is *prima facie* ground for further proceedings.

Under the CLERGY DISCIPLINE ACT of 1892 five persons are members of the consistory court for the purpose of deciding on questions of fact, the decision being either the unanimous

decision of the assessors or that of the chancellor with the majority of the assessors. The assessors are three clergy chosen by ballot from a list of elected clergy and two laymen from a list of lay magistrates elected by the court of quarter sessions.

Under this Act the bp. may pronounce sentence by consent of the two parties without further proceedings. Under a clause of the *Public Worship Regulation Act* which has never been put into operation the bp. by consent of the parties may judge without appeal.

The King's Courts take cognisance of eccles. offences not only in appeal but also as courts of first instance under the Acts of Uniformity, the penalty for the third offence under these Acts being still imprisonment for life (1 Eliz., c. 2). The last prosecution was in 1795. Again, doctrinal and other ecclesiastical questions may be raised indirectly in the King's Bench as under the old writ *quare impedit* upon a refusal of the bp. to institute. In such cases the ultimate appeal is to the Lords.

The power of the temporal court to restrain the eccles. within the limits of its jurisdiction is exercised by a writ of prohibition. By *circumspecta agatis* (13 Edw. I, c. 4), the writ is not to be quoted in spiritual cases. The prohibition may issue either in respect of the court or in respect of the matter of the suit or in respect of an obvious denial of justice in the conduct of the suit (Phillimore, *Ch. Law*, p. 1112 f.).

An extremely interesting court and trial in that court remain to be mentioned. In 1888

15. The
Lincoln Case.

the Ch. Association petitioned Abp. Benson to cite and try Edward King, bp. of Lincoln, for certain ritual acts alleged to be illegal. The Abp.'s court had only sat once since the Reformation, viz., in 1699, in the case of Watson, Bp. of St. David's, who was deprived for simony. If the Abp. had disclaimed jurisdiction he might have been compelled to exercise it by *mandamus* from the Queen's Bench. If he vetoed the case, he would have assumed a jurisdiction which might have been denied on appeal. He decided neither to assume nor decline jurisdiction and did not issue the citation, thus throwing upon the prosecution the onus of establishing the jurisdiction. The judicial committee of the Privy Council unanimously affirmed the jurisdiction, laid it down that it should be exercised in person, giving no opinion as to whether the abp. was bound to exercise it, and advised the Crown to remit the case to the abp.

The bp. appeared as respondent under protest claiming the primitive right of trial before the Metropolitan in his provincial synod, with the advice and consent of his fellow-bps. The abp. affirmed the validity of his own jurisdiction. He held that the canons of the first four general Councils are still part of the law of England as regards faith and doctrine, and in other matters so far as they were applicable and not contrariant to the law of the Ch. and the realm. The court

could not satisfy itself that the authority of early Ch. councils established that the trial of a bp. ought to rest with a synod of bps. only; that the authority of the first four councils is doctrinal not disciplinary, and not binding as a scheme of judicature on the Ch. at large. He did not deny the authority of a comprovincial synod, but decided that the archiepiscopal jurisdiction in the case of suffragans had been from time to time continuously exercised in various forms. The abp. took the bold course of criticising and revising judgments of the Privy Council, which in 1892 confirmed the abp.'s judgments on all points except one which it left undecided (*Eng. Ch. 19th Cent.*, F. W. Cornish, 236a f.).

The willingness of the Privy Council to revise its eccles. decisions is a fact of great importance. The usage is now established by the Privy Council itself that in eccles. suits there is no finality in any judgment of the Crown.

The history of the attitude of the Ch. to the appeal to the Crown must be briefly indicated.

In 1531 the clergy under threat of 16. The Church and the Royal Supremacy. PRÆMUNIRE submitted in the form cited above, refusing the unqualified statement prepared by the King.

The title "Supreme Head" was continued by Edw. VI and affirmed in the 36th Edwardian Art. The consent of Convocation which the Privy Council claimed for these Arts. was probably never given. The Council in effect forged the Church's signature and in doing so recognised the rights which it violated. The use of the title occurs in Mary's first proclamations, but was repealed in 1554 and never re-enacted. In 1559 a new Act was passed which gave the Crown the title "supreme governor" and large eccles. powers. But, when some of the clergy scrupled to take the oath enjoined by the Act, the Queen put forth an explanation in *An Admonition to simple men deceived by the malicious*, which was appended to the Injunctions of 1559. This document restrains the Henrican conception, which it professes to approve, to a claim to the authority "of ancient time due to the Imperial Crown to rule over all manner of persons . . . of what estate either ecclesiastical or temporal soever they be so as no other foreign power shall or ought to have any superiority over them." These Injunctions mark a change in the Royal policy which may be described as the substitution of visitatorial supervision for constant intervention in ordinary administration. The distinction may be compared to the distinction between the *appel comme d'abus* and the appeal to the King in Chancery or in Council. In the 37th Art. the Ch. accepted the Governorship as defined in the Injunctions. In the first canon of 1604 she accepts the "statutes made restoring to the Crown the ancient jurisdiction over the State ecclesiastical and abolishing of all foreign power repugnant to the same." [Cp. SUPREMACY, ROYAL.]

It may be claimed for the Court of Delegates

that it possessed such spiritual authority as is implied by its recognition and acceptance by the Ch. and for the Privy Council that it inherited whatever spiritual authority belonged to its predecessor, for no difference of principle can be said to distinguish the two methods of the royal justice. Apart from this the special report of the Commission which recommended the transfer was signed by the Abp. of Canterbury and three bps. The bps. in the Lords can "agree together" "without the sacrifice of any principle being made by any one." The Abp., "on the part of the clergy, gave his cordial approbation" (June, 1840). The history of the subject proves that the State has not been in this matter guilty of any deliberate attack upon the spiritual prerogatives of the Ch. The present situation has arisen *per incuriam*.

On the other hand, it cannot be asserted that the Ch. ever conceded the principle which logically follows—that a secular court

17. Objections to the Privy Council.

may determine matters of faith. In the General Report of the Commission of 1830 nine pages are devoted to eccles. including doctrinal offences, and an appeal is mentioned to the abp., nothing being said about the Privy Council. The battle raged round the question of the personal jurisdiction of the bp. in the Diocesan Court. The question of the Court of Appeal received very little attention (*Ec. Courts Comm. Rep.* 1, p. xlv).

It is probable that much of the feeling which has been aroused against the Privy Council is due to its paradoxical interpretation of the *Ornaments Rubric* rather than to its actual constitution. But it is also probable that, if a genuine court of the Church had tried Mr. Ridsdale, almost the same group of men would have arrived at the same judgment.

On the other hand, it is also true that there are grave objections to the Privy Council as a Final Court of Appeal in spiritual cases. Lord Brougham admitted in the House of Lords that his bill had injured "to a certain extent the security which the Ch. had possessed for the soundness of her doctrines," and that the Lord Chancellor agreed with him. He added that "he could not help feeling that the Judicial Committee of Privy Council had been framed without the expectation of eccles. questions being brought before it. It was created for the consideration of a totally different class of cases, and he had no doubt that if it had been constituted with a view to such cases as the present (the Gorham case) some other arrangement would have been made" (*Hans.* iii. 111 629).

The theoretical objections to a secular court of Final Appeal cannot be ignored and were perceived by men like Bp. Blomfield and John Keble at an early date. The former said in the Lords in 1850: "It is competent to decide all questions of eccles. law, but not matters of divine truth; for this office it is not qualified,

with reference either to the Church's original constitution or to the personal qualification of the judges." Hooker, it must be remembered, described as "absurd" the view that kings and queens in their own proper persons are by judicial decision to determine questions which arise about matters of faith (*Ecc. Pol.* viii. 81; *Rep. R. Comm. Ecc. Disc.*, § 356).

The point which is now clearly seen and strongly felt is that the decisions of a law court are often not merely automatic and declaratory. A personal element enters into all interpretation, and, when a judge applies a law to

cases not contemplated by the legislator, he does more than interpret the law, he carries the principles expressed in the relevant legislation to points which the legislator did not contemplate. He interprets not the words but the mind of the legislator. His action differs in degree but not in essence from the action of the Ch. when she interprets the NT. A judgment, therefore, is often more and sometimes is much more than a mere declaration and in so far as it is more it is a legislative act. A series of such legislative acts made in the name of a religious society by an external authority may easily misrepresent its mind, and in the case of a society which has no remedy in speedy legislative action the results may easily by accumulation become serious. This argument which weighed heavily with Dean Church and Mr. Gladstone cannot be dismissed as merely *doctrinaire* or clericalist. Mr. Llewellyn Davies admitted to the Courts Commission the legislative action of the judge (4765). It has at any rate much to do with the present paralysis of the disciplinary action of the Ch. (*Rep. R.C. Ec. Disc.*, § 356), and no one will doubt the unanimous judgment of the Commissioners who has read the evidence, and especially that of Abp. Davidson, which is not only authoritative but also intrinsically by far the weightiest contribution to the discussion of the Ch. controversy problem which has yet been made (*Min. Evidence* 2 12846 f.).

We now turn to the question of remedies. (1) It must be noticed that the difficulty pointed out in the last paragraph has been lessened by the willingness of the Privy Council to revise its decisions. This of course involves the inconvenience of uncertain law, but it greatly diminishes the possibility of the construction of a judicial tradition and the risk of a *process* of legislation by judicial decisions.

(2) A possible way out of the difficulty may be found in a clear distinction between the civil and temporal results of a decision (*e.g.*, between the cure of souls and the right to the emoluments of a benefice). Mr. Justice Phillimore told the Courts Commission that he contended for the entire exclusion of the civil power from the passing of any spiritual censures. So far as the temporal incidents were concerned he would "not only admit but would almost invoke the civil power" (1399). "The State might revise

19. Virtual Legislative Power.

20. Suggested Remedies.

the sentence before allowing it to have any civil effect. He compared the Code Napoléon" (1371). Similarly Lord Halifax (967), Dean Church (6941-4), Chancellor Christie (7260), Canon Liddon (7402-5). Something like this seems to be the law in the Diocese of Easton (Adelaide), (*Rep. E. Cts. Comm.* 2 633).

(3) There seems to be no incompatibility between the objects of the two contending sections who offered evidence to the Courts Commission. The one insisted that the court must receive spiritual authority from the Ch., the other that there should be security for judicial methods and impartiality. Now it has been shown above that English law virtually provides an *appel comme d'abus*, and no one could object to the strengthening of the law in this respect.

If this is regarded by many as an inadequate protection, it would seem to be possible that the bps. or the abp. representing them and the Lord Chancellor might agree upon persons who were suitable both from a judicial and an ecclesiastical point of view. Dean Church in his evidence said that the bps. "may delegate their power of course" (6910). "The presence of duly commissioned laymen would not make the court cease to be spiritual" (6954). Mr. Mackonochie "would obey any court constituted by spiritual authority or resign" (6131, 8). So Wilkinson (1790), Body (3640), cp. Gedge (4274), Littledale (4882).

(4) It is important to observe not only that, as has been already pointed out, the difficulty of eccles. legislation exacerbates the problem of the judicature, but also that the courts have encroached upon the administrative functions of the Ch. A judge determines whether an incumbent has been guilty of scandalous conduct or negligence in such a sense as to compel the infliction of a penalty, when it should rather be the duty of an administrator to administer the law (subject to due safeguards) with regard to the interest of the parish. Again, ritual grievances would but seldom be remedied by the enforcement of the Law, as Gladstone pointed out in the debates on the P.W.R. Act. In Abp. Tait's original draft of that Act, the Bp. could act on administrative lines in co-operation with a Diocesan Council and subject to a final appeal to the Abp. (*Life* 2 191).

The Recommendations of the Eccles. Courts Commission (1883) may be thus summarised. (1) The retention of the bp.'s veto and the substitution of deprivation for imprisonment. (2) The appeal in the

21. The 1883 Courts Commission.

Abp.'s court should be heard either by his official principal or by himself with his principal as assessor. He may appoint not more than five assessors from the bps. of the province. (3) The final appeal to be heard exclusively by lay judges who should declare themselves members of the Ch. of Eng. (4) The lay judges should do no more than determine whether impugned opinions or practices are in such conflict with the formularies as to require correction. Only the actual decree in the particular case should be binding, and not the reasoning by which it is supported. (5) The judges should

have the power to consult the abp. and bps. of the province or both provinces in the same form as the House of Lords consults the judges and on the demand of one of their number shall be bound to consult them.

The *Report of the R. Comm. on Eccles. Discipline* (1906)¹ is of much greater weight than its

22. The 1906 predecessor inasmuch as it is Ch. Disc. unanimous. Technically it is a Commission. State document for which the Ch. is not responsible. In reality it has the highest possible claims upon the respect of clergy and laity of all schools of thought.

The report when noting causes of the failure to check irregularities observes that: (1) "It has proved impracticable to obtain complete obedience to the Acts of Uniformity in one particular direction, partly because it is not now, and never has been, demanded in other directions" (§ 355). (2) "Another strongly operative cause of the failure to secure obedience to the law has been the constitution of the Court of Final Appeal. . . . Without being itself a Ch. Court and without pretending to possess spiritual jurisdiction, it has the duty of revising, where necessary, judgments given in Ch. Courts possessing spiritual jurisdiction" (§ 356).

The Commissioners conclude that: (1) the "law of public worship in the Ch. of Eng. is too narrow for the religious life of the present generation." "The Ch. has had to work under regulations fitted for a different condition of things, without that power of self-adjustment which is inherent in the conception of a living Ch., and is, as a matter of fact, possessed by the Established Ch. of Scotland." "An adequate power of self-adjustment . . . would secure obedience . . . and justify the Ch. in insisting on the obedience of all" (§ 399). (2) "The machinery for discipline has broken down." "The law gives no right to discriminate between small and great matters" (§ 402).

They make the following mutually dependent recommendations: (1) That certain disciplinary

measures be taken. (2) That "letters of business be issued to Convocations with instructions (a) to consider the preparation of a new rubric regulating ornaments. . . (b) to frame changes in the PB which "may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Ch. of Eng. seems to demand." (3) That within prescribed limits the abps. and bps. should be enabled to sanction and regulate additional services, etc. (4) Increased power to refuse institution. (5) The recommendations of the Eccles. Courts Commission in 1883 . . . should be carried into effect, with one modification—to substitute for the proposal of the earlier commission (numbered 5 above) the following: "Where, in an appeal before the Final Court which involves charges of heresy or breach of ritual, any question touching the doctrine or use of the Ch. of Eng. shall be in controversy, which question is not in the opinion of the Court governed by the plain language of documents having the force of Acts of Parliament, and involves the doctrine or use of the Ch. of Eng. proper to be applied to the facts found by the Court, such question shall be referred to an Assembly of the Abps. and Bps. of both Provinces, who shall be entitled to call in such advice as they may think fit; and the opinion of the majority of such assembly

¹ The commission consisted of the following members: Lord St. Aldwyn, the Abp. of Canterbury, Lord Northampton, the Bps. of Oxford and Gloucester, Lord Alverstone, C.J., Sir J. Kennaway, Mr. J. G. Talbot, Sir S. Hoare, Sir Edw. Cartre, Sir Lewis Dibdin, Bp. (now) Drury, Mr. G. W. Prothero, Mr. G. Harwood.

of the abps. and bps. with regard to any question so submitted to them shall be binding on the Court for the purposes of the said appeal." (6) An alteration of penalties. (7) The abolition of the episcopal veto and the repeal of the P.W.R. Act. (8) The power of the bp. by monition or otherwise to order the removal of ornaments, etc. (9) Visitations, inspections and articles of inquiry should be made more effective. (10) Subdivision of dioceses.

A series of cases, of which the most noteworthy was *Re the Bishop of Natal* (A.D. 1864), decided that

24. Other Anglican Churches.

in colonies possessing self-governing legislatures letters patent were of no value, and soon after the Crown ceased to issue them in the remaining colonies.

The judicial procedures of Anglican Churches abroad is summarised in the *Rep. of the Ec. Cts Comm.* 2, p. 617. The details vary greatly. (1) Cases of misconduct are generally treated otherwise than cases of heresy or ritual. (2) Usually the bp. or a diocesan committee determines whether the case shall proceed, or sometimes the diocesan committee takes over the conduct of the case. (3) The bp. or a chancellor tries with varying provisions for assessors. In most American dioceses trials are before boards of triers who consist with one exception of presbyters. The bishop often has power to order a new trial. In very many important dioceses the bp. may suspend the accused during proceedings, a most important provision. In Eng. a clergyman generally and perhaps reasonably assumed to be guilty of scandalous conduct probably exercises his ministry for twelve months before he is convicted. (4) The final appeal in Ireland is to the Court of the General Synod, which consists of one abp., one bp. chosen by the abp., and three laymen selected by ballot from a list of laymen selected by the General Synod from among persons exercising judicial functions in certain named courts. Usually the appeal is to the House of Bps. In U.S.A. the Ch. as a whole is inadequately organised, and there are no provincial appeals. (5) No courts outside England seem to have power to proceed against laymen who are expressly exempted by the enabling Act under which the Courts of Melbourne and Ballarat are constituted.

During the twelve centuries which elapsed between the civil recognition of the Ch. and

25. Lay Discipline.

the Reformation the ever-increasing confusion of spiritual with secular authority and the Romanisation and clericalisation of Ch. law almost entirely destroyed the primitive conception of Ch. discipline, and in the case of the discipline of the laity made it so unintelligible to the conscience that such discipline as survived the Reformation was incapable of adaptation to changing circumstances and gradually perished. It follows that its restoration must be brought about by the revival not of some mediaeval group of canons, but of that corporate activity and corporate conscience of the Ch. to which, for instance, St. Paul and St. Ignatius appealed.

In so far as the Ang. Communion is concerned, if we exclude the missionary dioceses, it is at present exercised only informally, though not altogether ineffectively, by the public opinion created by the Christian conscience. Thus, for instance, there has been an improvement of the standard demanded of wardens and sidesmen. When, however, we turn to the missionary dioceses we observe that the administration of lay

discipline is one of the functions of the organised corporate life of the whole Ch. I do not suggest that the experience of the mission field is so valid for that of European Churches that the canons of missionary churches can be adopted by them *en bloc*. But the matter which is adduced below illustrates the kind of way in which the restoration of lay-discipline may perhaps come about under conditions of Ch. life which are at present below the horizon and the kind of courts which are likely to administer it. Observation of the somewhat similar Presbyterian organisation does not encourage the view that cases of lay-discipline would frequently arise. That cannot be until the laity have recovered a high sense of the spiritual value of their church-membership. But such organisation would regulate, educate and give channels for the expression of the public opinion of the Ch. at large, and in doing so educate, strengthen and render somewhat more explicit those disciplinary processes which are continually purging the Ch., however informally.

My illustrations are taken from three of the most highly organised churches of the Ang. communion.

26. Missionary Experience.

I. *Nippon Seikokwai* (Ch. of Japan, A.D. 1887). Canon 8 adopts for the discipline of the clergy the preliminary hearing by the Diocesan Standing Committee (§§ 2, 3), an institution introduced by American bps. of this Ch. "If any person offend the brethren by any wickedness of life or denial of the Christian faith such person shall be repelled by the presbyter from HC." The presbyter reports to the bp. (§ 6).

II. *West. Eq. Africa* (A.D. 1906), sec. v. (1) "All baptised persons claiming to be members of the Ch. and conforming themselves to the common order of the Ch. shall be recognised as such." (2) It is the duty of every member of the Ch. to contribute "Church dues," (3) the minimum amount to be fixed by the Council of each district. (4) Only male subscribers vote for Lay Representatives. (5) A list is kept by the pastor or clergyman and affixed to the church or chapel. (6) He removes from the list persons liable to be repelled from HC. There is an appeal to the District Council, thence to the bp. whose decision is final. (7) The District Council consists of clergy, licensed laymen, lay representatives, and generally provides for the pastoral, evangelistic and educational work in its district.

III. *Constitution, Uganda* (Ch. Council of 1900 and Synods of 1909 and 1910). Canon 26: "The office of the Parochial Ch. Council shall be to advise the Clergyman, Reader or Teacher in charge in the yearly revision of the register of Communicants." 29: Any person whose name has been removed or whom the Clergyman, Reader or Teacher has refused to enter may appeal to the District Council (= licensed clergy, readers and lay representatives, and persons approved by the Diocesan Council). Thence the appeal is to the Diocesan Synod (= licensed clergy, readers and lay representatives), from which there is an appeal to the Tribunal of Appeal = "Bishop deciding with the advice of three Assessors" appointed by the synod of whom one must be a layman and one a clergyman (58, 59). Until the Diocese of Uganda shall form part of a Province possessing a Provincial Synod, there shall be a Tribunal of Reference, consisting of the Central Consultative Committee of the Lambeth Conference (67). The Tribunal of Reference shall until the constitution of a Provincial Synod exercise all the powers ordinarily committed to a

Provincial Synod (68). There shall always be a right of appeal to the Tribunal of Reference . . . except when the decision of the Tribunal of A. is arrived at by the bp. with the unanimous advice of his Assessors, in which case there shall only be an appeal to the Tribunal of Reference on leave being given by the T. of R. to appeal (69). An interesting organisation which probably much facilitates the discipline of women is the annual women's conference of each district (= women teachers, recognised women workers, women representatives of women communicants). Every three years two representatives are elected to a women's Conference meeting at Mengo, presided over by the bp. or his representative. The Conference deliberates upon women's work only (48 f.).

IV. An extremely interesting Christian adaptation of one of the primitive institutions of the Indian village communities was described some years ago by Mr. Padfield in the *Churchman*. It is a council of five chosen by the congregation *ad hoc*, which (subject to appeals) decides petty squabbles (the ancient Christian arbitration) and scandals apparently with much success. It is called the Panchayat (*पञ्च*).

That it is possible that the Ch. might advance with general consent on such lines as those indicated in these canons is shown by a passage in the learned but too controversial work of Mr. Tomlinson: "Those who yearn to see 'Discipline of the laity' restored should study the *Reformatio Legum* (see also Bp. Hooper's *Later Writings*, Parker Soc., p. 51), which provides that some of the 'ancients of the parish' should be associated with the minister; and in the 'form of receiving penitents' the minister was 'to ask the people whether they would grant his desires'; who were to answer they would; then the pastor was to absolve, etc. This was regarded in the 16th cent. as a return to 'Church' Principles as contrasted with sacerdotal autocracy, and it is on these lines, if at all, rather than in 'Courts' and by 'personal' judges that the 'power of the keys' may be profitably exercised hereafter" (*Lay Judges*, etc., p. 101). Mr. Tomlinson, like many other controversialists, is at his best when he is constructive.

Cranmer was anticipated by Marsilius of Padua, a writer of genius, whose *Defensor Pacis* (1325) directly influenced Cromwell and the legislation of Henry, and probably lies behind the *Eccl. Pol.* Basing his argument on 1 Cor. 5 4, he says "If it were done by you of common assent or else by the superior appointed therewith by the higher power of the laity which is all one thing and therefore the apostle did not command the whole tragedy of this thing to be done by any priest neither did he write to any bishop or priest": "Albeit the pronouncement of such manner of sentence ought to be done by the priest" (Marshall's translation, made with Cromwell's approval; cp. H. J. Bardsley, *Church and Parliament*).

Maitland, *Canon Law in Eng.*; Makower, *Const. Hist.*, c. 5; *Reports of the Eccl. Cts. Commissioners*, 1832 and 1883; Abp. Tait's *Preface* to Broddrick and Fremantle's *Eccl. Judgments*; Dibdin, *Ch. Courts*; Tomlinson, *Lay Judges in Ch. Courts*; Phillimore on *Eccl. Jurisprudence* (*Enc. Brit.* 11); DCA, arts. *Jurisdiction and Penitence* (cp. RITUAL LAW and Tables)—A5.

COUSINS' MARRIAGE.—The M. of cousins in any degree is permitted in the Ch. of Eng. These Ms. were not forbidden by the codes of the Pentateuch. At certain periods the M. of first cousins was forbidden by the law of ancient Rome. St. Augustine *De Civ. Dei* 15 16) says that in his day such Ms.,

though permitted by the laws, were rarely contracted: that men shrank from a lawful course on account of its nearness to the unlawful. The Council in Trullo or Quinisext (A.D. 691) forbade the M. of first cousins. The Emperors Leo the Isaurian and Constantine (A.D. 740) extended the prohibition to second cousins. In the West intermarriage came to be forbidden to the 7th generation. Thus the Synod of London in A.D. 1102 prohibits intermarriage *usque ad septimam generationem*. Such prohibition was, however, subject to dispensation. It has never been contended that the M. of cousins contravenes the law Divine. The Anglican table of PROHIBITED DEGREES has no prohibition of these marriages.—MA.

O. D. WATKINS.

COVENANT.—In the PB the word C. (1) is used once of an agreement between two human beings, viz., in the Marriage Service ("the vow and C. betwixt them made"). In this case mutual promises are exchanged, a "token and pledge" is given and received, and the significance of these is intensified by the solemn rite by which they are accompanied.

(2) It occurs also in *Benedictus* at MP (Lk. 1 72); in the Epistles for 4th and 5th Suns. in Lent, the Tues., Thurs., and Fri. bef. Easter, the 12th and 13th Suns. aft. Trin., and the Purif. of the VM.; and in the Gospels for the Mon. and Wed. bef. Easter.

We are thus led to consider the Biblical use of the word. The Hebrew word "berith" occurs nearly 300 times in the OT. The word

2. Biblical Use. "bond" perhaps best expresses in English the various uses of this word.

In the LXX the word *διαθήκη* (disposition, appointment) was adopted as the usual translation of "berith" and from the LXX the usage passed into the NT. In Classical Greek this had the meaning of "will." Hence the Vulg. in the Pss. and NT translates it by "testamentum" (elsewhere in OT "foedus" or "pactum"). The English versions followed the lead of the Vulg., and therefore in some of the Epistles above mentioned the word "testament" will be found. In the RV. "covenant" has been used in the text of the NT, and "testament" relegated to the margin (except in Heb. 9 16, 17, where see note in margin).

Beginning with the OT, we find mention of: (1) Cs. between man and man, e.g., between Isaac and Abimelech and between Laban and

3. OT Usage. Jacob (Gen. 26 and 31). We see that such Cs. consisted of a mutual agreement to observe reciprocal obligations, confirmed by an oath and by a sacrificial rite. Such a C. (a) implies two parties who are free and voluntary agents, (b) is always for the good of both parties, (c) creates a new relation between them, and (d) confers a "right" on each.

(2) Cs. between God and man, e.g., those made with Noah (Gen. 6 and 9), Abraham (Gen. 15 and 17), Israel under Moses (Ex. 24 and 34), and Phinehas (Num. 25). These God always initiates; man is not an independent party to the C. The C. with Abraham is rather a "promise" than a bargain (Gal. 3 15 ff.). Circumcision is not a condition so much as a sign and a seal (Rom. 4 11-13). The C. with Israel under Mt. Sinai is more of the nature of an agreement, pledging to mutual obligations

(Ex. 24 7): "This do and thou shalt live" (Lk. 10 26-28, Rom. 10 5, Gal. 3 12).

St. Paul refers in Eph. 2 12 to the Cs. of the promise (cp. Rom. 9 3-5), and in Gal. 3 15 ff. he contrasts the C. of "promise" to Abraham and his seed

4. **NT Usage.** with the law, and regards the Gospel dispensation as the fulfilment of that C. In Gal. 4 24 he speaks of two Cs., represented allegorically by two women. Hagar represents the C. of Mount Sinai, which bare children to legal bondage; Sarah represents the C. of "Jerusalem that is above," "which is our mother" and "is free." [See Ramsay, *Hist. Comm. on Gal.*, pp. 349-375.]

At the institution of the Lord's Supper our Lord used the significant phrase, "This is my blood of the C. which is shed for many" (Mk. 14 24 RV.; cp. Mt. 26 28). In Lk. 22 20 the wording is, "This cup is the new C. in my blood" (cp. 1 Cor. 11 25, and see RVm in Mt. and Mk.). How significant must these words have sounded in Jewish ears. "The blood of the C." recalled Ex. 24 8. The "new" C. recalled the ancient promise (Jer. 31 31-34) that the old C. was to give place to a new and better one. The Lord's words could mean nothing less than this—that the day so long foretold was now come. The new C. was to be "in my blood." Within 24 hours our Great High Priest was to offer the C.-sacrifice to God once for all. And in anticipation of this he instituted a new rite—like the Paschal feast, it was to be a C.-meal, based upon that sacrifice. The author of the Ep. to the Hebrews dwells at length upon "the new C." and draws out the contrast between "the first C." and the second (chaps. 8-13), the Jeremian promise being fully quoted.

In illustration of the importance attached to this idea by the early Ch., it may be noted that the Scriptures were from the time of Tertullian (*Adv. Marc.* 4 1) and Origen (*De Princip.* 4 1) known as the Old and New Testaments (i.e., Cs.—cp. 11 Cor. 3 14).

In 1712 was published posthumously Bp. Hopkins' well-known treatise on *The Doctrine of the Two Covenants*—the C. of works and the C. of grace; and in his *Doctrine of the Two Sacraments* he dwells upon the Sacraments as "seals" of the C. This was the view set forth by the Reformers generally in the 16th cent. (e.g., see Bullinger's three Sacramental Sermons in his *Fifth Decade*). Bp. Harold Browne in his *Comm. on the Aris.* (pp. 623-4) says: "Baptism is admission into the Christian C., as circumcision was admission into the Jewish C. Now a C. implies two parties . . . God's part in the new C. is this: He assures to us pardon, the Spirit, life eternal. We promise renunciation of sin, faith in the Gospel, obedience to the commands. This is the C. between God and man, made in Christ."

It is noticeable, however, that in the PB itself there is no use of the word "C." either in connection with Bapt. or HC, and we must be careful, if we use the phrase "Baptismal C.," to keep true to the NT thought of the C. as being

primarily a Divine promise and not a legal bargain.—K1. J. BATTERSBY HARFORD.

CRAFTS.—See ARTS AND CRAFTS.

CREDENCE.—This word is derived from the low Latin *Credentia*, which signifies merely a sideboard; it is used to designate the small table, fixed or movable, very generally placed against the south wall of the sacarium, to receive the articles required at the celebration of the Euch. till they are needed for actual use. The use of the C. is purely utilitarian, it has no doctrinal or mystical import whatever. It is doubtful if in mediæval times our churches were generally provided with C. Tables; a niche, a shelf, or the sill of a window serving often for this purpose at plain services. At high services in large churches where there were many clerks the things required were often conveyed at the appropriate time from the vestry to the altar, sometimes with considerable ceremony; a C. Table was then superfluous. The rubric of our present PB, which requires the Euch. elements not to be set on the Holy Table till a specified time in the service, makes the presence of a C. Table a great convenience. This was the view of the matter taken by the Privy Council in 1857, when in the St. Barnabas' Case a C. Table was allowed, though not explicitly required by any rubric. It is worth remembering that Bishop Andrewes (whom Archbishop Laud followed as his guide in these matters) furnished his chapel with a C. Table.—R3. T. I. BALL.

CREED.—The simplest distinction between C. and Art. may be found in the Ch. Catechism: "Rehearse the articles of thy belief." A C. proper is a summary of the things most surely believed. An Art. is a definition of one detail, or a subsidiary doctrine, in relation to the controversy of the day. The chief creed-making epochs have been:—(i) the 4th cent., when Christianity became a permitted religion, and the Arian controversy compelled theologians to define certain doctrines more exactly; and (ii) the 16th cent., when the discovery of the New World, the invention of printing, and the study of the Greek Test. after centuries of neglect, led to a great enlargement of men's minds, and a reconsidering of the foundations of belief.

Until the 4th cent. there was only one class of Cs., the *Baptismal Creeds* of the different Churches, although individual theologians were ready enough to express their opinions on the Rule of Faith. Irenæus, Tertullian, Origen, may all be cited in this connection, and the general trend of theological opinion improving the analysis of the universal historic Faith culminates for the Ante-Nicene period in the Creed of Gregory the Wonder-worker.

After the Council of Nicaea we distinguish a second class of *Conciliar Creeds*. Our Nicene C. represents a fusion of the first with the second, since a section containing the debated term *homousios*, "of one essence," has been grafted

into a Baptismal C., probably that of Jerusalem, revised by Cyril after 362 A.D., which became the Baptismal Creed of Constantinople. In the eloquent words of Mr. C. H. Turner: "If the Ap. Cr. is inalienably associated with the initial stages of the Christian life, a part of the preparation for the Sacrament of Bapt., the Constantinopolitan Creed has acquired an equally organic connection with the fullest expression of Christian life in the Sacrament of the Euch. . . . To this position no other form of C. ever aspired than that of Constantinople. Alike in the Greek, the Latin, and even the Coptic Churches, its majestic rhythm and its definite, but simple and straightforward, theology have marked it out as the Creed of Christian Worship."

Our Athanasian C. (*Quicumque vult*) represents a further development of individual teaching on the rule of faith, and is typical of a third class of *Personal Creeds*, which in this case has merited recognition and acceptance by the whole Church, although the Eastern Church does not provide for its use either as Creed or as Canticle.

Speaking strictly, there is only one Ecumenical C., the Nicene, which has superseded other forms of Baptismal C. in the East. This is the accepted standard of Christian Belief, and is recognised as such in the "Lambeth Quadrilateral."

[See, further, arts. on the several Creeds; also ARTICLES OF RELIGION for relation to Confessions of Faith; DOCTRINE, and AUTHORITY.]
—U. A. E. BURN.

CRIME is a general term for public wrongs,¹ and includes treasons, felonies and misdemeanours. A comparative table of felonies and misdemeanours will be found in J. F. Stephen, *Gen. View Crim. Law*, iv (1890), 65-6. In the canons (109, 113, 117) the word is used vaguely for gross offences: "Notorious Crimes" and "Scandals" in the title of c. 109 apparently corresponding respectively to "adultery, whoredom, incest or drunkenness," and to "swearing, ribaldry, usury, and any other uncleanness and wickedness."—A5. R. J. WHITWELL.

CRIMINOUS CLERKS.—It was a privilege of clerks in orders, when prosecuted in a temporal court, to be discharged thence and handed over to the Court Christian, in order to make canonical purgation. Henry II began to remedy this by the Constitutions of Clarendon, 1164; but the last relics of the privilege were not formally abolished till 1830.—A4. R. J. WHITWELL.

CROSS.—The purpose of this article is to treat of the cross as an ornament used in our churches, its history as such, its legitimate and appropriate use, and its symbolism.

1. Aim of Article.

The distinctive feature of the Christian altar up to the ninth cent. is the prominence and respect given to the holy table as the place of Oblation. In form it was a cube and not oblong, and it stood as a table in all simplicity, accessible from all sides. During this early

¹ "Crimes are wrongs whose sanction is punitive, and is remissible by the Crown, if remissible at all"—Kennedy, *Owl. Crim. Law* (1909) 25.

period the altar was considered to be too sacred to bear any object save the Holy Mysteries and the ornaments absolutely required for the offering of the Christian Sacrifice.

To this general rule one exception is to be noted—the *Textus*, or Book of the Gospels, rested upon the altar from the commencement of the service until the Holy Gospel was read. But, in considering this solitary exception, it is to be observed that the Book of the Gospels was regarded as representing our Lord, as was the case later with the cross, and as the altar itself was regarded as His throne, *sedes Christi*. (See Ed. Bishop, *Hist. of Christian Altar* 5.)

All other objects, ornamental or symbolic, were of set purpose placed around, above, and apart from the altar—not upon it. This accounts in some measure for the absence of the altar C. proper in early times. In order to mark the sanctity of the Table of the Lord, it was surrounded and surmounted by a canopy resting on four columns, known as the ciborium (see Atchley, *Ordo Rom. Primus* 121, 22). From and between the four pillars veils were hung, enclosing the altar and hiding it from view. The ciborium served as a guard and a mark of honour, covering the seat of Majesty. Now it is to this ciborium that we must look for the origin of the ornaments which we are now accustomed to see placed upon the altar itself. Hanging lamps and crowns of precious metal studded with gems were suspended by chains from the inner dome of the ciborium, directly over the *mensa* of the altar; and, what is of moment in this article, the C. was specially honoured by a place upon the very apex of the ciborium. Where the C. was not so placed, it hung from the inner vault of the ciborium over the altar, sometimes surrounded by a corona, or was placed on the ground beside it: and this was the case also in regard to the altar candlesticks or standing lamps.

Here we find the origin of the altar C. and candlesticks of modern times. By the 13th cent. at least the C. had been transferred, in some churches, from the ciborium, and placed upon the altar itself; but it was only by slow degrees that this arrangement became widespread; in fact, it was not *de rigueur* in the West till the beginning of the 17th cent. This placing of the C. upon the altar appears to be the result of the disuse of the ciborium, on the summit of which, or depending therefrom, it had found its place.

At present the altar C. and lights seem to be in general use in the East, though their arrangement on the altar itself has come about later than in the West; whilst in Russia these ornaments are frequently placed, not on the altar but on the floor behind, showing the transition from the position on the ciborium to that on the altar itself, referred to above. In the 9th cent. we find permission to place upon the altar a reliquary—a chest containing relics (Thiers, *Sur les principaux autels* . . . , 1829ff.). The ancient principle of no unnecessary ornament being allowed upon the Lord's Board being thus surrendered, infringement in time went further, the C. and candelabra also finding place thereon.

As the ciborium arrangement was modified and gave way to later structural developments, the position of C. and lights on the altar became more common, until in our own day it has become practically universal in the West. But, from what has been said above, it will be seen that the use of a C. standing on the altar or on the base of the reredos is very far from being a Catholic usage: in fact, the extraordinary importance attached to having a C. on the altar during the celebration of the Eucharist cannot

4. A Cross on the Altar not necessary.

claim support from antiquity, but the reverse. The common notion that an altar without a C. thereon is a mark of Protestantism is to be resolutely combated, as being untrue to historical fact.

The importance now attached to the altar C. is doubtless due to the absence in most Anglican churches of the rood—a central crucifix with attendant figures—in pre-Reformation times set up in a prominent position over the screen dividing the quire from the nave, which is the last place in passing up the church where a C. suggestive of suffering and death should be set up (see CRUCIFIX).

In early times, and for long after, all associations of the Christian altar were, from an artistic and symbolic point of view, suggestive of our Lord in glory; but, whilst this observation applies to the realistic crucifix and unadorned C., it must not be understood to exclude the C. decorated and beautified with precious metals, enamel, and gems. Thus glorified, the C. has been regarded as symbolical of our Lord's triumph over death, and not of death itself. This is abundantly manifest from the whole character of early Christian art in connection with the C. The triumphal character of the decorated C. finds a parallel in the familiar idea of the Passion as a victory over sin and death, so finely brought out in the Passiontide hymns, *Vexilla regis* and *Pange lingua*, and by the festal character of the old rites of Palm Sunday. An examination of the early mosaics, dating from the fifth to the twelfth cent., connected with the altar, results in the conclusion that the associations of the altar are normally with our Redeemer in glory, whilst representations of the Passion are but occasional variations.

In considering the C. in relation to the altar, it is to be observed that the C. regarded as the symbol of Christ's Person is of high antiquity; and that, like the *Textus*, laid upon the altar, it was held to signify Christ Himself, and even regarded as our crucified Redeemer in Person (see Didron, *Iconographie* C. 367; *DCA*, art. *Cross*). This idea is brought out in the significance given to the altar C. and lights by Innocent III (*De sacro altaris mysterio* 2 a): "The cross is placed on the altar between the two candlesticks, because Christ stands in the Church, the Mediator between the two peoples" (Jews and Gentiles), "the chief corner-stone, Who made both peoples one."

For evidence concerning the altar C. since the

Reformation, see *Hierurgia Anglicana*, ed. Staley, 1, Index *sub Cross*. A typical example of the altar C. in modern times is found in that given by Q. Victoria to St. George's Chapel, Windsor; it is of silver gilt and studded with gems (illustrated *ib.*, 3, plate 10).

Before the Reformation, the only C. considered a necessity was the processional C., which the parishioners were bound to provide (Lyndwode, *Provinciale* 3, tit. 2).

8. Processional Cross.

Considerable evidence exists that the upper part of the processional C. was frequently detachable from the shaft, and, placed in a socket or foot standing ready to receive it upon the altar, was used as the altar C. (e.g., see Boys' *Sandwich* 373—"the fote of syluer for the crosse"—processional—"to stand ther on the hygh auter"). Nichols (*Illus. Manners and Expences of Antient Times in England* 318) states that "the Protestant Bishops had their crosses borne before them, and wore copes, till Nov. 1, 1552." For further evidence or reference see *Hier. Anglic.*, 1, Index *sub Processional Cross*.

The placing of the C. indiscriminately upon every available object in a church, such as

9. Need of reserve.

service-books, book-markers, alms-bags or cushions, is most undesirable. There does not appear to be any definite ancient English custom for putting a C. or crosses on the stole. The C. should not be figured in tiles or placed on mats and carpets to be trodden upon, but is to be treated with artistic restraint and much reverence, as the sign of our redemption; it should be reserved for the more important positions and ornaments.

It may well be set once on the outside of the church upon the gable of the roof or over the entrance, and within the church

specially and most effectively upon the chancel-screen, at the division of quire and nave. This is the position in which its symbolism is obvious and most helpful to devotion—the C. so placed being of a fashion suggestive of the sufferings and death of our Redeemer. Any C. placed on the altar, or above it in sculpture or stained glass, should be the C. of glory, *i.e.*, the C. not treated in realistic but in symbolic fashion. And, lastly, the C. should appear but once, and once only, in connection with the altar and its surroundings in signification of the one, perfect and sufficient Sacrifice of our glorified Redeemer. See Brightman, *The Cross in its Relation to the Altar*, *St. Paul's Eccles. Soc. Trans.* 3 105; Ed. Bishop, *On the History of the Christian Altar*, *Downside Review*, July, 1905.

[See also CROSS (ARCHIEPISCOPAL), PECTORAL CROSS, SIGN OF THE CROSS, STATIONS OF THE CROSS.]—R4. V. STALEY.

CROSS (ARCHIEPISCOPAL).—A cross on a staff, like a processional C., carried before an abp. in his own province as a sign of metropolitan jurisdiction; it is not the same ornament as the crosier, or PASTORAL STAFF, which the abp. or bp. carries in his own hand. Both C. and crosier are in use at the present day, although there are modern instances

of misuse of the former. In Scotland, metropolitan jurisdiction is held in commission by all the seven bps., whose elected spokesman, or *Primus*, as he is called, is, therefore, not entitled to the C., though it is sometimes carried before all when acting together. In mediæval art an abp. is generally distinguished by being represented with the C. in his hand or placed beside him: in at least one foreign example the crozier is shown in one hand and the C. in the other.—R3.

F. C. EELES.

CROZIER.—(1) The person who carried the bishop's PASTORAL STAFF, e.g., the Bp. of Durham's "crozier" in 1290. "Master Mortun" was the Bp. of London's C. in 1558. (2) The Bishop's Crook—"the Crozier's Staff." (3) (Erroneously, rarely before 19th cent.) the Archbishop's Cross. Consult *NED.*, and J. T. Fowler, *Archæologia*. lii.—R3.

W. A. WICKHAM.

CRUCIFIX.—A figure of wood, ivory, metal, or other material, representing Christ crucified, attached to a cross: a representation of the Crucifixion. In Christian art there are two classes of visible representations of our Lord: (1)

those which are intended to portray His divinity and His lordship over all men; and (2) those which represent His humanity, and commemorate His passion and death. The earliest of the first class are those which represent Him as the Good Shepherd (see Liddon, *Easter Sermons* 27 137, 138); the earliest of the second class portray Him as the Lamb. Sometimes the two ideas are combined, as in the painting reproduced by De Rossi, 2 s, which has been held to be the crucifix of the early days of persecution. In the sixth cent. the Lamb bears the cross; and towards the end of that cent. the wounds are depicted on the sides and the feet of the Lamb. Amongst the many crucifixes of this order is one described by St. Paulinus of Nola, c. 395 (*Ep.* 32): "Sub cruce sanguinea niveo stat Christus in agno": in this instance the figure seems to have been white and the cross red. In 691 the Council in Trullo decreed that in future the figure of Christ, instead of that of the Lamb, should be placed on crosses.

It is difficult to determine which is the earliest representation of the Crucifixion now in existence. If we regard, with Hallam, the end of the 5th cent. as the commencement of the Middle Ages,

the public representation of the Crucifixion in art must be considered, in point of time, to be a mediæval usage. Crucifixes do not seem to have been placed in churches until after the 7th cent., though earlier examples as objects of private and personal devotion are known, e.g., the pectoral C. or reliquary of Theodolinda, Q. of the Lombards, c. 590, now amongst the relics in the treasury of the Cathedral of Monza (illustrated in *DCA* 1 312), which has the form of the Crucified with nimbus round the head, and is clothed from neck to feet in a long robe. The clothed figure is symbolical in treatment, since it was the Roman custom to crucify criminals naked. From the end of the 7th cent. the artistic or ornamental treatment began to be

common, developing into robed and crowned figures of our Lord, not under the dominion of pain and death, but "reigning from the tree."

No C. has been discovered upon the walls of the catacombs, and no certain reference to the C. is

made by any Christian writer during the first four centuries; and there is no conclusive evidence that Christians

during that period ever placed a figure upon the cross. It is true that, in the course of excavations made near the church of St. Anastasia on the Palatine hill, a representation known as "the blasphemous crucifix" was discovered, consisting of the figure of a man's body surmounted by the head of an ass, a slave standing beside in adoration, with the inscription, "Alexamenus worships his god." This irreverent caricature belongs to the ante-Nicene age, but it can hardly be said to prove the use of the C. at the time when it was rudely scratched in the catacombs. It was doubtless the outcome of pagan ignorance and confused ideas, founded on the calumny that the Jews worshipped the head of an ass, and the truth that Christians worshipped a crucified God. This remarkable caricature is attributed (Liddon, *Bampton Lect.* 7 396 ff.) to the beginning of the 3rd cent. For illustration, see *DCA* 1 316.

Reference should be made to the representation of the Crucifixion contained in the Syriac MS. of the Gospels, in the Medicean Lib. at Florence (figured *ib.* 1 313), dated c. 586, in which our Lord is shown clothed in a long robe, with hands and feet fixed to the cross by four nails. In one detail all the most ancient crucifixes agree, namely, they represent our Saviour with open eyes, in dignified repose, all traces of pain on His face being absent; frequently He wears a royal crown. On the whole subject see the full discussion in *DCA*, art. *Crucifix*.

In cases where the Crucifixion, portraying our Saviour under the power of death, is represented in churches, it should surmount the

4. Position of C. chancel screen, or rood-loft, and not be repeated on the altar, reredos, or in the east window; any realistic representation of the Crucifixion in these latter positions is symbolically inappropriate. Any association of the C. with the altar is of comparatively modern growth (see *Cross*, §6). The requirement of an altar-crucifix in the Roman Church was not enforced until so late as 1751. The C. about the altar first appears in Rome in the mosaics of the apse of St. Clement's in the twelfth cent., and is there treated symbolically and not in realistic fashion. For evidence of the use of the C. in the early times of the English Reformation, see Burnet, *Hist. Reform.* ii. 117-22; *Hierurgia Anglicana*, new ed., 1902, 1, Index.—R4.

V. STALEY.

CRUET.—The word is derived from the French *cruchette*, a little jug. It is of domestic origin, but, both in mediæval and modern times, it has been used to designate the vessels in which the wine (and water) used at the celebration of the Eucharist are brought to the altar, when only a small quantity of wine is required. Anciently the cruets were made of the precious or of the inferior metals; the modern custom, at once more convenient and wholesome, is to make them of glass.—R3.

T. I. BALL.

CRYPT.—A C. is a vault or chamber partly or entirely underground and with a structure over it (*locus subterraneus*, γῆ

1. Origin. ἀνδραπονον μέγας τοῦ ἱεροῦ). Walafrid

Strabo, *De reb. eccl.* 6, says "cryptæ sunt specus subterraneæ dictæ a profunditate abrupta." In the 2nd and 3rd

cents. the Christians were in the habit of meeting for worship near the tombs of the martyrs. At Rome many of the martyrs were buried in the catacombs to the south of the city, and so the subterranean chambers with the relics of martyrs in them came to be the models of the earlier and humbler churches. In the 4th cent. we find that the relics of martyrs and saints were sometimes regarded as essential in the CONSECRATION OF CHURCHES, and this undercroft or C. became an almost indispensable feature of a church. Jerome describes (*Com. Ezek.*, c. 40) the Cs. of his time as the places where the bodies of martyrs and others were buried, and he tells us how as a boy at Rome with other companions he was wont on Sundays to enter the Cs. and to pass round the sepulchres of the Apostles and Martyrs. Gregory of Tours says (*De Glor. Mart.* 1 50) that the body of St. Pothinus, the martyred bishop of Lyons, was buried in the C. of the basilica of St. John, and he tells how in the city of Galathea (*ib.* 1 8), about 150 miles from Constantinople, there was a basilica with a hidden C. or chamber in which was preserved in a chest the seamless robe of Christ.

It was natural that, as the relics which hallowed the church were preserved in the C. or subterranean vault, so the SACRARIUM of the church should be built over it, and thus arose the habit of raising the choir and chancel some feet higher than the nave to allow of the C. which was below it. Examples of this can be seen in the Dom at Trier, the basilica of St. Gereon at Köln, and the Dom at Speyer. Sometimes the C., by reason of some special cult as at Chartres, grew into a subterranean church. In England the best specimens of these early Cs. are to be seen at Hexham and Ripon and a smaller C. at York. There are also Cs. at Canterbury and Gloucester which illustrate this fashion; but, when once the custom was established, Cs. were built in churches (or included in the plan for their building), which are of a much later date. The C. itself reminds us of the days of persecution when Christians were few and the Christian religion was not as yet sanctioned by the Empire.—26. T. SCOTT HOLMES.

CUP.—See CHALICE; PLATE, § 1.

CUPBOARDS.—In the *Clergy Vestry* the necessary C. are for: (a) *Robes* (6 feet high, 5 ft. 6 in. wide, 1 ft. deep); (b) *Communion Linen* and embroidered materials (more convenient if fitted with drawers in which the articles may lie flat, the size and number of drawers varying according to the articles used in the service of any particular church); (c) *Strong Box* or Iron Safe (see FITTINGS). The *Choir Vestry C.* are for: (a) *Choristers' Robes* (6 ft. high by 1 ft. deep, and, for a choir of thirty men and boys, 10 ft. wide. Hooks for men's robes should be fixed 8 in. apart and 5 ft. 9 in. from ground; hooks for boys' robes 5 ft. from ground, below the men's hooks in alternate positions, not vertically beneath. Two curtains with rings and rod are better than either sliding or hinged doors, both on account of convenience and noise); (b) *Music* (best fitted with box-files which may be purchased cheaply in music size); (c) *Altar Frontals* (a box with lid at top and fitted with vertical strips of wood as slides for the

Frontals is best). The C. in the *Church* are: (a) *Store-room* (in tower or over vestry, for storing frames and materials for decorating, chairs, flags, banners, etc.); (b) *Verger's* (at west end, for verger's gown and wand, alms-plates, and additional hymn-books for use of strangers). In churches where candles are used either for lighting or ritual purposes a separate cupboard should be provided in the Choir Vestry for the use of the sacristan. (See also FURNITURE.)—R5.

G. VALE OWEN.

CURATE.—The C. is one who has the care of souls in a particular area. The PB bids us pray for bishops and Cs.: the

1. Definition. History.

bishop is overseer of the diocese; the C. has charge of the parish, but is accountable for it to the bishop. The PB assumes throughout that one man has responsibility in each parish,¹ though there are indications that others may share the work with him.² Such "Assistant Cs." are under the direction of the "C.," but they too are responsible to the bishop. They cannot serve without his licence or be removed without his consent. As to the different titles of a C.—rector (or parson), vicar, perpetual C.—see PARISH, § 2.

A brief summary of the history of the office must suffice. (i) Our Lord instituted and commissioned a ministry in His Church—men who should be "stewards" (Lk. 12 41-43) and pastors (Jn. 21 15-17).³ (Cp. also 1 Cor. 4 1, 2 Cor. 3 4-9.) (ii) Even during the earliest period, when the main work of the Church was evangelistic, a local ministry was established in every Church (Acts 14 23, Phil. 1 11). (iii) In the course of the 2nd cent. the chief responsibility for the cure of souls in each place came (as a general rule) to be vested in one man—the bishop.⁴ The diocese preceded the parish as the unit of pastoral care. (iv) The work of evangelising the Anglo-Saxons was largely done by monks, but dioceses were almost immediately formed, and from the time of Archbishop Theodore the parochial system, with one "C." in each parish, came gradually to be established. (v) That the "C." represents and is responsible to the bishop in the cure of souls is shown by the facts that notice of adult baptisms is to be given to the bishop and that only the bishop can confirm.

Of course, the Commission to the Ministry precedes the investment with the cure of souls in any parish. The Ordination

2. Commission.

Service clearly teaches that the Commission comes from above. A man must have an inner vocation, and must

¹ See Rubrics at beginning and end of HC, and in Bapt., Confirm., and Marriage Services.

² Rubric in Bapt. Service, "The Curates of every Parish"; do. in Comm. of Sick, "the Curates shall exhort..."

³ Others besides the Apostles were present when our Lord gave the commission recorded in Jn. 20 21-23. But the PB in the Ordination of Priests clearly interprets this commission as given to the *ministry* for all time.

⁴ Of course, this fact has little to do with the controversial question of Episcopal Ordination. From the point of view of that controversy the Bishop is a minister who has a commission to ordain, and the question is whether, from the first, Ordination has been conferred only by those to whom such a commission has been entrusted. This commission does not necessarily imply episcopal one-man government.

receive the testimony of the laity to his fitness; he receives his authority, outwardly by the Laying on of the Hands of one who has the commission to ordain, and inwardly by the gifts of the Holy Spirit. When thus ordained to the cure of souls he hears the same words which our Lord addressed to the first ministers in His Church, "Whosoever sins thou dost remit they are remitted, and whosoever sins thou dost retain they are retained."

"The officers of a spiritual body are charged with spiritual work, and need spiritual power to do it. To remit and to retain sins is the mission of the Church, and the Lord, who knew the extreme difficulty of this most exacting of tasks, endowed her for it with a special gift of 'Holy Spirit' (Jn. 20:23). But the Church's duty in this respect is chiefly fulfilled, at least since the end of the Apostolic age, by the three orders of the regular ministry, and the Easter gift of the Spirit goes with this exercise of responsibility. On these grounds the Western Church was justified when it ordered the use of *Accipe Spiritum sanctum* at all ordinations to the diaconate, the presbyterate, and the episcopate; and the Anglican Church when it followed the Latin Church so far as to retain the words at the Ordering of Priests and the Consecration of Bishops, adding on both occasions the solemn invocation of the Holy Spirit in the hymn 'Veni Creator Spiritus' (Swete, *Holy Spirit in NT*, pp. 323, 324).

In considering how a minister is appointed to a cure of souls in any given parish, we must distinguish four stages. He is "presented" by the Patron of the Benefice, who may be the bishop, or some corporation, or a private individual. Notice is given of the appointment by affixing an announcement of the same to the church door, and the parishioners can either assent to the nomination or make complaint to the bishop. It is greatly to be desired that the parishioners should have a more effective voice in the choice of their "C." There ought to be some *via media* between the undesirable system of direct popular election and the present quite ineffective right of complaint. The bishop, having satisfied himself that the nominee is fit for the post, *institutes* him, *i.e.*, invests him with the cure of souls in the parish. The archdeacon *inducts* him with the temporalities of the benefice (see INSTITUTION and INDUCTION).

The Ordering of Priests thus describes the functions of Cs.: "To be Messengers, Watchmen and Stewards of the Lord; to

2. **Functions.** teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." The true priesthood and pastorate, the real cure of souls, belongs to the one Priest and Shepherd of the Church. He came to bring Grace and Truth (the effectual manifestations of divine Love and divine Light) to the world. The ministers of His Church are not delegates to do His work in His absence, but instruments through whom He—the living and present pastor—continues

to minister His Truth and Grace within the Church which is His Body. Thus, in subordination to Him, they are ministers of the Word to show forth His Truth, and of the Sacraments to minister His Grace. We may consider their functions more in detail.

(i) *The C. admits his people to membership of Christ and His Church in Holy Baptism.* "The Cs. of every parish shall often admonish the people that they defer not the Baptism of their children. . . ."

Some important practical considerations arise from the present conditions of many large towns. It is clearly wrong to baptise infants unless there is a reasonable prospect that they will be "brought up to lead a godly and a Christian life." Can this be taken for granted? The main purpose for which sponsors exist is to secure the Christian training of the child. Clearly the C. ought not only to insist on the PB rule about sponsors but, whenever possible, to ensure their fitness and willingness to represent the Church in this matter.

The whole system of the PB implies that children are to be treated from their earliest years as members of God's great family. They are to be taught what they are, in Whom they should believe, what duties they are to perform, and whence they are to receive the power for performing them (see CATECHISM). Then, at Confirmation, which is really the completion of Baptism, they come to receive the gifts of the Holy Spirit which shall enable them to fulfil their duty as "priests" in the Church of Christ.

(ii) *The C. must do the work of an Evangelist.* He is called to be a fisherman as well as a shepherd, and a principal part even of a shepherd's duty is to "seek for Christ's sheep that are dispersed abroad." The C. is responsible for all the souls in his parish, unless they definitely refuse his help and seek some other shepherd. He must never cease his "labour, care and diligence" till all who are committed to his charge are brought into the way of salvation. The ministry of conversion is needed in every parish (see CONVERSION). It may be effected partly by means of the regular preaching, partly by mission services in the open air or elsewhere, partly by personal influence, especially with young people at the time of their preparation for Confirmation. At a Special Parochial Mission, lasting ten days or longer, the C. may call in the aid of some preacher who is markedly endowed with the gifts of the evangelist.

(iii) *The C. must lead his people in prayer and worship.* The PB takes the C.'s private prayers for granted. By the provision of Collects for Sundays and holy-days it assumes that the HC will be administered at least weekly, and "the curates shall exhort the parishioners to the often receiving of Holy Communion" (Rubric in Communion of Sick). As to the Daily Service, "all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause"; "being at home, and not being otherwise reasonably hindered, he shall say the same in the Parish Church or Chapel where he ministereth." This provision

secures the regular reading of the Bible, and constant Intercession.

(iv) *The C. exercises the Ministry of Reconciliation.* He helps his people to travel along the way of repentance and to gain the peace of God's forgiveness through Jesus Christ. By virtue of "the power and commandment" given to God's ministers, he daily declares God's pardon and absolution. If any of his flock cannot "quiet their conscience" by the ordinary means of direct confession to God, he exhorts them to "open their grief," and then, exercising the ministry of the Word, he gives them the "benefit of absolution." The end of this ministry is peace of conscience and a healthy spiritual life.

(v) *The Shepherd must feed his flock.* He leads them to receive the Bread of Life in the Means of Grace, especially in the Sacrament of HC. He guides them in the narrow way by means of teaching and exhortation. The primary part of this duty, as has already been said, is the training of the young. Happy is that C. who has in his parish a Church Day SCHOOL, where the children are regarded as members of the family of God and receive the clear Bible teaching of the Church. The SUNDAY SCHOOL is almost equally important; and the duty of CATECHISING the children is laid on every C. The period of PREPARATION for Confirmation (to which at least three months should be devoted) gives a priceless opportunity for instructing young people in the Christian Faith and offering them the spiritual help which they individually need.

For older people the sermon affords the obvious occasion for instruction and exhortation. Bible classes, lectures and meetings of various kinds, are useful for the purpose of giving special instruction to special classes of people.

(vi) *The C., as the friend of his flock, desires to be with them at all special times of joy and of sorrow.* The PB gives him this opportunity. Through him God's blessing is given to man and wife in holy matrimony. He visits those who are Sick, and brings the HC to them when they need it. He offers the Church's prayers by the graveside of those who are departed this life. By VISITATION of the whole as well as the sick he comes into that close personal touch with his parishioners without which his spiritual influence will be futile and ineffective.

(vii) *The C. ought, within obvious limitations, to care for the bodily needs of his people.* The PB clearly contemplates that the relief of the poor will in some measure be the C.'s work. It is the deacon's business to find out cases of need and report them to the C. Nowadays this can usually be done more effectively by other agencies, in which his aid will always be welcome. If the clergy care for the relief of destitution, it is obvious that they will take at least an equal interest in all that makes for its prevention.

(viii) In the organisation of a PARISH the end which the C. keeps in view is *the efficiency of*

the work of those lay helpers on whose aid almost everything depends. Among other matters of organisation may be mentioned COMMENDATORY LETTERS for parishioners passing into other parishes.

The equipment of the C. is outside the scope of the present article. It need only be said

that, if the C. is to keep the vine-
yards of others, he must keep his
own. If he is to teach others, he
must be a life-long student of Holy Scripture
and of "such studies as help to the knowledge
of the same." [See STUDY.]

"Christ's lore and His Apostles' twelve
He taught, but first he followed it himself."
Before all he must be a man of prayer.

Books on the subject of the cure of souls are innumerable. The following may be specially mentioned. (i) For ancient ideals, see

5. Books. Gregory, *de Pastoralis Cura*; Chrysostom, *de Sacerdotio*; Archbp. Benson on *Cyprian*. (ii) For modern Anglican methods, see Bp. Walsham How, *Pastoral Work and Pastor in Parochia*; also the series of *Handbooks for the Clergy* ed. by Dr. A. W. Robinson; Bp. Gott, *Parish Priest of the Town*; H. A. James, *The Country Clergyman's Ideal*; Abp. Lang, *The Opportunity of the Church of England*. (iii) On special points, see Bp. Knox, *Pastors and Teachers*; Dr. Moore Ede, *The Clergy and Social Service*.—A.3. J. A. KEMPTHORNE.

CURATE'S LICENCE.—*Curate* in its ordinary current sense signifies a Clerk not instituted to the cure of souls but exercising the spiritual office under the Rector or Vicar. Of this description there are two kinds, the one who acts as the assistant of the Incumbent in the service of the Ch.; the other, who is called PERPETUAL CURATE, is the Clerk appointed by the lay impropiator where there is no spiritual Rector or Vicar. It is the first kind which will be treated of under this title, such an assistant being usually called a *stipendiary* curate. The appointment of such a curate to officiate under an incumbent in his own ch. must be by such incumbent's nomination of him to the Bishop.

Canon 48 directs that "No curate or minister shall be permitted to serve (*cura animarum*) in any place without examination and admission of the Bp. of the Diocese, or Ordinary of the place having episcopal jurisdiction, in writing under his hand and seal having respect to the greatness of the Cure and meetness (*habilitatem*) of the party. And the said Curates and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve without testimony of the Bp. of the Diocese or Ordinary of the place as aforesaid whence they came in writing of their honesty (*honestas conversationis*), ability (*sufficienitia*) and conformity to the ecclesiastical laws of the Ch. of England. Nor shall any serve (*ministrare*) more than one Ch. or Chapel upon one (*uno eodemque*) day except that Chapel be a member of the Parish Ch. or united thereto, and unless the said Ch. or Chapel where such a Minister shall serve in two places be not able in the judgment of the Bp. or Ordinary as aforesaid to maintain (*alenda*) a Curate."

In order to obtain such Licence, (1) a Curate must produce a nomination signed by the Incumbent and the Declaration prescribed by Statute as to Stipend signed by the Incumbent and himself;

(2) he must produce his Letters of Orders (Deacon, or Deacon and Priest); (3) he must obtain Letters Testimonial signed by three Beneficed Clergymen and countersigned by their Bishop.

A licensed curate can only be dismissed by the Incumbent nominating him upon six months' notice in writing being given with the previous consent in writing of the Bishop. The Licence does not lapse upon a vacancy in the Benefice, but the new Incumbent may at any time within six months after his admission give to any stipendiary curate six weeks' notice. A Licence may be revoked or withdrawn at any time by the Bp. subject to an Appeal to the Abp. of the Province.—*Ta.* T. H. ARDEN.

CURATE'S STIPEND.—A Curate is only entitled to the Stipend assigned by his Licence, except that, during an avoidance of the Benefice, the Bp. may increase the stipend to a rate not exceeding £200 a year or the whole income of the benefice. The Stipends now generally paid as a rule exceed the scale of Stipends set out in Sect. 85 of the Pluralities Act, 1838. Endowed or partially endowed Curacies are becoming more common. Payment of arrears of stipend cannot be obtained by any process of law but only through the Bp., who is empowered to issue Sequestration to enforce payment.—*A6.* T. H. ARDEN.

CURTAINS.—There are many kinds of C. made especially for church purposes in suitable designs. Tapestry C. are usually 50 in. wide and cost from 3s. 6d. to 12s. 6d. a yard. Drugget, Kidderminster, Brussels and Wilton pile C. range from 3s. 9d. to 8s. 3d. a yard according to width and texture. The C. usually required are: (a) in Sacrament—C. to cover the east wall on each side of the Holy Table, and for the altar wing-brackets; (b) in Vestry, for robe-cupboard (see CUPBOARDS); (c) in Church—draught screen at west end. But it is desirable on account of acoustic considerations to be careful not to overload the church with loose, hanging C., as these serve materially to deaden the resonance both of the human voice and organ. Moreover they harbour dust. It is therefore desirable wherever possible to employ screens of wood or wood and glass which may in competent hands be contrived both cheaply and artistically, and are usually much more in harmony with the general structure of the church, besides adding to the resonance of the building.—*R4.* G. VALE OWEN.

CUSHIONS.—There are two kinds of C. used for pews: padded; and carpet or rug-seating. The latter is much the better kind, as it harbours less dust and is easier to clean, on which account it is more generally employed than the upholstered kind. Rug-seating is made in various ecclesiastic patterns, 12 in. or 13 in. wide. The cost of the ordinary kinds is from 8d. (durable rug-seating) to 2s. (velvet) a running foot.

In Ch. Inventories of the time of Elizabeth velvet "quishins" for the altar are mentioned. These C.

2. Altar Cushions. date from pre-Reformation times, and are ordered in the rubrics of the Roman Missal for use on the altar as book-rests. They are still used in some Anglican churches, and are considered by many to be preferable to altar-desks either of brass or wood, as they are softer and so less injurious to the book covers and are also warmer to the touch. They may be made of almost any material (velvet is best as the book is less liable to slide on its soft surface than on cloth),

and in any colour considered suitable, blue, dark red, or, as specified in the Inventory of St. Bartholomew's, Smithfield, 1574, green. A convenient size is 18 in. square. They should be firmly packed with best down or feathers and edged with cord. Tassels may be added to finish off the four corners, but a plain edging or a small loop of the edging-cord is better. Two C. were usually employed, and left when not in use at each end of the Holy Table.—*R5.*

G. VALE OWEN.

DAILY PRAYER, OBLIGATION OF.—The rule which imposes the obligation of daily prayer is contained in three paragraphs of the Pref. "*Concerning the Service of the Church.*" The first of these paragraphs permits those who say them privately to use any language which they understand. The second is as follows: "And all Priests and Deacons are to say daily the MEP, either privately or openly, not being let by sickness, or some other urgent cause." The third requires that "the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth." The times of the two Services are left indefinite and apparently at the will of each "Curate": but he is to "cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." In accordance with these provisions the title "The Order for MEP" has the additional words "daily to be said and used throughout the year"—words which were added in 1662 and reinforce the obligation already definitely stated in earlier PBs.

The circumstances attending Cardinal Quignon's Revisions of the Brev. in 1535, 1536 (see QUIGNON'S BREVIARY), make it clear that there was a widespread disuse of the Day Hours, not confined to England. The original wording (1549) of the second paragraph (quoted above) shows that the aim was to restore Daily Services in the churches. It was made more stringent in 1552, but preaching and studying of divinity were allowed as urgent hindrances which dispensed with the obligation: even thus it is not clear that these exceptions applied in the case of those *in charge*. In spite of this, canons 14 and 15 of 1604, ordering, besides due observance of Sundays and Holy-days, merely the Lit. on Wednesdays and Fridays, imply that there was still laxity about Daily Services. The fact that the "urgent causes," allowed as exceptions in 1552, were omitted in 1662, if read together with the addition then made to the title of MEP, shows that the obligation is now all but imperative. "Reasonably hindered" may include some of the new duties incumbent on the clergy. "I should regard the exigencies of a large or scattered parish in the case of a single-handed man as in many cases a reasonable cause of this kind" (*Primary Visitation Charge*, Bp. Robertson, 1910, p. 41). "I strongly urge the letter and spirit of the rubric": "disuse for no special reason, though not punishable as an

ecclesiastical offence, is none the less contrary to the letter and spirit of the law" (*ibid.*). The use of Daily Prayers is imposed upon all Priests and Deacons; and the Parish Priest is to say them openly in his church.—B2^o.

PERCIVAL JACKSON.

DALMATIC.—A vestment worn by the Gospeller or Deacon at High Celebrations of HC, so called from its similarity to the ordinary dress worn in Dalmatia, whence it was derived. It is a tunic with long sleeves, reaching below the knees and open from the waist at both sides. It is generally embroidered with two narrow stripes, reaching from the shoulder downwards both back and front, with an apparel, or rectangular piece of silk connecting the stripes. Originally a dress of state worn by persons of rank and subsequently by sovereigns at their coronation, the D. is first mentioned as an ecclesiastical dress in an order ascribed to Pope Sylvester (c. 330). It differs from the TUNICLE, ordered by the rubric of the First PB to be worn by the priests and deacons assisting the celebrant, only slightly in form. It is usually made of material similar in colour and texture to the CHASUBLE.—R3. J. O. COOP.

DAMNATORY CLAUSES.—See QUICUNQUE VULT, § 14.

DEACON.—The Order of Ds. is the lowest of the three "Orders of Ministers in Christ's Ch.," which have been "from the Apostles' time" (Pref. to Ord.). The title D. occurs in the PB, once in the Lit. ("that it may please thee to illuminate all Bishops, Priests and Ds."), in two rubrics in the Order of HC ("the Ds., Churchwardens . . shall receive the Alms," etc., and "in Cath. and Collegiate Chs. . . , where there are many Priests and Ds. they shall all receive the Communion . . every Sun."), and in the Ordinal. The term MINISTER in the PB, but not in the Canons, covers both Ds. and Priests.

The word is formed from the Greek *διδάσκων*, which is frequently used in the NT of household servants, esp. as serving at a meal. As early as Phil. 1:1 and 1 Tim. 3:1-13 (4 times) it is used, in connection with *ἐπισκοπος*, of a class of ministrants in the Ch., acting in subordination to the "overseers," and the name is already tending to become a recognised official title (see further ORDERS, HOLY). The corresponding verb is used in Acts 6:2 in connection with the appointment of the Seven.

This usage is seen to have become customary in the days when the *Didache* was written. In Ignatius (A.D. 115) the Ds. form the lowest

2. History. of the three Orders, which are by this time definitely established as essential elements of Ch. life in Syria and Asia Minor. As time went on they became the immediate assistants of the Bp. They supervised Ch. property, managed Ch. finance, visited the sick, and distributed alms. By tradition they were limited to Seven. The Diaconate was quite a separate office from the Priesthood, and was held by many in the Middle Ages who did not wish to adopt the clerical life. Thomas Becket, for example, was only in D.'s orders until he was appointed Abp. of Canterbury.

* In the present day the D. takes as a rule a subordinate part in the services of the RC. Ch., but his

original importance is shown in the fact that fourteen of the Roman Cardinals are called Cardinal-Ds. (J. H. Newman was such), although most of them are in Priest's Orders. The Diaconate was retained by the Eng. Ch. at the Reformation as one of the three Sacred Orders. (Cp. ORDINAL.)

The qualifications necessary as precedent to ordination are as follows. The candidate must

(1) be "of virtuous conversation and without crime" (Pref. to Ord.)

2. Preliminary Qualifications. To ensure this, testimonials are required from a, College Authorities, b, 3 beneficed priests, c, the congregation of the Parish in which the candidate resides—see *SI QVIS*); (2) be 23 years of AGE at least (before 1804 it was possible to obtain a faculty from the Ordinary to be ordained under age, but by 44 George III, c. 43, this was made illegal); (3) have a TITLE to Orders, *i.e.*, the right given him, when ordained, to execute his functions in a certain place (Parish or College); (4) show competent learning (see EXAMINATIONS). A University degree is taken as a guarantee of general learning, and it is now usual to supplement this by training in a graduate Theological College. Non-graduates undergo a longer training in similar institutions specially adapted to their needs. The Archdeacon—see ORDINAL—is still, as in the Canon Law, theoretically the person to examine, if the Bishop is unable to examine in person, but this duty is now carried out by Examining Chaplains specially appointed for the purpose by the Bp.; (5) assent in due form to the 39 Arts., PB and Ord., and take the OATH of allegiance.

If we take the questions asked of the D. at his Ordination, we see that what the Ch. requires of her ministers may be summarised as follows: (1) the inward call by God Himself, and (2) the outward call to ministry in the Ch. of Eng. (cp. ORDERS, HOLY); (3) unfeigned belief in the Scriptures, and (4) diligence in reading the same publicly in Ch.; (5) glad performance of the duties of a D.; (6) training of life, personal and family, according to the doctrine of Christ; and (7) obedience to the Bp. and all to whom governance is committed (cp. RITUAL, § 51, r 17-13).

What, then, are the duties of a D.? According to Q. 5 in the Ordinal they are: (1) to assist the Priest in Divine Service, esp. at the

5. Duties. HC; (2) to read Scriptures and Homilies in Ch.; (3) to instruct in the Cat.; (4) to baptise in the absence of the Priest; (5) to preach, if licensed; (6) to visit sick and poor with a view to their relief. If the word Priest were to be taken as necessarily excluding Ds., the latter would not only not be permitted to pronounce the Absolution or consecrate the elements at HC, but they would not be able to read the Versicles before the *Venite* and before the Collect of the Day at MP, the Ante-Communion Service, etc., or any part of Bapt., Matr., Burial, and Churning. In practice, however, Ds. may and do perform all these latter services

or parts of services, and it is arguable that the substitution in 1662 of the word "Priest" for "Minister" in the rubric before the Absolution does not exclude Ds. any more than the similar changemade at the same date before the Versicles which follow almost immediately after (see Blakeney on the PB). Moreover Ds. are licensed to preach as a matter of course, and many a young man of 23 with little, sometimes no, parochial experience, is called upon to perform (with two exceptions) all the duties of the fully ordained Priest.

It is a very grave question, however, whether, as a matter of policy and order, such a practice should be allowed to continue. It

6. Training. It is impossible to read the charge to candidates for the Priesthood (cp. PRIEST) without seeing how much greater is the responsibility intended to be laid upon Priests than upon Ds. Moreover, the rubric at the end of the Ordering of Ds. implies that the function of the year or more in the Diaconate is (1) to teach by practical experience the right methods of conducting Divine Service and administering Sacraments and working a parish so that the D. may be "perfect and well expert," and (2) to provide a test of character ("if he be found faithful and diligent"). Training in these matters is best done by parish priests of ripe experience and character, who will give time and trouble and prayer to it, and it would be well if the Bps. could select the most suitable men for the purpose. The Bps. rightly lay down a course of reading in preparation for the priesthood, and the D. should have ample time given him for study, and guidance should be offered him in his reading.

In the best parishes all this is already done, and it is imperative that the practice in other parishes should be raised to the same standard as a necessary condition of Ds. being licensed to curacies therein. [For ordination of Ds., see ORDINAL.]—TI. J. BATTERSBY HARFORD.

DEACONESS.—A D. is a woman set apart by a Bp., under that title, for service in the Ch.

The order rests its claim to the

1. Origin. recognition of the Ch. upon apostolic authority and primitive usage.

In Rom. 16:1 there is direct mention of a duly appointed woman, "Phoebe our sister, who is a servant (*διδάσκαλος*) of the Ch. that is at Cenchreae," and 1 Tim. 3:11 is also taken by good authorities as having reference to the office of deaconess.

Both Clement of Alexandria (c. 150-220) and Origen (185-254) refer to these passages as showing that women formed part of the ministry of the Ch. in Apostolic times. From the evidence of the *Apostolic Didascalia* and the *Apostolic Constitutions*, which embody documents going back as far as the 3rd cent., it is seen that the D. was appointed by the Bp. to be the female counterpart of the Deacon. The form of prayer used at her ordination by the Bishop is given. Her duties are stated to

be to minister to her own sex, to assist in the rites connected with their baptism, to visit them in their homes, and to tend and relieve the sick and needy.

She is regarded equally with the Deacon as the servant of the Bp., who delegates to both alike his responsibility for the sick and poor of his flock.

The order reached its greatest vigour and fullest development in the Eastern Ch. in the 4th cent. At the time of St.

2. History. Chrysostom there were forty attached to the principal ch. of Constantinople. Some were women of rank and wealth and of no ordinary ability, who devoted their services and means entirely to the Ch., and to the relief of the poor and sick. Their work was distinctly ministerial; they were admitted to their office by a special service, with the imposition of hands, and their calling was for life. The primitive deaconesses were attached to separate churches, and they appear to have lived singly, or in small groups. It is evident that the order was well known and widely spread through a great part of the Eastern Ch., and traces of them are found also in the West. Here they seem often to have been widows, and to have been set over the virgins and widows who received help from the Ch. alms. After the year 1000 the order seems to have gradually declined, becoming overshadowed by the religious houses. The circumstances of the time were not favourable to the uncloistered deaconess, and her work passed into the hands of her younger sister, the nun.

About the middle of the 19th cent., when opportunities of usefulness for women were opening out in every direction.

3. Revival. an effort was made, both in the Ch. of Eng. and in the Episcopal Ch. in America, to revive this ancient order of ministry. An example had already been set by the Lutheran Ch. in Germany, when Pastor Fliedner had founded the Kaiserwerth D. Institution in 1833. In 1861 Bishop Tait, of London, afterwards Archbishop of Canterbury, set apart Elizabeth Ferard as the first deaconess of the English Ch. The question of women's work being authorised by the Ch. came before Convocation in 1858 and again in 1862, but it was felt that the time had not yet come for laying down fixed rules. In 1871 a number of the Bps. drew up a paper containing "Principles and Rules" for the guidance of the D. movement, and this was signed by the Abps. and 18 of the Bps. In 1891 a series of resolutions was passed by the Upper House of Cant. Convocation regulating the life and training of a D., but it was not till 1897 that the D. cause received the formal recognition and approval of the whole body of Ang. Bps. assembled at Lambeth.

In America, however, where the office had been revived as early as 1855, a canon had been passed by the General Convention of the Episcopal Ch. in 1889, authorising the appointment

of Ds. and laying down the principles on which the order was to be governed. On all important points these are in complete harmony with those accepted by the Ch. of England.

A D. then, as the Churches of the Ang. Communion understand the term, is a woman who, feeling called of God, gives her

4. Function. life for the service of others, with the special authorisation and blessing of the Ch. and under its direction.

She wears a simple, distinctive dress, which is both an economy and a protection. She may live alone, or in company with others, as seems best for her work. She has her modest salary, and may change her field of labour should she wish, with the permission of her diocesan.

The normal work of a parish deaconess corresponds in some respects to that of a curate. She must be "apt to teach," zealous in visiting the sick and poor. Under the direction of her vicar it is her duty to organise the work among the women and children of the parish, to superintend the relief of distress, and to be at the beck and call of all who need her services.

Two years, it is considered, are the shortest time in which it is possible to train a woman for efficient service as a D. She

5. Training. attends carefully-planned courses in the OT and NT, in Christian doctrine and Ch. History, in sociology and hygiene, and must pass satisfactory examinations on these subjects. She receives practical training in teaching and visiting the poor. Most important of all is the spiritual side of her training, which is acquired by the discipline of the simple orderly life of the D. Institution, the daily Chapel Services, the quiet times for private prayer and meditation—by learning in quietness and peace to do the allotted task, accepting it as from God, and doing it for Him whatever it may be.

The methods of training have certainly improved during the last ten years, but there is cause for considerable disappointment with regard to the growth of the order. There are at the present time some ten Deaconess Institutions in Eng., some of these being still maintained upon the dual system of Sister-deaconesses. The most complete training is probably given at the diocesan Institutions of Southwark (North Side, Clapham Common) and of Winchester (St. Andrew's Home, Portsmouth).

Ds. are also working in the Mission Field, where several Bps. have set apart women for work in their dioceses. Amongst these are two native Ds. who are doing admirable work in India.

Ds. take no vows, but the office is undertaken for life, and, if ancient rule be followed, a D. cannot be a married woman.

In all things a D. is subject to the authority of the Bp. of the diocese in which she works, and whose licence she holds. She is also expected to act in conformity with the rules of the Institution in which she was trained.

The name D. is used both in the Presbyterian Church and among various Nonconformist bodies to describe a worker to whom some special work for her church has been allotted. Of this kind are also the Mildmay Deaconesses, who receive training for their work, but are not set apart for life. It is unfortunate that, like deacon, the title D. should be used with such different meanings.—A3. BEATRICE CREIGHTON.

DEAD, CHRISTIAN TREATMENT OF THE.

—Underlying the tender care of Christians for their dead was the conviction

1. Its Origin. that the bodies of those who died in the Faith were joined to their Lord. While Pagans burned their dead, Christians always buried them, or (as in Africa) embalmed them, placing them as near as possible to departed saints and martyrs. Hence arose burials in churches and interments in places of special sanctity (e.g., near the altar) for persons of dignity.

The body was washed, anointed, and swathed in linen. The use of *coffins* in England did not become universal until within a comparatively

2. Details. recent period. Churchwardens' accounts (aft. the Reformation) allude to the purchase of a common coffin used for all, in which the body was carried to the grave, and then (wrapped in woollen) literally placed "earth to earth"—a custom much more to be commended than encasing the dead in wood or even lead. *Flowers* were often scattered over the grave, but the present elaboration of wreaths is often carried to wasteful excess. *Lying in state* seems to have been a mark of honour reserved for those of higher rank. It was duly observed prior to the interment of King Edward VII. *Prayer* was the natural solace of the survivors, and between decease and interment it went on more or less continuously. The celebration of the *Holy Communion* was its culmination, and there was repeated intercession for the departed, that the light of God might shine upon him. The ancient Lectionary of St. Jerome (*Comes Hieronymi*) preserves the nine passages of Scripture used in early days (all of which found place in the English pre-Reformation Burial Service; and two of which are in the present PB): 2 Macc. 12 43, 1 Thess. 4 13, 1 Cor. 15 49, Ezek. 37 1, Rev. 14 13, John 5 21, 24, 6 37, 51. All the funeral rites spoke eloquently of care, affection and reverence for the dead, and this underlying feeling finds its counterpart now in the simple ceremonial of the English Church. Every existing Liturgy has its commemoration of the departed—an instinct which has made itself felt in every age of the Faith. Suitable Pss. for private or family use are those indicated in the ancient English services—42, 116, 139 and 146; and such a pr. as the following breathes that old affectionate impulse towards the departed which still lives on in spite of abbreviated rites: "O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of thy servant Whom Thou hast called to depart out of this world; and because Thy servant did hope in Thee, we beseech Thee that Thou wilt neither suffer *him* to fall into the hand of the enemy, nor forget *him* for ever; but wilt give Thine holy angels charge to receive *his* soul and transport it into the land of the living, there to be found worthy to rejoice in the fellowship of Thy saints: through Jesus Christ our Lord. Amen."¹—oe. H. E. SCOTT.

¹ [See further, DEAD, PRAYER FOR THE, and HOPE.]

DEAD, PRAYER FOR THE.—The Intercessions for the faithful dead which are found in the early Liturgies¹ differ widely

1. **The Early Liturgies and Fathers.** from those which developed out of the teaching of mediæval times. The former were for the rest and refreshment of those in Paradise,

and were an expression of faith that "the souls of the righteous are in the hand of God," are enjoying the peace of Paradise, and have foretastes of that more perfect bliss for which we pray both for them and for ourselves. The earlier inscriptions found in the Catacombs breathe the same spirit of certainty, not that of entreaty, e.g., "In Pace," "Requiescat in pace." Even such forms as "Requiescat in pace" are later and rare, in comparison with those of restful hope. Such prs. and inscriptions furnish a basis for protest against any belief in the pains of PURGATORY, and in the need or value of Masses on behalf of the faithful departed.

At the Reformation a gradual cleavage was made, in consequence of the serious evils (e.g.,

INDULGENCES) which had grown up around the doctrines of Purgatory, and of Masses for the Dead. In the

2. **The Reign of Henry VIII.** *Ten Articles* of 1536 (representing what Fuller called a "twilight religion"), the doctrine of Purgatory in a measure survived. Masses and exequies were still recommended for "souls departed," not merely for repose and happiness, but that "they may be relieved and holpen of some part of their pain." The Art. however, although entitled "Of Purgatory," disclaims all power of defining "the place where they be, the name thereof, and kind of pains there." The same Art. appears in *The Bishops' Book* (1537). *The King's Book* (1543), although in some respects reactionary, in the matter of Purgatory marked an advance toward the reformed teaching. The Art. is headed: "Of Prayer for Souls Departed"; abuses brought in by Rome are to be "clearly put away"; and it is urged "that we therefore abstain from the name of Purgatory." The masses and prs. suggested are, moreover, "for the universal congregation of Christian people, quick and dead," which is very characteristic of the change of attitude adopted at this period.

The Burial Office of 1549 marked a still further movement, there being no mention of

3. **The PB of 1549.** any such state as Purgatory, or of Masses for the Dead. Direct and personal pr. was still offered for the souls of the departed, that their sins may not be imputed unto them, and that they may "escape the gates of hell and pains of eternal darkness." Such petitions are generally associated with pr. "for the universal congregation of Christian people, quick and dead" (as suggested in *The King's Book*), and

¹ [The following early Christian documents and writers speak of prs. for the dead: *Epitaph of Avricius* (c. 200); *Acts of Paul and Thecla* 29 (2nd cent. ?); *Acts of Perpetua* 7 (c. 203); Tertullian (c. 210), *De Monog.* 10 and 11, *De Exhort. Cast.* 12; Cyprian (c. 255), *Ep.* 1 (66); Arnobius (c. 305), *Adv. Gent.* 4 36. Later than this it is needless to go.—J.W.T.]

the following phrases are to be carefully noted: "that his soul and all the souls of thy elect . . . may with us, and we with them, fully receive Thy promises"; that "both we and this our brother departed . . . may, with all Thine elect saints, obtain eternal joy"; "make him to rise also with the just and righteous . . . that then he may hear with them these most sweet and comfortable words." Compare the words of the Canon in 1549—"that, at the day of the general resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand."

This language was again distinctly modified in 1552. In the "Prayer for the whole Church"

4. **The PB of 1552.** all mention of the departed was left out, and the omission is underlined by the definition of the Church as "militant here in earth." That

this change resulted from a further movement away from mediæval teaching is certain from the changes made in the Burial Office. In the first place, the prs. are now made quite general for the whole church, and the versicles, which contained direct pr. for the dead person, are wholly omitted. In the next place, such phrases as "we and this our brother," "they with us and we with them," were deliberately modified to "that we with this our brother, and all other departed in the true faith . . . may have our perfect consummation," and to "that we may be found acceptable in Thy sight, etc." These qualified phrases may be regarded (Bp. Cosin did so regard them) as prs. for the dead, but they are at least studiously ambiguous, and only present the petition that their state of bliss may be perfected by Christ's coming and the resurrection of their bodies to eternal life. The doctrine which underlies these prs. is clearly marked off from Roman error, and in a certain measure from that which is expressed in the First PB of 1549.¹

That this analysis does not overstate the change is clear from a comparison of the Bidding

5. **The Bidding Prayer.** Prayers found in the Injunctions of 1547 and 1559. In 1547 the form ran: "Ye shall pray for all them that be departed . . . in the faith

of Christ, that they with us, and we with them at the day of judgment, may rest, both in body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven." But in Q. Elizabeth's Injunctions (1559) it ran: "Finally, let us praise God for all those that are departed . . . in the faith of Christ, and pray . . . that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting." Direct prayer has given place to praise, and the words "they with us" are omitted. The later form is retained (with verbal alterations) in the present canons of 1604.

¹ [On the other hand, a proposal to include prs. for the dead in the condemnation of various mediæval errors in Art. 23 of 1552 (= our present Art. 22) was negatived. See Hardwick, *Hist. of Arts.*, p. 103.]

There is one exception, namely, in the *Primer* of 1559, which contains a *Dirge* or "Office for the Dead." Primers were books of private devotion, and not for public use.

6. The Elizabethan Primer.

Greater liberty seems to have been contemplated so far as private devotion was concerned, and the "Dirge" contains direct petitions for the departed, as well as for the Church of the faithful in general. But such petitions are quite different to those in the *Primer* of 1545. There are no petitions for remission of sins, or for the "purging of all sins," as in 1545, but that they "may be graciously brought unto the joys everlasting," "may be associate with the company of Thy saints," and that God may "bestow (their souls) in the country of peace and rest." Moreover, the prs. in Elizabeth's *Primer* are *general* for "all faithful people being departed," not *particular* as in the *Primer* of 1545. This greater liberty in the matter of private devotion is what might be expected, and only confirms the view that in public devotion no direct and unambiguous forms of pr. should be permitted. Even in private pr. nothing was allowed that savoured of mediæval error.

It has, however, been widely stated that the *Dirge* was used *publicly* in Elizabeth's reign on at least two occasions. (1) On September 8-9, 1559, public obsequies were held in St. Paul's on the death of Henry II of France. Holinshed and Heylin call this service a "Dirge," and it is assumed that this was the *Dirge* of the *Primer*, and, if so, *public* intercession for the dead received authoritative sanction. But the Records of State Funerals, kept at the College of Heralds, describe the character of this service (*Ex Offic. Armiger*, f. 13), and Strype's account, based upon those records, makes it clear that the so-called "Dirge" was one of *praise* rather than of *prayer* for the dead king, and that the service of Communion on the following day had none of the characteristics of a "Requiem Mass" (see Lord St. Aldwyn's examination of Lord Halifax, *Royal Com. on Eccles. Disc.*, 3 372 ff.). (2) On October 3, 1564, a similar service was used on the death of the Emperor Ferdinand. Grindal preached the sermon, and mentions the complaint of some that "here is no prayer for the soul of Ferdinandus." These services are instances of services outside the Act of Uniformity, but not of "services containing public pr. for the dead."

Two Latin forms of service belong to this reign: "In Commendationibus Benefactorum," and "Celebratio Coenæ Domini in funebribus,

7. Elizabethan Latin Services and Homilies.

si amici et vicini defuncti communicare velint": and in both the same cautiously worded language is used—"Ut nos . . . una cum illis," "Ut nos . . . una cum fratre nostro requiescamus tecum in vita æterna." The following words of Augustine accompany them, "Curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum." The language of the "Homily of Prayer" (1571—*Hom.* 27) reflects the mind of Bp. Jewel and other leading Churchmen of that age: "If we will cleave only unto the Word of God, then must we needs grant, that we have no commandment so to do." Not only is "the gross error of purgatory" rejected, but men were bidden not to "dream any more that the souls of the dead are anything at all holpen by our prayers."

The *Hom.* (whatever authority be assigned to it) throws an important sidelight upon the mind and intention of the Elizabethan divines.

In the 17th cent. prs. for the faithful dead are found in books of *private devotion*, such as

those of Bps. Andrewes and Cosin; and these men regarded the words used in the PB as involving pr. for the departed. To this fact correspond the changes proposed in 1662, which had Cosin's support.

8. The Revision of 1662.

In the Scottish PB (1637) commemoration of the dead had been restored on the lines of 1549, and a similar restoration was proposed at the last revision in 1662. But, while the actual commemoration was most happily restored, the petition was framed on the lines of the prs. already found in the Burial Office: "We bless Thy holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee . . . that with them we may be partakers of Thy heavenly kingdom." The proposal to omit the words, "Militant here in earth," was at first entertained; but afterwards rejected (see PB of 1634 with corrections in Cosin's writing).

The result may be thus summarised. (1) There was a distinct and final separation from the mediæval teaching on Purgatory.

(2) The history of our formularies reveals a desire to take into account the distinction between the doctrine of Purgatory and Masses for the Dead and that of prs. for the bliss and perfection of those who "die in the Lord." (3) All direct and explicit prs. for the dead, of any kind, have been deliberately excluded from our *public services* since 1552, and the proposal to restore such prs. in 1662 was rejected. The statement that such prs. are *nowhere forbidden* is a very partial one, and the assertion that they were publicly used in Elizabeth's reign has been disproved. (4) Greater liberty seems to have been recognised in *private prayers* for the light, refreshment and perfecting of the faithful dead; and the language of our present prs. is so studiously general, that its meaning should not be so limited as to exclude those longings for the fuller enjoyment of peace and refreshment, and for the final perfection of all the faithful, which formed part of the worship of the early Christian Church.—ob.

T. W. DRURY.

DEADLY SIN.—This phrase occurs in the Lit. and in Art. 16. It is a current expression in moral theology, meaning such sin as removes a Christian altogether from the state of grace, and, unless repented of, involves eternal death. By the Fathers it was used in respect of such open and flagrant sins as would naturally involve ecclesiastical condemnation, the removal of the sinner from communion, and the imposition of a course of public penance (see *REPENTANCE*) before restoration was possible. This reference would seem best to fit the expression in the Lit., where it is coupled with "fornication."

The more usual account given of D. (or *mortal*) sin by mediæval and modern writers is that it is deliberate sin in a grave matter, committed wilfully with knowledge that it is against

the law of God. The broad distinction lies between a sin which is a wilful rebellion against God, whether open or secret, and a sin which is wholly or partly committed through infirmity or IGNORANCE. It will be seen, however, that such a distinction, reasonable as it is in itself, opens a wide field for CASUISTRY, and resulted in elaborate classification of sins, of which there is no trace in the PB.

The Puritans at the Savoy Conference and elsewhere objected to the expression in the Lit., as tending

ing to draw distinctions between different sorts of sin, whereas they urged all sin is in itself D. (Rom. 6 23).

Logically, the objection may be sound, but common sense, a broader view of life, the mercy which characterises Holy Scripture, and the general teaching of the Church, show that all sins cannot equally be described as *deadly*.

In a narrower sense we speak of the seven D. sins—pride, envy, anger, gloom or sloth (*acedia*), avarice,

2. The Seven
Deadly Sins.

gluttony, incontinence (*luxuria*). This classification is found in Peckham's *Constitutions* (1281), and was universally adopted in Western mediæval theology. Remarkable examples of it are to be found in Dante's *Purgatorio*, Cantos 10-26, where the seven sins are being purged, and are contrasted with the virtues of the first seven Beatitudes; in Langland's *Piers Plowman*, v; and in Chaucer's *Parson's Tale*. It will be noticed that these D. sins are types or varieties of natural concupiscence, rather than necessarily such sins as would be classed under the head *deadly* or *mortal*. The number "seven" was probably due to Matt. 12 45, Luke 8 2, and to the analogy of other sets of seven which are found in Scripture and in the language of the Church, e.g., the gifts of the Spirit, the Sacraments, etc.

As a basis for self-examination, the PB, in accordance with the purpose of the compilers to go back to Scripture for authority in regard to faith and morals, prefers the Ten Commandments to the seven D. sins, as being more positive, and in some ways more practical, e.g., as more directly condemning theft and falsehood.—PD.

A. R. WHITHAM.

DEAN.—*Dean* is the name given to the head of a Cathedral or Collegiate chapter. In Cathedrals of the Old Foundation there has been a D. since Norman times; in Cathedrals of the New Foundation he takes the place of the *Prior*; at Westminster that of the *Abbot*; at Manchester that of the *Warden*. In some newly-constituted chapters, e.g., Liverpool, Southwark, Truro, the Bp. is also Dean. For further information, see CATHEDRAL, INSTALLATION.

The name *Dean* is applied also to other Ch. officials, e.g., RURAL DEANS, Deans of PECULIARS, Dean of Arches.—A3.

J. W. TYRER.

DEATH.—The ideas associated with D. in the PB are naturally derived from the Biblical conceptions of D. and cannot be considered apart from the Bible doctrine. In the PB, as in the Bible, there are four distinct yet closely related groups of thoughts which gather around this word.

(1) In agreement with our ordinary everyday speech D. is regarded on its purely physical side, as the departure of the principle of life from the body which brings to an end the man's physical relations with other men who are still

on earth and with the world of sense as a whole. In this use of the word nothing is necessarily implied as to the relations of the

2. The Four
Biblical
Thoughts
of Death.

dead with one another and with God in a further state of existence, nor indeed of the continuance or disruption of spiritual relations with the

living. That is D. considered in its external results. But the word in this ordinary physical sense suggests also the fear, distress and pain experienced inwardly by the dying man in the final agony when soul and body are separated. Voluntarily to undergo these terrors, to give up oneself to die, is the highest act of self-sacrifice. Instances of this purely physical sense of the word in the PB are:—in Burial Service, "In the midst of life we are in death"; in Marriage Service, "till death us do part"; Coll. for Easter Eve, "the grave and gate of death"; Colls. for Palm Sunday and Good Friday, "suffer death upon the Cross"; Lit., "from sudden death"; Coll. for Holy Innocents, "constancy of our faith even unto death"; Prs. at Sea, "jaws of this death."

(2) In the OT particularly, D. is often regarded not only on its physical side but as a physical event which carries with it certain consequences in man's spiritual relations with God. The ordinary Jewish belief about the dead was that they were cut off from God and existed in a joyless and feeble half-life which could not be called real "life" at all. In other words, D. meant not only what we mean by it, but also the loss of the light and the joy of God's presence. It was in this sense and with these associations that the introduction of death into the world is said to be due to the Fall (Gen. 2 17). The deep underlying truth of this is brought out by St. Paul in 1 Cor. 15 56, "The sting of death is sin." So in Rom. 5 12 ff. the D. which is said to be due to the Fall, and from which Jesus Christ delivered us, cannot be D. considered merely as a physical event, since in this sense the redeemed still die, but D. as involving a separation from God, i.e., the physical fact of D. carrying with it certain spiritual implications. It was Jesus Christ who brought life and immortality to light, because he finally dispelled the idea that the D. of the righteous took them out of the hand of God, and revealed the certainty that to die is to be with Christ where he is at the right hand of God. In the PB the word is found in this sense:—"the bitter pains of eternal death" (Burial); "by his death hath destroyed death" (Easter Pref.); "overcome death and opened unto us the gate of everlasting life" (Coll. Easter). The same thought is expressed in the opening words of the last Pr. in the Burial Service (quoted from the opening Sent., John 11 26), "in whom whosoever believeth shall live though he die; and whosoever liveth and believeth in him shall not die eternally."

(3) In a further stage of thought, the word D. is entirely disconnected from any physical associations, and is used figuratively to describe

a certain moral or spiritual condition, the state of sin, which is separation from God. This figure is derived from the primitive Jewish conception referred to above in (2), that to die in the physical sense involved also exclusion from communion with God. Under this idea D. is an image of something which may happen to a man at any time during life:—"she that giveth herself to pleasure is dead while she liveth" (1 Tim. 5 6); "sin revived and I died; and the commandment which was unto life this I found to be unto death: for sin . . . slew me" (Rom. 7 9-11); "the mind of the flesh is death . . . because the mind of the flesh is enmity against God" (Rom. 8 6, 7); "you being dead through your trespasses" (Col. 2 13).

The frequency with which the word is found with this significance in the NT is reflected in the usage of the PB. "Death" and its opposite "life" are spoken of without any reference to their merely physical meaning:—"without which whosoever liveth is counted dead before Thee" (Coll. Quinqu.); "be converted and live" (3rd Coll. Good Fr.); "sinners who lay in darkness and the shadow of death" (Exh.² HC). "Everlasting death" is the condition of those departed this life who are everlastingly separated from God (Cat., Burial); as "everlasting life" is primarily the condition of the departed who everlastingly "live unto God" (frequently in this sense, e.g., in Coll. "Prevent us," and Pr. aft. Confirm.—sometimes used also of life in this world, e.g., in Exhortation aft. Gosp. in Bapt.).

(4) There remains a further group of thoughts in accordance with which "to die," "to be dead," and "death," are good and not evil. It is the worst possible evil when a man is dead *in* sin: it is the highest good when he is dead *unto* sin. The figure in this last usage of the word is taken from one particular effect of physical D., that it cuts a man off entirely from his previous earthly surroundings: they exist for him no more: he is dead to them and they are dead to him. In the figurative application of this aspect of D. what is meant is that a man is as absolutely and finally cut off from all connection with sin as a dead man is from the world in which he once lived.¹ This significance is found especially (as we should expect) in the Bapt. Services, e.g., in the Thanksgiving after Bapt., "being dead unto sin"; and in the Exh., "so should we . . . die from sin"; also in the Cat. on Bapt., "a death unto sin." Further, as this dying must be voluntary and even "self-inflicted," so it includes the idea of self-sacrifice, and is therefore described as a "partaking in our Lord's death," "being buried with Christ" (Thanksgiving after Bapt.—cp. Coll. Easter Even).

¹ In making this figurative application it must be borne in mind that we are dealing with ordinary popular ideas and use of language. Whether the dead are so entirely cut off from their old material surroundings, as popular language based upon the ordinary evidence of the senses implies, is another question into which of course we cannot enter here (see INVOCATION OF SAINTS).

We possess in the Book of Homilies what we may almost call an authoritative exposition of the PB

2. Teaching of the Homilies.

("An exhortation against the Fear of Death") deals expressly with the subject. It starts with three reasons why worldly men fear D., and then proceeds to show that these ought to have no terror for the godly man. In general the Hom. brings out clearly that our Lord by overcoming sin has taken away the sting of D., which was the curse laid upon Adam for his sin. Take away sin, and D. becomes, not the great separation from God, but the approach nearer to God, the gateway to everlasting life and glory (cp. Colls. for Adv. Sun., Epiph., Easter Even, 4th Sun. aft. Trin., and many other passages in the PB). D. is then "no death at all but a very deliverance from death . . . and a beginning of everlasting joy" (Hom. 9, pt. 1). There is recognised, however, the natural human shrinking from D.: in this aspect it is regarded as the final chastening of our heavenly and loving Father (*ib.*, pt. 2).

In the PB we find in one passage at least the idea that (physical) D. is sometimes a penal infliction of God because of some particular sin. The 3rd Exh. in HC says (referring to 1 Cor. 11 30) that by unworthy Communion "we provoke Him to plague us with divers diseases and sundry kinds of death." (See further, PURGATORY, RESURRECTION, JUDGMENT.)

Literature: Arts. *Death* in Hastings' *DB* and *DCG*; Salmond, *Christ. Doct. of Immortality*, esp. pp. 199-225; Agar Beet, *Last Things*, esp. Lects. II and XII; F. W. Robertson, *Sermons*, "*Victory over Death*" (3 17) and "*Views of Death*" (4 7).—K2⁹.

S. C. GAYFORD.

DECALOGUE.—See DUTY, CATECHISM (THE CHURCH).

DECLARATION OF ASSENT.—See ARTICLES OF RELIGION, § 6; CANONS OF 1604, § 7.

DECRETALS.—See CANON LAW.

DEDICATION FESTIVAL.—The annual commemoration of the consecration of a church.

In cases where a church dedicated

1. History. in a given Saint's name was not consecrated upon that Saint's festival according to the Calendar, two commemorations are made: (1) the Saint's day, according to the date in the Calendar; (2) the anniversary of consecration, or D. festival. The ancient practice was not to sever this connection, for the origin of several of the Saints' days of the Calendar is identical as to date with the D. of churches in their memory.

Broadly speaking, the commemoration of Apostles, Martyrs and Confessors in the Calendar, the majority of which were introduced later than the 4th cent., are due to the local D. of churches, named after the various saints. This D. was almost always, if not always, accompanied by the translation or deposition of relics of the saints thus honoured. Festivals of the D. of a church and of the translation of remains or relics were often synonymous: at first obviously merely local anniversaries, observed in the very places where the saints had died and were buried, or where their relics were preserved. Quite naturally these D. anniversaries would spread in the surrounding neighbourhood, and be taken up by the chief church of the diocese. Then the practice arose of one

diocese adopting the commemorations of another, as the fame of the departed Christian heroes spread abroad. For example, the following BLACK-LETTER commemorations of the PB Calendar were originally the days of D. of churches—May 3, Invention of the Cross; May 6, St. John ante Portam Latinam; June 1, St. Nicomede; August 1, Lammass Day, or St. Peter *ad vincula*; September 14, Holy Cross Day; October 17, St. Etheldreda; November 25, St. Catherine; December 6, St. Nicholas—all these are originally D. festivals. In the observance of Michaelmas Day, we have another instance of a merely local D. festival becoming in time an annual commemoration throughout the Church. In the Roman Calendar the origin of the commemoration of the feast of St. Michael and All Angels is clearly indicated, the title being *Dedicatio basilice sancti michaelis archangeli*. The same may be said in regard to the feast of the Conversion of St. Paul—the more ancient designation being *Translatio S. Pauli Apostoli*; and also St. Peter (with St. Paul), June 29; St. Philip and St. James, May 1; and All Saints, November 1; all these and other commemorations originating in D. festivals. (See Duchesne, *Christian Worship*, c. 8; Staley, *Liturgical Studies*, c. 4, *The Origin of Saints' Days*.) Not improbably the observance of January 6 in the West as the festival of the Magi may be similarly classed (*ib.*, c. 3).

In 1536 K. Henry VIII, "with the common assent of the prelates and clergy of this his realm in Convocation lawfully assembled,"

2. **English Use.** ordained that "the Feast of Dedication of the church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day" (Wilkins, *Concilia* 3 823). When the confusion of K. Edward the Sixth's reign was past, the D. festival was again observed in Q. Mary's reign. Though, unfortunately, no liturgical proper is provided in the PB, the custom of keeping the D. Feast does not appear to have been forbidden; and it may well be revived as affording opportunity for thanking God for His gifts of grace and truth, chiefly ministered in our churches.

The following liturgical proper is sanctioned for use by certain of the bishops of the Scottish Church:

Collect. Almighty God, who year by year bringest again the day of the dedication of this thy holy temple, and hast preserved us in safety

2. **Service.** to worship therein; Hear, we beseech thee, the prayers of thy people, and grant that whosoever in this place shall make his supplication before thee, may, by the granting of his petitions, be filled with joy, to the glory of thy holy Name: through Jesus Christ our Lord. Amen.

Epistle. Rev. 21 2-5. *Gospel.* Luke 19 1-11.

Lessons. Eve—Gen. 28 10, Matt. 21 12-17.

Matins—2 Chron. 6 12-22, 2 Cor. 6 14-7 2.

Evensong—2 Chron. 7 12, 1 Peter 2 1-10.

According to the *Lectiary of Luxeuil* (7th cent.), printed in Mabillon (*De Liturgia Gallicana*, Paris, 1685), the Eucharistic lessons for the D. Feast are—Gen. 28 11; 1 Cor. 3 9-18; John 10 22-29; Luke 19 1-11.—C2.

V. STALEY.

DEFENDER OF THE FAITH.—In the 13th year of his reign Henry VIII added to his other titles that of *Fidei Defensor*, an appellation given him by Leo X, 11 Oct. 1521, on his publication of the

Assertio septem sacramentorum against Luther, dedicated to that Pope. The bull urges the King to show his successors how "they also may obtain the same title by following assiduously the king's noble footsteps." In 1543 (35 Hen. VIII, c. 3) this title (with others: see SUPREMACY, ROYAL) was "vnyted and annexed for ever to the Emperial Crowne of this his Highnes Realme of Englonde." Mary repealed this statute and Elizabeth confirmed the repeal; but Edward VI, Mary, Philip and Mary, Elizabeth, and all later kings and queens of Eng., have used the title.—A5.

R. J. WHITWELL.

DEGRADATION.—An eccles. censure, whereby a clerk is deprived of benefice and office in solemn form, and of the insignia of dress and ornament (Acton, *Const. d. Othonis*, ed. 1679, 45 note a). Degradation *in absentia* took place in the case of H. Smyth-Piggott (1909, *Times* 21 Jan., 28 Jan., 8 Mar.).—A4.

R. J. WHITWELL.

DELEGATES.—These were Commissioners appointed by the Crown under the great seal to hear and determine appeals from the Eccles. Courts, and constituted "The Court of Delegates" . . . to try "all Causes of Appeal by way of Devolution from either of the Archbishops" (Ayliffe, *Parergon*, p. 191, A.D. 1726). This Court was superseded by the Judicial Committee of the Privy Council (see COURTS, § 13).—A5.

G. HARFORD.

DEPOSITION.—An eccles. censure, whereby a clerk "is deprived of benefice and office, but not in solemn form." The penalty was re-introduced for cases within the CLERGY DISCIPLINE ACT, 1892. No sentence of deposition may be pronounced save by the bp. (canon 122). The deposition need not be contemporaneous with the deprivation (L.R., 1897, 2 Q.B. 414).—A4.

R. J. WHITWELL.

DEPRIVATION.—An eccles. censure, whereby a clerk is deprived of his parsonage, vicarage, or other spiritual promotion or dignity. For twenty-eight lawful causes for deprivation see Phillimore, *Eccles. Law* (1895) 2 1082-4. Such sentence ought to be pronounced by the bp. (canon 122) or the Dean of Arches (but see CLERGY DISCIPLINE ACT, 1892, § 7).—A4.

R. J. WHITWELL.

DESECRATION.—The destruction of the sacredness of a place or thing by profanation of some kind, as a church by murder or suicide; distinguished from the conversion to secular use of a building or article of sacred use under sanction of lawful authority.—A4.

G. HARFORD.

DESK.—See AMBO, BOOK-REST, READING-DESK.

DIGAMY is the Marriage of two wives in succession, that is to say, of a second wife after the death of the first. Such Marriages are open to Christians generally, but in the history of the Church they have been largely forbidden to the clergy. The requirement of St. Paul (1 Tim. 3 2) that a bishop should be the husband of one wife was not commonly understood as intended to prohibit the polygamous marriage of a bishop with more than one wife at the same time, but as directed against second Marriages. The phrase *μίας γυναίκας ἄνδρα* seems to correspond with the similar phrase in 5 9, providing that a widow on the Church roll should have been the wife of one

husband (ἀνὴρ ἀγαπᾷ γυναῖκα). In the Eastern Churches the rule excluding digamists from the priesthood has been maintained from the earliest times. In the West the universal requirement of celibacy in the clergy made the rule unfamiliar. At the Reformation in England the obligation of the clergy to lead a celibate life was repudiated (Art. 31 of 1553 and 1563, Art. 32 of 1571). No distinction between clergy and laity was made then or has been made at any time since. No prohibition of D. in the clergy has been adopted by any branch of the Anglican communion.—MA.

O. D. WATKINS.

DIGNITARY.—An ecclesiastic who holds a dignity or benefice giving him precedence over mere priests and canons. In cathedral churches of the *Old Foundation* there are four dignitaries or "Greater Persons," *Dean, Precentor, Chancellor and Treasurer*. See Walcott, *Cathedrals* (1865) 19f.; and cp. CATHEDRAL.—A3. R. J. WHITWELL.

DILAPIDATIONS.—This word raises a difficult question, but one easier of treatment now than a generation ago.

Before 1871 the practice was for the outgoing incumbent, or his representative, and the new incumbent each to appoint an arbitrator; these arbitrators afterwards co-opted a third as chairman.

1. Older Method.

As a result of their investigations a sum was fixed as the fair price of making good defects. But when this was done it was frequently found that the outgoing incumbent had "no effects" from which payment could be made. After exhausting in vain all means of enforcing payment, the incoming incumbent was frequently inducted without receiving any consideration whatever for dilapidations.

In 1871 the Dilapidations Act, now in force, was passed. The Diocesan Surveyor, though

2. Existing Law.

not made a compulsory visitor, may be called in:—(1) on request made by the Incumbent, or by the joint action of the Archdeacon and Rural Dean; (2) he *must* be called in on a vacancy, unless the outgoing incumbent is protected by a **CERTIFICATE**. In any case, the Bp. sets the surveyor in motion; see Dilapidations Acts, 1871, 1872. The Surveyor, when set in motion, inspects all the buildings, with gates and fences, and issues a report to the Bp. with a copy each for the patron and representative of the outgoing incumbent. It is his duty to specify the dilapidated parts to be restored, giving an estimate of the total cost; to decide what time may reasonably be allowed for completing the repairs; and lastly, to sign the Certificate of completion, when his fees, travelling and other expenses have been paid. This Certificate frees the incumbent from responsibility for D. during the ensuing five years, except in the case of wilful waste. Though these Acts come in for a liberal share of clerical abuse, it is held by many that they are an advance on the old system, and that eccles. property is now in a much more satisfactory condition.

D. have been a frequent subject of discussion at Deanery and Diocesan Conferences, and in the Convocations of Cant. and York;

committees have been appointed to consider and report. The following points have generally been considered to be desirable.

3. Proposals for Reform.

1. **Compulsory periodic surveys.**—The periods suggested are five or seven years. It will be assumed for the sake of clearness that five years is the approved period; should seven years find greater favour, let *seven* be substituted for *five*. Under the system of compulsory surveys, the Surveyor would automatically give notice every five years that it was his intention on a given date to survey the buildings of a benefice. A prudent incumbent will keep in mind the old proverb about "a stitch in time," and will himself maintain his premises in general repair. He will do well to acquaint himself with the D. Acts, taking hints from the Surveyor, who really is the parson's friend, and clearly to impress upon his own mind the purpose of those Acts, viz., to maintain eccles. property in *tenantable* repair.

2. **Annual Contributions.**—It is more difficult to raise £50, to meet a demand unexpectedly made for five years' repairs, than to lay by £10 a year for five years, under a carefully computed assessment. The sum laid by, perhaps with **QUEEN ANNE'S BOUNTY**, might be regarded as insurance against D. Some recommend that it be made a first charge on a benefice. Another suggestion is that an agency be set up in each diocese which should receive and administer such premiums and also act as a committee of advice and superintendence for the Surveyor. Such a committee could offer facilities to the "faithful laity" for making benefactions or bequests in aid of D., especially in the case of small livings and old houses. The Surveyor on his periodic visit would assess the sum to be regarded as annual premium, to be payable, say, between February 1st and Easter for each year.

In the case of a balance in hand after the D. have been completed and paid for, let it be taken into account in reduction of the premiums of the next quinquennial period, or let it be returned to the incumbent. In case the cost of the D. exceeds the accumulated premiums, let the incumbent make an extra contribution.

3. **Payment of the Surveyor by fixed salary instead of fees.**—The salary should be inclusive. A good Surveyor is worth a good salary, as Insurance and similar companies learn by experience.—A6. J. S. WILSDEN.

DIOCESAN BISHOP (modern Diocesan Bishops).—The fact that the Ch. is "established" in Eng. and Wales and not elsewhere in the Ang. Communion necessitates a different treatment in part.

I. ENGLAND AND WALES.

Bps. are nominated by the Prime Minister to the Sovereign, who expresses approval of the nomination, and gives to the Dean and Chapter (where such exist) of the vacant diocese a **CONGÉ D'ÉLIRE**, or permission to elect a Bp., at

the same time recommending the person nominated by the Prime Minister. For practical purposes, therefore, the appointment is in the hands of the Government of the day.

(i) *Ministerial*. Bps. alone have authority to administer Confirmation, to select and ordain persons to be made Deacons and

2. Functions. Priests, to consecrate other Bps., and to consecrate Chs. and Burial Grounds.

(ii) *Executive*. Only a DB., or his duly appointed COMMISSARY, can license persons to act as Assistant Curates or to perform ministerial functions in other capacities; institute to the cure of souls persons selected by himself, if Patron of the benefice, or duly presented by some other Patron; issue mandates for the induction of such persons to the temporalities of the benefice; withdraw licences from licensed clergymen. He can put the law in motion, or consent to its being put in motion, against clergymen charged with error in morals, who are thereupon tried in the Consistory Court (see CLERGY DISCIPLINE ACT, 1892). When charges are made of teaching erroneous doctrine or of using unauthorised ceremonial or of negligence in the performance of duties or inadequate performance of them, the Bp. issues a Commission under certain Acts of Parliament (cp. CH. DISCIPLINE ACT, 1840), and pronounces sentence or takes such other steps as he may be authorised to take in accordance with the findings of the Commission. When a beneficed clergyman has been found guilty by a temporal Court of certain offences, the Bp. may declare his benefice vacant without further trial. It belongs to the executive functions of a Bp. to allow, within certain limits, variations from customary use as prescribed in the PB (cp. RITUAL, §§ 2-66), and also to give permission, again within certain limits, for the use of special services on special occasions.

(iii) *Judicial*. The Bp. is Judge in his own Court (CONSISTORY), but he exercises his judicial functions through his CHANCELLOR, except that in certain circumstances he pronounces sentence in person as above indicated, and may for certain offences depose a Priest or Deacon from Holy Orders.

The Bp. appoints a Chancellor and a REGISTRAR, both of whom must be qualified lawyers, and ARCH-

3. Diocesan Officers and Chapter.

DEACONS who are, or become on appointment, of the number of the clergy of the diocese. All these appointments are for life, and do not lapse on the avoidance of the See. The Bp. is represented by his Chancellor in his Consistory Court, which considers applications for Faculties and some other matters. He also issues Marriage Licences through the Chancellor, and exercises discipline over Churchwardens. It is the duty of the Registrar to register all the official acts of the Bp. of which the Civil Law in any way takes cognisance, such as Ordinations and Consecrations of chs., etc.; he also keeps the records and documents of the Diocese. (See also CHAPLAIN and SECRETARY.)

The relation of the Bp. to his CATHEDRAL and its Chapter is governed by the Statutes of each

cathedral. In many English dioceses the Bp. has no actual authority in his cathedral, although he is enthroned there and, by custom and with the consent of the Dean and Chapter, holds in it Ordinations and other Diocesan Services. He is not infrequently the Visitor of the Chapter, and in some cathedrals the Bp. holds periodical Visitations of the Cathedral Body.

The relation of the Bp. to the Clergy of his Diocese is by no means easy to define, because

4. Relation to Clergy and Laity.

on the one hand his authority is limited by statutes, and on the other hand the independence of the beneficed clergy is secured by Common Law. Over the unbeneficed clergy, however, the Bp. has considerable authority, inasmuch as he can for due cause revoke a licence. It is doubtful whether he has even the right of entry into chs., for the purpose of taking part in public worship, and he has no power of enforcing obedience even to plain and undisputed directions of the PB except by cumbersome and costly legal process. This state of things is in its origin the outcome of that usurpation by the Papacy of the authority and powers of the Diocesan Episcopate, which was in large measure imitated and perpetuated by Parl. at the time of the Reformation. Still, it is generally recognised that there is a certain authority inherent in the Office of a Bp., and at their Ordination Deacons and Priests promise that they will "reverently obey the Ordinary and other chief Ministers of the Ch. and them to whom the charge and government over them is committed, following with a glad mind and will their godly admonitions," while at the same time, and subsequently on admission to new duties, they take the OATH OF CANONICAL OBEDIENCE, by which they bind themselves to pay true and canonical obedience to the Bp. in all things lawful and honest. These undertakings, though vague and undefined in themselves, contribute no doubt to the very great moral authority which in actual practice Bps. are for the most part able to exert, with the result that matters are commonly submitted for their decision in regard to which they have no legal authority.

Of late years the conception of a Bp. as a Father in God, and as the Pastor of both Clergy and Laity, has been steadily gaining ground, and, in matters outside the scope of the individual conscience, the expressed wishes of the Bp. are as a rule complied with. Towards the laity of his diocese the relations of the Bp. are in practice purely pastoral, though the Bp. has—nominally at least—authority to proceed against persons who offend in certain particulars and, if need be, to pronounce sentence of excommunication. It is safe, however, to say that no formal sentence of the kind is ever now pronounced. [But cp. COURTS, DISCIPLINE.]

II. NON-ESTABLISHED CHURCHES.

Details vary in different parts of the world; the customs of the following Churches are

selected as being typical and as fairly covering the ground. We begin with Scotland.

1. *Election.* Nominations may be made by both clerical and lay electors. The clerical electors are all the instituted Clergy of the diocese

5. *Scotland.* and all Presbyters licensed and resident in the diocese who have served as Presbyters for two years preceding the election in any diocese in Scotland. Lay electors—one for each incumbency and certain mission charges—are chosen by the communicants, male and female, of 21 years of age and upwards; they must themselves be male communicants of the age of at least 24. When nominations have been made, the clerical and lay electors vote by orders, but without separating. A majority of both orders is required for election.

2. *Duties.* (Special provisions.) Every Bp. is required to visit each congregation in his diocese at least once in every three years, and also to hold a Confirmation in each parish at least once in the same period. A Bp. can officiate in any ch. in his diocese on giving 8 days' notice to the incumbent of his intention.

Bps. can pronounce sentence of Censure, Suspension, Deprivation, Degradation, on Presbyters and Deacons found guilty, after due trial, of certain offences; and the Episcopal Synod (see SYNOD) can pronounce the same sentences on Bps. found guilty similarly.

3. *Coadjutors.* Whenever it becomes necessary to appoint a COADJUTOR he is elected in the same manner as a DB. He has no vote in the Episcopal or Provincial Synods, except in the absence of the Bp. whose Coadjutor he is. He succeeds to the See when a vacancy occurs. (NOTE. In case of illness or temporary absence a Bp. may appoint a Commissary with strictly limited powers.)

4. *Cathedrals.* A Bp. may, with the concurrence of his Diocesan Synod, appoint any ch. in his diocese to be his Cath., and he may change his Cath. in the same way. The Bp. is the head of the Cath. body, which is governed by the Chapter, of which he is a member, and of which the other members are the Provost or Senior Presbyter (called DEAN in Edinburgh) and the Canons. The Bp. has the use of the Cath. for all Episcopal acts and diocesan functions whenever he requires it, provided that statutory services are not interfered with without the consent of the Chapter.

1. *Election.* The election of Bps. in Canada is governed by the canons of the various Diocesan Synods, which are not uniform on the subject.

6. *Canada.* Wherever there is a Synod the election of the Bp. is in its hands, though in some cases the Synod may if it thinks fit delegate the appointment. In some dioceses nominations are made, in others the Synod proceeds to vote without making any nominations. In all dioceses a majority of both orders is required for election, but in some a simple majority is sufficient, while in others a two-thirds majority is necessary.

2. *Coadjutors.* A Bp. may request his Diocesan Synod to elect a Coadjutor, and it becomes the duty of the Synod to decide whether the circumstances render such an appointment necessary. If the decision is in favour of the appointment, the election takes place in the same way as the election of a DB. The Coadjutor sits and votes in the Diocesan Synod and in the Upper House of the Provincial and General Synods, and succeeds to the See on the occurrence of a vacancy.

3. *Patronage.* The powers of Bps. in Canada vary in different dioceses. In some the Bp. is sole Patron

of all the parishes and missions,¹ though in the case of parishes he is obliged before making an appointment to consult the Churchwardens and the delegates to the Diocesan Synod, without, however, being bound to accept their suggestions.

In other dioceses the congregation of a parish, through its representatives, selects an Incumbent and presents him to the Bp. for Institution, and the Bp. can only exercise a veto on grounds of the moral or doctrinal unfitness of the person so presented. There are other systems of patronage between these two extremes.

4. *Cathedrals.* In nearly all the Canadian dioceses the Cath., if there is any, is a parish ch., and the Bp. as a rule has some arrangement with the authorities of it as to the use of it as a Cath. The details of these arrangements vary considerably and are not of sufficient importance to be specified here.

5. *Discipline.* The exercise of discipline in most non-established Chs. proceeds on the same general lines as those indicated under Scotland, and it will not be necessary to refer again to this matter.

1. *Election.* In the province of South Africa Bps. are appointed by a body called the Elective Assembly,

7. *South Africa.* and consisting of the clergy of the diocese in Priests' Orders, one representative Deacon, provided that there

are at least three Deacons in the diocese, and lay representatives of the parishes in the diocese, provided that there are at least six priests in the diocese. The election is in the hands of the clergy, but the assent of the lay representatives is required. Any diocese is at liberty to make its own regulations as to the majority necessary. For example, two-thirds may be required as a majority of the clergy, and any person receiving that number of votes may be deemed to be elected unless two-thirds of the laity negative the election. But in all dioceses there must be a majority of the clergy, and the assent of the laity must be given in some form. Provision is made, however, for the delegation of the right to elect to other persons.

2. *Coadjutors.* In all essential features the provisions for the election of Coadjutor Bps. are the same as those which prevail in Canada. Provision is also made for the appointment of Assistant Bps. in case of necessity. The assent of the Bps. of the province is required to the appointment of an Assistant, but the selection of the person rests with the Bp. of the diocese concerned, the assent of the Diocesan Synod (if any exists) to the selection being necessary. An Assistant Bp. has the right to sit, speak, and vote as a Member of the House of Clergy in the Provincial Synod and as a member of certain other bodies. He is summoned to all meetings of the Synod of Bps., and may speak therein but not vote. He has no right of succession to the See.

3. *Vdo.* See SYNOD.

1. *Election.* Election of Bps. in New Zealand is made by the Diocesan Synods, who may under certain

2. *New Zealand.* conditions delegate the appointment to any person or persons deemed suitable.

If a Synod decides to elect directly, one or more persons are nominated by one or more of the clergy and seconded by one or more of the lay representatives, and the Synod then proceeds to vote by orders, a majority of each order being necessary for election. These provisions do not apply to Missionary Bishoprics. Missionary Bps. are appointed by the General Synod, the members of the Mission engaged at the time in carrying on the work of the Mission being at liberty to recommend any one

¹ A parish is entirely self-supporting as regards the stipend of its clergy; a Mission is a Cure which receives help from Diocesan or other Funds towards the stipend.

deemed by them a fit person for the office; the General Synod is not, however, bound to accept such recommendation.

2. *Cathedrals.* Any Diocesan Synod may constitute a Cath. Chapter, to consist of the Bp. and such other persons, including lay members, as may seem necessary. The functions of Cath. Chapters are not clearly defined, but their object is "the more efficient prosecution of the work of the Church."

Of Australia it is sufficient to say that the mode of electing Bps. proceeds on the same general lines as those which prevail in New Zealand.

3. *Australia.* Provision is made in Australia for the appointment of Bps. Coadjutor on a system not found elsewhere. The Synod of any diocese has power to create the office of Bp. Coadjutor with or without a defined area of work within the limits of the diocese. The appointment rests entirely with the Bp. of the diocese, but he cannot make any appointment until the Primate is assured that a reasonable income is secured for the Coadjutor. The appointment lapses with the avoidance of the See, and the Coadjutor has no right of succession.

1. *Election.* Each Diocesan Convention in America is free to make its own regulations for the election of its Bp.; it is impossible for lack of space to describe them in detail, but it is sufficient to say that speaking generally the procedure is much the same as in Canada and other English-speaking countries. In all cases a majority of both clerical and lay electors is required for election. There are special provisions for the election of Missionary Bps., i.e., Bps. exercising jurisdiction in parts belonging to the United States not yet organised into dioceses, but known as Missionary Districts, or in territory beyond the United States not under the charge of Bps. of the Ang. Communion. Bps. for Missionary Districts are chosen by the House of Bps. (see SYNOD), such choice being subject to confirmation by the House of Deputies during the session of the General Convention, and at other times to confirmation by a majority of the Standing Committees of the several dioceses. Application for the consecration of a Bp. for any part of the Foreign Mission Field of the American Ch. must be made in due form by the members of the Ch. in the part concerned; and the approbation of a majority of the Bps. entitled to vote in the House of Bps. is necessary before the presiding Bp. may proceed to consecrate.

2. *Duties.* Bps. must reside within the limits of their jurisdiction, and may not absent themselves therefrom for more than three months without the consent of the Convention or the Standing Committee of the diocese, or in the case of a Missionary Bp. without the consent of the Presiding Bp. Every Bp. is required to visit the congregations within his diocese or Missionary District at least once in three years, to keep a record of all his official acts, and at the Annual Convention to make a full statement of the affairs of his diocese.

3. *Coadjutors.* Bps. Coadjutor may, under certain conditions, be elected in all American dioceses, and have the right of succession.

1. *Election.* Bps. are elected in the Nippon Sei Kōkai (Holy Catholic Ch. of Japan) by the Diocesan Synods; both the clerical and lay delegates have the right to make nominations for the office of Bp., provided that at least two persons join in the nomination. The clergy and laity vote by orders, a vote of a two-thirds majority of those present of each order

11. *Japan.*

¹ In the American Ch. a Convention is the same as a Synod elsewhere.

is necessary for election, and the election must be confirmed by the assent of a majority of the Bps. of the Ch. in Japan.

2. *Cathedrals.* A Cath. may be established by any Diocesan Synod, and all Cathedrals are under the direct control of the Bp. of the diocese.

[For history and constitution of the episcopate, see APOSTOLIC SUCCESSION, EPISCOPACY, ORDERS (HOLY); for consecration of a Bp., see ORDINAL.]
—TJ. EDWARD A. WELCH.

DIOCESE.—The first use of the term D. was as the name applied to a civil division of the Roman Empire. In its eccles.

1. *The Diocese as Unit Area.* sense Bingham says, "It is evident . . . that the most ancient and apostolical division of the Ch. was into Ds., or episcopal Churches, that is, such precincts or districts as single bishops governed with the assistance of their presbyters" (*Antiq.* ix. 2). He goes on to show that a D. was not merely a single congregation, "but the rule of government in every city, including not only the city itself, but the suburbs, or region lying round about it, within the verge of its jurisdiction. Which seems to be the plain reason of that great and visible difference which we find in the extent of Ds.; some being very large, others very small, according as the civil government of each city happened to have a larger or lesser jurisdiction" (*ib.*). In this we may trace the fundamental idea that it is wise that the civil and eccles. jurisdictions should, as far as possible, be coterminous. This principle was pressed by the late Prof. Freeman when he urged that, as a rule, Ds. should follow counties. It was also pressed by Napoleon in the Organic Arts. under the Concordat, when he made the area of the D. to be coterminous with that of the Department. The D. then is the unit of Church life and organisation. In the evolution of our eccles. system the D. came first, and worked downwards to the parish, and upwards to the province, and the Bp., not the parish priest, was the unit of pastoral authority and responsibility. As the late Bp. of Gibraltar said in the *Pan-Ang. Papers* 7 159: "The unit in the Ch. is the Bp. and his people, or more particularly the Bp. with his colleagues the presbyters, his assistants the deacons and other officers, and the people under his and their charge. This is of the essence of things." This co-operation of the Bp. and his presbyters in the work of pastoral responsibility is witnessed by the old words used by the Bp. at Institution, "Accipe curam tuam et meam."

Now, as the governance of Christ's Ch. is constitutional and not autocratic, we have the natural result that the Diocesan Synod is the oldest form of Ch. Council, and is essential to the full organisation of the Ch. In Eng. such Synods have fallen into abeyance through the unwieldy size of the modern Diocese.

What then should be the size of a D.? This has varied from the beginning, from the time

2. *Normal Size of Diocese.* when, as Bingham tells us, there were in North Africa "in Saint Austin's time about 466 bishoprics," till the day when the whole of Australia

was an Archdeaconry in the D. of Calcutta. There can be no definite limit as to area or population laid down for any D., but we may take as a guide the statement of Dr. Newman, in No. 33 of *Tracts for the Times*: "We learn that large Ds. are the characteristics of a Ch. in its infancy or weakness; whereas the more firmly Christianity was rooted in a country, the more vigorous its rulers, the more diligently were its sees multiplied throughout the eccles. territory. . . . The most perfect state of a Christian country would be, where there was a sufficient number of separate Ds." The principle laid down above must be borne in mind, viz., that, when possible, the civil and eccles. jurisdictions should be coterminous. Above all, it is important to remember that, according to the ideal of the perfect Pastor, a Bp. should be in touch with his Clergy and people, "I know My sheep and am known of Mine," and to provide that the conditions may be such that there is not laid upon our Bps. the burden of an impossible duty.

Bp. Lightfoot declared that 250 was the number of parishes that a Bp. could effectively supervise. Only eleven Eng. Ds. fall below this limit. Or again, if we compare the number of priests committed to the charge of a Bp. in different parts of the world, in Scotland a Bp. rules on an average 47 priests; in America, 53; in Italy, 75; in Ireland, 122; in England (R.C. Ch.), 192, and (Ch. of Eng.), 616. These figures contain food for thought. Making every allowance for the need for a higher proportion of Bps. where the population or the Ch. congregations are sparsely distributed, it is evident that a large increase of the *diocesan* Episcopate is desirable in the Mother Church. Such an increase was designed at the Reformation, but it was only partially carried out. It was one of the first questions raised by the men of the Oxford Movement; it was one of the first raised in the revived Convocation of Canterbury, and again of York. It occupied a prominent place in the discussions of the first Ch. Congress in 1861, and in those of the Canterbury House of Laymen. It is now a generally acknowledged need. In the future care should be taken to avoid the "isolated patchwork measures that have been passed during the last seventy years," which "have frequently had no regard for the whole Ch., and have been subsequently altered" (the Bp. of St. Albans, Dr. Jacob, in his *Introd. to The Increase of the Episcopate*, by C. E. A. Bedwell, 1906).

As the government of the Ch. is "constitutional and not autocratic," the subdivision of unwieldy Ds. should be the corporate act of the Ch. working through the proper authorities.

3. Method of Subdivision.

In America it is the work of the House of Bps. In England, in these democratic days, it had perhaps better be the work of the Representative Ch. Council. It surely ought not to be left to one or more individual Bps. to inaugurate, or on the other hand to discourage or completely block,

a division urgently called for by the needs of the Ch. at large. If the work is to be carried out in a business-like way, an authoritative Committee should inquire into and report on the working of the whole diocesan system; an authoritative scheme for the whole country should be thought out as a whole, but carried out bit by bit, as opportunity arises; and an authoritative fund should be raised from the whole country to aid localities in the foundation of new dioceses when and where they may be needed.

For purposes of administration a diocese is divided into archdeaconries, under the Archdeacon, who should be primarily the financial officer of the Ch. (see ARCHDEACON). It will depend

largely upon the physical features and travelling facilities of the D. whether much or little use is made in practice of the unit of the archdeaconry. Each archdeaconry again is subdivided into rural deaneries, under the Rural Dean (see RURAL DEAN). Here again the conditions in great cities as contrasted with rural districts cause wide variations in utility and method.

In the expansion of the Anglican Communion the primitive method is generally followed out. A given area is assigned, as a missionary district, to a Bp. and the priests and deacons under him. This is administered as a Missionary diocese under the jurisdiction of the Archbishop of Canterbury.

As the Church becomes more settled, various missionary dioceses are formed into a province under its own Metropolitan and archbishop, and such a province has its own independent rights and jurisdiction.¹ Only disaster follows when the attempt is made to apply local English conditions and rules to other peoples, in other countries, under conditions that are entirely different. (See ANGLICAN COMMUNION.)—A7.

E. H. FIRTH.

DIRECTION.—See CASUISTRY.

DIRECTORY FOR PUBLIC WORSHIP.—The rejection of the PB, before any other Order had been issued to supersede it, led to such great confusion that the Westminster Assembly compiled the Directory for Public Worship, which was established by an Ordinance of the Parliament on Jan. 4, 1645. It opened with a Pref. giving reasons for the rejection of the PB; then followed suggestions and headings for pr. and preaching on different occasions, which the minister might add to, if necessary. It was rather a Manual of Directions than a Form of Devotion. The Surplice, Sign of the Cross, Godparents, the Apocrypha, and all Festivals were abolished, and it was implied that communicants would receive sitting, the Holy Table being placed in the body of the church. It contained no service for Burials and no Creed or Decalogue.

When some still persisted in using the PB and others their own forms or none at all, the Parliament passed another ordinance on August 23, 1645, ordering all ministers to use the D. "on the Lord's Day after their receiving it," or incur a fine of forty

¹ For a striking account of such a development see the recent *Life of Abp. Machray*, 1909.

shillings. The PB was entirely forbidden, even in private houses, under a penalty of £5 for the first offence, £10 for the second, and for the third one year's imprisonment.

(Literature: Neal, *History of the Puritans*, vol. 3; Perry, *Church History*, vol. 2; Procter and Frere, *A New History of the PB*, p. 158.)—B2.

P. A. MILLER.

DIRGE.—The first Antiphon in Mattins for the departed begins with the word *Dirige*, and hence the whole Mattins came to be called *D.*, just as the Vespers, for a similar reason, was called *Placebo*. *Placebo* and *D.* is the common designation of the entire office for the departed.—Ob.

A. M. Y. BAYLAY.

DISABILITIES OF CLERGY.—See **CLERGY**, **DISABILITIES OF**.

DISCIPLINE.—Man in his natural state is subject to the moral D. of God, and his condition on earth is a state of moral probation. In this D. of Providence both Church and State have a share, since the powers that be are ordained of God for purposes of D., and the Ch. as a divine institution is bound by nature and grace to exercise D. on her members. The religion of the Israelitish nation was essentially moral, obedience to her law being exacted under severe penalties.

Our Lord in His Sermon on the Mount explicitly said that He came to fulfil, not to abrogate that ancient law (Matt. 5 17-20), but by example and teaching He elevated Morality from a slavish obedience to the letter to the joyful obedience of love, thus inaugurating a new chapter in the moral history of the world. By *Church D.* is meant the moral training of the Christian character. By the terms of his membership in the Mystical Body of Christ, the disciple must be holy (1 Cor. 3 16), for the Ch. is to be the light of the world (Matt. 5 14). Our Saviour (Matt. 18 15-20) laid down the elementary principles on which D. was to be exercised, and (John 20 23) gave authority to his Ch. to bind and to loose. In conformity with this commission, St. Peter condemned Ananias and Sapphira (Acts 5 1-11) and Simon Magus (Acts 8 20-23). In the exercise of D., St. Paul excommunicated the Corinthian (1 Cor. 5) and authorised the Ch. to receive him back (2 Cor. 2 10). Further illustrations of the standard of D. required by the Apostles may be found at large in the Pastoral Eps. and in the Eps. of St. John. That this high standard was not always maintained can be seen in the Letters to the seven Churches (Rev. 2 and 3). The primary object of Ch. D. is to safeguard the Sacrs. (1 Cor. 6 11, 10 27).

Admission to the early Christian communities was an introduction to a society in which social distinctions were obliterated in the service of love. No finer school for the formation of character can be conceived than these small bodies of earnest men and women, living pious lives in the midst of impurity, the objects of misunderstanding, hatred, contempt, and persecution. "Non magna loquimur sed vivimus" was the answer of the Ch. to her critics in those early times.

But the advantages of belonging to such communities attracted the unworthy, compelling the Ch. in self-protection to introduce that "godly discipline" referred to in the Communion Service. The two chief aspects of Ch. D. are stated in that Service to be that sinners "might be saved in the day of the Lord" and that "others admonished by their example might be the more afraid to offend." This fear of offence was so widely felt, that many deferred Bapt. until old age, under the impression that post-baptismal sin was unpardonable. Others exiled themselves into the wilderness, living lives of stern self-discipline as hermits, or entered monasteries in order to live under the D. of a strict rule. That such conduct was induced by a passion for personal holiness, and not by a desire to evade the active duties of Christianity, is proved by the fact that from these hermitages and monasteries proceeded many of the most devoted Missionaries of the Cross.

The cruel persecutions that assailed the Ch. in the early cents. resulted in the defection of many half-hearted adherents. In the 2nd cent. the crime of apostasy could only be wiped out by martyrdom; but from an early period distinctions were drawn between the lapsed. The *Sacrificati* were those who had sacrificed to idols, the *Thurificati* those who had offered incense, the *Libellatici* those who had bribed their persecutors and thus obtained release, while the *Traditores* were those who had delivered up Sacred Books. The Montanists, in their desire for purity, condemned the lapsed to lifelong penance; and at a subsequent period, after a lull in persecution had enabled many to re-enter the Ch. on terms too easy to satisfy extremists, the Donatists protested that none of the lapsed ought to be readmitted on any condition to the privileges of Ch. membership.

When, in the decay of Roman civilisation under the overflowing tide of Northern invasion, Christian

3. Church Discipline in the Middle Ages.

Missionaries came in contact with the comparative barbarism of Teutonic Europe, new problems concerning D. inevitably presented themselves. The sturdy warriors who overthrew the fabric of Roman society acquired with difficulty even the most rudimentary ideas of Christian Ethics. What they did understand was a crude civil code, written or traditional, which had governed their ancestors from immemorial times, according to which every offence had a specific punishment assigned. To clear the ethical code from misunderstanding, the Missionaries drew up *Penitentials*, in which in like manner each crime was ticketed with its proper penance. In other parts of Europe a vast mass of miscellaneous regulations for the Ch., either in her corporate character or in her dealing with individual souls, was slowly taking form, destined in the course of time to shape itself into what was known in later days as **CANON LAW**. It was from the moral precepts and regulations of Canon Law that the casuists extracted the theory of Ethics which lies at the base of Moral Theology. Canon Law, to a large extent, borrowed its language and method from the ancient Civil Law of Rome. Thus in a twofold way the D. of the Ch. was affected by external influences, Teutonic Law giving rise to the Penitentials, and Roman Law profoundly influencing Canon Law. In early days while the Christian communities were small and isolated, disputes between the brethren could be adjusted by the Pauline method (1 Cor. 6 1); but, with the expansion of the Ch. into a vast body comprehending all sorts of men, the great mass of civil and criminal cases came naturally into the Civil Courts, the Ch. safeguarding her Sacrs. by independent disciplinary methods.

But in practice the two systems (Civil and Ecclesiastical) mutually interacted through the growing habit of employing clerical lawyers skilled in Canon Law in the ordinary civil courts. It was indeed a dream of the 11th cent. that in some happy time Ch. Law might supersede the civil code, and the administration of justice become the exclusive prerogative of the clergy. When therefore about this time schools of Civil Law appeared in various educational centres, the Popes took alarm. Honorius III (A.D. 1217) and Innocent IV (1259) forbade by Bull the teaching of Roman Law in Paris "or neighbouring countries."

The growth of Scholastic Theology dissipated this dream. Anselm in his theory of Salvation had laid

4. Scholastic Theology and Church Discipline.

down the principle that no penance, however severe, could by itself satisfy Divine Justice; that nothing but the Infinite Merits of One Who was Himself infinite could do this. At the hands of the SCHOOLMEN the principle was expanded into what is known as the Tridentine doctrine of Merit—that Christ's infinite merits enable the Saints by works of SUPEREROGATION to augment the store originally created by His own meritorious death, and that this treasure was at the disposal of the Ch. to apply to the contrite sinner in her ministry of Absol. A theory like this strikes at the root of the old idea that penance should be proportional to offence. If no penance the sinner can perform can possibly satisfy Divine Justice, and if the Merit of Christ can be imputed by the priest, the smallest penance, thus reinforced, may transcend in value the most severe and protracted D. Penance, thus robbed of its expiatory character, becomes a mere technical compliance with Eccles. law. But the principle has further consequences. If the Ch. can attach merit to formal penance, she can do so too to any other act. Hence masses, ps. at privileged altars, pilgrimages, trentals, INDULGENCES, at the word of Authority, become means of grace. Thus a purely speculative theory of merit in the course of time at the hands of the Schoolmen overthrew the *Penitentials*, and with them the ancient D. of the Church.

Imputed merit and technical compliance with Ch. D. by a formal penance might possibly be deemed sufficient to safeguard the

5. Canon and Civil Law.

Sacrs., but it is evident that they are insufficient to protect society. The State could not assent to a prisoner condoning an offence by a technical penance, nor could it suffer the law to lose its terror without great peril to the entire community.

The relaxation of penance in the Eccles. courts tended to weaken Canon Law as a preventative of crime, and in consequence to reinvigorate the Civil courts. In two directions however Canon Law maintained its power. (1) It was the law of the clergy, secular and regular, and of all who could show sufficient clerly learning to write their names or read a few lines of Latin. This "benefit of clergy", at the time when the Civil Code was excessively severe, was a highly valued privilege. (2) The right of SANCTUARY provided for all classes a method of appeal from the Civil to the Eccles. Court. Theoretically, the Ch. undertook to discipline those who took refuge in the protected areas, but in practice Sanctuaries became the harborage of bankrupts and defaulters of every kind. For certain classes of offence the Courts of the Archdeacons with their apparitors and spies were dreaded tribunals. Bps. also had their Courts for reserved cases, while some crimes could only be purged in the Court of the Pope. Excommunication theoretically involved social

ostracism; but when, in decadent times, bp. would excommunicate bp. on the most trivial occasions to gratify personal malice or revenge, these fulminations lost their terror. At the height of the Papal power, the ban and the interdict were terrible weapons in the hands of an enraged ecclesiastic, enabling a Pope to deprive a whole country of the ministrations of the clergy. England never forgave the Papacy for the humiliation inflicted on her in the time of John.

Owing to the rise of heretical opinions in the South of France, the Dominican Order embarked on a propaganda resulting finally in the establishment of the Inquisition, which both in Europe and abroad formed for cents. the most ruthless travesty of Ch. D. ever contrived by the art of man. As the object of this terrible system was to repress heresy alone, its action tended indirectly to lessen the care the Ch. had hitherto bestowed on the moral D. of the people. Exemptions of Monastic bodies from episcopal visitation did much to break up the disciplinary system, and this evil was greatly extended by the privileges granted to the mendicant Orders, whose friars received a roving commission to visit any parish and to absolve offenders, even those refused by the parish priest, by the Archdeacon and by the Bp. Thus the whole system fell into confusion, and at the dawn of the Reformation, when the machinery of D. was most elaborate, morality decayed.

For a long time the Reformed Churches tried to maintain the D. of the old Courts, but with

6. The Decay of Church Discipline.

diminishing success. A change was passing unperceived over Europe. Ideals of personal conduct were rising, and this reacted upon the State; Christian D. was in reality reverting to its ancient form. When, as we have seen, religious communities were small, the standard of life was high, and the mere entrance into fellowship in such societies was in itself a D. of the highest order. Now on a large scale Christianity was making her power felt, and in exact proportion to the decay of direct D. the indirect D. of popular opinion was growing both in volume and efficiency. The whole of the vast body of legislation for the regulation of trade and manufacture, particularly in the relations of employer to employed, that has grown up in England especially during the last cent., is the result of this gradual evolution of Christian sentiment. This will appear more clearly if we consider the course of events in France, where the Reformation was suppressed. It suited the policy of the Popes to place the D. of the Ch. practically in the hands of the Jesuits, and this body, imbued with a passionate desire to bring all the world within the net of the Ch., subordinated among her members the D. of character to that of Missionary efficiency. So long as her workers "did all for the glory of God," obeyed their superiors, and manifested missionary zeal, the Jesuit Order accepted responsibility for the personal actions of her agents even when flagrantly opposed to the ethical code of Christendom. To secure the salvation of souls at all costs, she charged her confessors to relax penance, and to absolve when even the grace of "attrition" was scarcely evident. The reader will find the history of this remarkable development in Pascal's *Provincial Letters*. The result of the relaxation of D. was disastrous to public morality, the rich became increasingly rapacious, the poor sank into degradation and misery, until the Revolution swept away both Ch. and State.

The growth of public opinion is by no means continuous, and when through sloth the Ch. begins to lapse from her ideals, whether of

personal holiness or of the conduct of man to his fellows, some new body impregnated with fresh zeal is sure to spring up, promising to do what the Ch. has failed to accomplish. The successive rise of Utilitarianism and Socialism in England are examples of this. Both are essentially humanitarian, emphasising the duty of man to man and of the State to the governed. The present apathy of the public to the degradation of the extremely poor is a proof of languor and inefficiency in the D. of the Ch. Until every communicant is trained in his duty to society, as well as in the duty of individual decency of life, the Ch.'s disciplinary work is not complete. Modern problems of D. centre round such problems as the marriage laws, commercial gambling and dishonesty, unjust dealing with labour, iniquitous and tyrannical strikes, excessive love of pleasure and prodigal expense, neglect of the ordinances of Religion; and out in the Mission field even wider issues are raised. There the Ch. is confronted with the same problems that vexed the Missionaries of mediæval Europe—that of dealing with peoples whose habits of thought and life are of immemorial antiquity, and whose tribal customs such as polygamy, serfdom and slavery, tribal warfare, the rights of chieftains, punishment of criminals, caste, and the like, frequently conflict with Christian ideals. Again, the constitution of native Chs. and a native ministry raises disciplinary questions of far-reaching moment. What seemed to the early Missionaries simple proves extraordinarily complex. Some of these problems are of merely local interest, but the solution of others may involve decisions affecting the fundamental principles of Christianity.

See CANON LAW, REPENTANCE, MORALITY; also Butler's *Analogy*; Cyprian, *De Lapsis*; Harnack, *Prätisch Theologie*, 1877, vol. 2; 2. *Literature*. Henson's *Moral Discipline of the Christian Church*; also canons 109–116. With regard to the Mission field, see Grant's *Bampton Lect.*, 1843 (reprinted by SPG., 1910). Recent legislation will be found in *A Century of Law Reform*, Macmillan, 1901.—*FE.* E. A. WESLEY.

DISCRETE AND LEARNED MINISTER OF GOD'S WORD (Exh. ¹ HC).—In the OHC, 1548, and PB of 1549, "to me or to some other discrete and learned priest." Cosin's suggestion, "discrete and learned priest, the Minister of God's word," was not accepted in 1662. The phrase is ultimately derived from the 21st decree of the Lateran Council of 1215, which made yearly confession compulsory and ordered that the priest be "discrete and cautious." The word reappears in later decrees, used in a natural if conventional sense. There is no reason to suppose that it bears a technical meaning of "authorised." The Lateran decree allowed confession to priests other than the parochial clergy, if the latter gave permission; and the Council of Trent, to stop abuses, ordered that such outside confessors should have a licence (*sess.* 23, *De Reform.*, art. 15). It has been suggested that in the Eng. Ch. some similar licence from the bishop is desirable.

(Scudamore, *Notitia Eucharistica*,² c. 15, sec. 3, n. 1; Hefele, *Conciliengeschichte*² 35 627, p. 888.) —A3. CLEMENT F. ROGERS.

DISPENSATION.—Used by classical writers: "the paying out of money, (by weight)," "the work of a paymaster" or "steward"; and, in a derived sense, "administration," "management" (cp. 1 Cor. 9 17, "a dispensation of the Gospel"; "the Mosaic Dispensation"; the "dispensing" of drugs by a chemist).

Administration necessitates, under certain circumstances, the granting of indulgence. An administrator's first duty is to see that the law is obeyed. But the law contemplates a normal state of things, and under unusual circumstances there is a risk of the law becoming morally inapplicable, and, if enforced, odious, or even injurious. If the law has been broken, the administrator may re-enforce it, may avoid taking notice of the breach of the law, or may accept the fact of the breach and legitimate it. This third action came to be termed, in a limited sense of the word, "dispensation." It has sometimes been confounded with "privilege" or "absolution." It was more than "absolution," for it not only forgave the illegal act, but also validated its results. D. was always granted only with difficulty, and for important reasons. At first, Ds. were mostly *post factum*. In some cases, a *future* exemption from the obligation of a law was granted, and in time this became the usual meaning of the term. In this technical sense, D. = "an authoritative declaration that a law does not, under present circumstances, bind a person." Properly speaking, this is the act of a law-giver, by a temporary repeal of the law; but, in practice, the act is judicial, and is the decision of an officer who has jurisdiction over the person concerned, and has also weighed one law against another, that the positive law is not binding. Usually the conflict is between the law of nature and the law of the Ch., and a D., e.g., authorising an invalid to eat meat on a fast-day, declares that, in view of the necessity (by natural law) of nourishing food to a person in this condition, the eccles. law of fasting does not bind him.

Ds., notwithstanding the maxim *Cuius est ligare, eius est solvere*, were, when justified, for centuries

2. **Earlier History.** granted, as a necessary act of administration, by bps. to their subjects, not only from diocesan or provincial statutes, but even from laws imposed by a general council, or by the Pope. In later days the juridical theory developed and became stricter, until only some Gallican doctors were left, holding that a bp. can do for his diocese what the Pope can do for the whole Church.

The systematisation of the Canon Law lessened the authority of Councils and bps., concentrating legislative and administrative power in the hands of the Pope, who, as Ultramontanes assert, dispenses with all eccles. laws as legislator. The fees for Ds. regarding vows, orders, tenure of benefices, and marriage, formed an important item in the Papal income. At last bps. were permitted to grant Ds. mainly by virtue of their faculties, quinquennially renewed on a visit to Rome.

It was enacted, 25 Hen. VIII, cap. 21 (A.D. 1534), that application for Ds. should no longer

be made to Rome, but that the Abp. of Canterbury should "grant . . . all manner such

1. *Anglican
Usage.*

licences, dispensations . . . faculties . . . for causes, not contrary or repugnant to the Holy Scripture and Laws of God, as heretofore hath been used and accustomed to be had and obtained at the See of Rome, or any person or persons by authority of the same." These Ds. were granted by the Abp.'s faculty office. In A.D. 1570 Parker, worried by applications from men of position, who desired faculties for their protégés to hold benefices contrary to Canon Law, expressed a wish that the office were done away. In A.D. 1576 Grindal with the Privy Council decided (without result) to abolish letters dimissory, marriage licences, ordination under age, or to both diaconate and priesthood at once, still permitting Ds. to hold two (only) benefices at once, for the ordination of the illegitimate, for eating meat on fast days, for non-residence, commendams, and for laymen to hold benefices without cure of souls. Letters dimissory and marriage licences are still granted, and the Ordinal alludes to a faculty authorising the ordination of a deacon under 23 years (all in Grindal's black list). In addition Ds. on fast-days, for non-residence, and tenure of two benefices, are sometimes given.

Lawyers would, possibly, limit episcopal powers to grant Ds., substituting the Abp. for the Pope, as possessor of rights filched from the bps. Bps. may, like Bp. Temple (of London), more reasonably claim all powers originally inherent in their office.—A5.

Bibliography: Vacant, *Dict. de Theol. Cath.*, fasc. xxx, pp. 1428 ff.; St. Thom. Aq., *Summa*, I, II^o, xcvi, ad. 4; E. G. Wood, *Regal Power of the Church*; Strype, *Parker, Grindal*; Mocket, *Politia Eccl. Anglic.*, London, 1617; Gibson, *Codex Juris Eccl.* 3 5; Creighton, *The Abolition of the Roman Jurisdiction*, Ch. Hist. Soc., vii.—A5.

J. E. SWALLOW.

DISSENTERS.—The first body of Christians to "dissent" from the teaching of the National Church and separate themselves from its communion were the Roman Catholics, who after the bull of Pope Pius V in 1570, excommunicating Elizabeth and all who countenanced her "schismatical" church, ceased to attend their parish churches and were in consequence fined or imprisoned for "recusancy." The term "Dissenters" is, however, usually confined to those bodies of Protestants who object either to the doctrine or discipline of the Ch. of England. A large body of PURITANS in Elizabeth's reign objected to the discipline and polity of the Ch., although practically all of them accepted its doctrinal teaching, and the majority were strongly opposed to the idea of separating from its communion. But as early as 1568 an attempt was made by some extreme Puritans to leave the Ch. and form separate societies, where they could enjoy their own special form of discipline and worship. About 1580, owing to the teaching of a divine named Robert Browne, the sect of

"Brownists" or INDEPENDENTS was formed. They advocated complete separation from the Ch. of Eng., and maintained that each separate congregation was a distinct church endowed with full powers of independent government and organisation. They denied that the Ch. of England, or any church not formed after their own model, could be a true church or possess valid sacraments or ordinances, and thus refused to allow their followers to join in communion with the Ch., in consequence of which they were bitterly persecuted and frequently banished from the kingdom (cp. Neal, *Hist. of Puritans*, vol. i, p. 303, ed. 1822). During the Civil War, however, they rose into great prominence, and at length, with the aid of the army composed mainly of Independents, triumphed over the more moderate "Presbyterian" Puritans, who regarded them with the greatest abhorrence as "sectaries."

In 1633 the Independents were divided by the formation of a separate congregation of BAPTISTS, who advocated the necessity of adult "believers'" baptism, and this sect rapidly increased during the Civil War, and under the Commonwealth as many as thirty of their ministers held Ch. livings.

During the Civil War also the teachings of a religious mystic named George Fox led to the formation of the Quakers or Society of Friends, who denied the use of any external rites and affirmed the necessity of living under the direct guidance of the Holy Spirit. Under the leadership of Barclay and William Penn their numbers rapidly increased, although they were persecuted and ostracised, not only by the Ch., but by all the other sects.

The refusal of the PRESBYTERIANS to conform to the requirements of the Act of Uniformity in 1662 led to the ejection of a large number of their clergy from their cures, and the persecution which they endured, in common with the Independents and Baptists, drew these hitherto antagonistic bodies of D. into closer union. The Toleration Act of 1689, by bringing about the cessation of religious persecution for all D. except Roman Catholics and Unitarians, did much to gradually reconcile the D.; and a large number of them conformed to the Ch. during the early decades of the 18th cent., and many others drifted into Arianism or Unitarianism, a form of belief which was then very popular, owing to the prevalence of Deism. As early as 1712 Daniel Defoe considered "the Dissenters' interest to be in a declining state," while in 1741 Mosheim was informed that the D. "were continually diminishing" "owing to the mildness and gentleness of the bishops towards them" (Mosheim's *Eccles. Hist.*, ed. by Murdock, p. 872).

The Methodist revival, however, although started within the Ch., did much to stimulate the declining vitality of Dissent, while the final alienation of the main body of METHODISTS from the Ch. was such a considerable addition to its ranks, that a contemporary estimate, at the end of the century, placed the proportion of

D. to the Ch. at one to eight, whereas at the beginning, it had been estimated at one to twenty-two. Besides a number of minor modern sects, the formation of the Salvation Army in the last century has added another large body to the numbers of the D. [See further, ENGLAND, CHURCH OF.]-A1.

C. SYDNEY CARTER.

DISTRICT.—This term, or, more fully, "Conventional District," is applied to an area informally assigned to the charge of a curate by agreement between the Bp. and the incumbent or incumbents of the parish or parishes in which the area remains legally included. The term also legally describes the area formed into a Peel "District" under the New Parishes Acts, or a Consolidated Chapelry "District," etc., under the Ch. Building Acts, during the period between the date of the formation of any such D. and its acquisition of the status of New Parish (see PARISH, NEW).—A7. R. W. FOWELL.

DIVORCE.—Our Lord has taught us that in the original Divine ordinance of marriage D.

1. Mt Teaching.

had no place—"From the beginning it was not so" (Mt. 19 8). Fallen man introduced D., and history shows it as generally admitted in the practice of ancient nations. The Israelites were no exception: "Moses, because of the hardness of your hearts suffered you to put away your wives." We seem to understand that God as it were stood by, neither approving, nor adding condemnations. The time for restoring the full sanctity of marriage was not yet. With the coming of our Lord came the tightening of the moral law. He condemns the D. provision of Deut. 24:1 (Mt. 5 31). Henceforward "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Mt. 5 32). In this passage our Lord permits a man to put away his wife for the one cause of fornication. There is, however, no expressed sanction of the re-marriage of the man, even in this case; while the woman put away is an adulteress if she marry again.

One passage (Mt. 19 9) is very commonly quoted as giving sanction to the re-marriage of the man in the one allowed case of putting away: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery." This is the reading of the Textus Receptus; but the extant MSS., as also the Versions and Fathers, show here great variation. B. omits "and shall marry another," and reads "whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery." Supposing the Textus Receptus to give the true reading, various explanations have been given of it. (1) Keble supposed the verse intended for Christ's Jewish hearers, and not for His own followers. (2) Von Döllinger regarded the specified exception *propter fornicationem* as meaning not adultery, but pre-nuptial unchastity. (3) Others regard the specified exception as to be read only with "shall put away," and not with "shall marry another." (4) Others understand the re-marriage of the man in this case to be allowed. Those who adopt this view have to meet the difficulty

arising from the second half of the verse, "he that marrieth a woman put away committeth adultery."¹ The marriage bond, if it exist at all, exists for both, husband and wife; and if the woman be not free it seems to follow that the man also must be bound. The passage in Mt. 19 is the only passage in the Gospels in which any support for re-marriage can be thought to be found.²

In the history of the Christian Church no writer of the first three centuries is found to advocate or admit re-marriage after D., even in the case of the innocent husband. Tertullian and Origen, however, mention instances of Christians who had availed themselves of the facilities afforded by the civil law. The Christian community in the face of lax systems of D. alike in the Roman empire and among the Jews created the tradition of the indissolubility of marriage. After the conversion of Constantine and the large accessions which the Church received in the 4th cent. a divergence becomes discernible between the attitude of the East and that of the West. In the West the judgment of the Church was predominantly on the side of the entire indissolubility of the marriage bond: in the East D. with the right of re-marriage came to be permitted to the man for the adultery of the wife, and in some other cases recognised by the civil law.

The PB does not anywhere recognise D. In the Marriage Service the joining of the hands of the parties is accompanied by the pronouncement, "Those whom God hath joined together let no man put asunder." In the prayer before the second Benediction occur the words "and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by Matrimony hadst made one." There is no hint of exception. Moreover, no D. with right of re-marriage has ever been recognised by the canons or formularies of the Church of England, or was known to the law of England (apart from Acts for particular cases) prior to 1857. Separation *a mensa et thoro*, sometimes loosely called D., has always been permitted for adequate cause: and decrees of nullity of marriage have always been obtainable for reason shown, such as physical incapacity, or defect of consent. But no D. with right of re-marriage was known to the Church in the case of any marriage which had once been valid.

The Divorce Act of 1857 brought the law of England into conflict with the law and practice of the Church; and in most of the countries, colonies and dependencies in which the Anglican communion is at work a similar situation of conflict has now arisen. This unfortunate

¹ Most critical editions now reject the second half.

² But see for another view *The Biblical Teaching on Divorce*, by C. W. Emmet, in *CQR*, April, 1910, where it is argued that the right of re-marriage, in view of contemporary usage, must be understood to be included in any permission of D., and also that "it is difficult to hold that divorce for any other reason than adultery is necessarily and certainly unscriptural." Cp. Report of Commiss. on Divorce (1912) for evidence by Dr. Sanday and others. G. H.]

contrariety has led to much controversy and divergence of practice. The best wisdom of the Church on the controverted points may be looked for in the pronouncement of the bishops assembled at the Lambeth Conference in 1908. These bishops represented all the provinces of the Anglican communion, and were working under a great variety of systems of state law. Their resolutions were these.

"39. This Conference reaffirms the resolution of the Conference of 1888 as follows: (a) That inasmuch as our Lord's words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party. (b) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage. (c) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

"40. When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church."¹ (See further, MARRIAGE.)—Ma. O. D. WATKINS.

DOCTRINE is sometimes used in the PB quite generally in its etymological sense of *teaching*

1. PB Usage.

as in the Colls. for St. Paul, St. Mark, and St. Luke; and in one of the questions in the Ord. the candidates are asked if they will frame their lives "according to the D. of Christ," *i.e.*, his ethical teaching. But elsewhere, as in common usage, the word relates to teaching about Truth, and not about Duty. The Pref. (B1³) makes "established doctrine" and "laudable practice" complementary elements of religion, and pr. is made that ordinands may not only be filled with "the truth of thy D.," but endued with "innocency of life." So they are to banish "erroneous and strange Ds.," they must be "persuaded that the holy Scriptures contain sufficiently all D. required of necessity for eternal salvation through faith in Jesus Christ (T2)"; and they must undertake "always so to minister the D. and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Ch. and Realm hath received the same, according to the commandments of God" (T2).

From this is evident the high value attached to D. in the PB (see further, TRUTH). D. is the formulation of truth by authority. It may be only the authority of a parent expressing in simple

language what little children can take in of great mysteries. It may be the delegated authority of the minister of God's word. It may be the special authority of a learned theologian. When used in this wider sense, *e.g.*, in reference to a paper on D. in a theological examination, it may shade off into pious opinions and learned speculations. But in the PB passages last cited it is clear that a certain body of D. is regarded as carrying with it the authority either of "the Lord" or of "this Ch. and Realm." It is clear also that the CREEDS, and in particular the APOSTLES' CREED (required at Bapt., Confirm., and Vis. of Sick), hold a pre-eminent place. (For the position assigned to the ARTICLES OF RELIGION, see that art., and cp. ACTS OF UNIF., §§ 5, 10.) Certain expressions seem almost to imply that whatever anyone may infer from Scripture may be taught as necessary D. But it is obvious, in view of the express supersession of large parts of the OT as no longer binding on Christians, that this cannot be intended. And, although the Ang. formularies reflect the views of a time when, in theory at least, strict ORTHODOXY was reckoned an essential part of saving faith, no express statement of what is necessary for salvation is found, beyond what is implied in the uses named above of the Apostles' Creed.

This guarded economy in the imposition of doctrinal formularies is characteristic of the

3. Doctrinal Teaching.

PB, with which the rigid application of tests to ordinary worshippers is little in harmony, however much it has been attempted by administrators in State and Ch. The Creeds are loyally treasured as securing fundamental truth long ago established. They are, however, manifestly incomplete. The grounds and conditions of pardon and grace, the readiness of God to hear and answer prayer and to accept praise and gifts, the Divine commission of the ministry, these and other points do not fall within the scope of Creeds, which, like foundations, imply a superstructure. This is partly given in the CATECHISM, partly in the EXHORTATIONS, partly in the declaratory statements which introduce the forms of Absolution and other prs., and very largely in the SCRIPTURE selections. Even these are not sufficient, and the Sermon (see PREACHING), the CATECHISING, the INSTRUCTION, and the teaching in the SCHOOLS, all have their place in the necessary work by which life and colour and meaning and concrete application are given to Christian D. by the living voice of devout and reverent teachers of all grades. Doctrinal formularies are invaluable for the individual as points round which the gains of a lifetime in the search of truth may be one after another fitted into their proper place in the proportion of faith; they are necessary for the unity of the Ch., which requires the historic Creeds as links with its earlier self, and bonds between its several parts. But, just because they are old, they need perpetual re-translation into the vernacular speech of each generation, so that the old words

¹ [It should, however, be noted that the Conference was very evenly divided over the last resolution, 87 voting for it and 84 against.]

may ring true and carry to the heart their message of help.

If the Creeds represent *Catholic D.*, the Catechism contains elementary and the Arts. more advanced

4. Doctrinal Limits. *Anglican D.*, and with these last may be grouped the incidental statements in the PB. It would be well if preachers and teachers avoided such expressions as "The Ch." or "The whole Ch. teaches . . ." when enunciating D. not covered by these. What they affirm may be some truth contained in Scripture, or taught by the Primitive Ch., but which has not found place in our formularies; but it may be some doubtful interpretation, or later tradition. It is, of course, perfectly legitimate to cite the Mediæval Ch. or St. Thomas Aquinas on points of D., but it is not legitimate to give forth dicta carrying no higher authority as if they had the endorsement of the whole Catholic Ch., or the ratification of our own branch of it. Much prejudice against "Church teaching" would be avoided if those who speak for the Ch. would with more uniform care distinguish: (a) what all Christians agree to find in the NT; (b) what the Catholic Ch. has enshrined in her Creeds; (c) those elementary truths which have always been taught, and underlie the common worship, rites, and sacraments of the Ch.; (d) that wider range of truth which the Eng. Ch. has soberly and with restraint defined in her Arts. and incidentally in the PB; (e) such further truths drawn from Scripture as are agreeable to the foregoing; (f) such alleged truths as at least appear to be at variance with Catholic or Anglican formularies, though a court of law would not necessarily regard them as excluded; (g) Ds. admitted to contravene both the letter and spirit of the formularies.

See further, APOSTOLIC SUCCESSION, AUTHORITY, HERESY; books on the Arts. and Creeds; manuals by Strong, Mason, Moule, etc.; W. N. Clarke, *Outlines of Christian D.* (fresh and untechnical, though inadequate on special Ch. D.). Pleas for a wide latitude may be found in *Anglican Liberalism* (H. Rashdall on *The Ethics of Subscription*), E. A. Abbott, *Kernel and the Husk*.—U. G. HARFORD.

DOGMA.—See DOCTRINE.

DOMINICAL LETTER.—Another name for the SUNDAY LETTER.

DOMINUS VOBISCUM.—In the earliest liturgical formulæ which have come down to us with any detail (4th cent.), a mutual Salutation of priest and people is found at various points of the services. And, as it occurs in one of the oldest parts of the *Canons of Hippolytus* (32, 22), it may well date back to the 3rd century. This Salutation takes several shapes, e.g., "Peace be with all" (1 Peter 5 14), "The Lord be with you" (Ruth 2 4, 2 Thess. 3 16), the Response invariably being "And with thy spirit." In the Western Mediæval Ch. the ordinary form was "The Lord be with you" (though "The peace of the Lord be always with you" took its place at one very solemn point of the Mass), and it was used to mark every important change in the services. The PB of 1549 retained it in several places: MEP (1), HC (3), Bapt. (2), Ord.¹ (1) each; while "The peace of the Lord be always (abide) with you" occurred once each in HC and Confirmation. Most of these were omitted in 1552, but "The Lord be with you" still occurs (a) in MEP (at a somewhat earlier point than in 1549, marking the transition from the praise-part to the prayer-part of the service), (b) in Confirm., (c) in the new Access. Service. It is to be

regretted it was not also retained in HC, immediately bef. "Lift up your hearts." A custom, based on primitive antiquity, prevails in some chs. of using it as the preface to sermons. (See art. *Dominus Vobiscum* in DCA.)—B2. J. W. TYRER.

DONATIVE.—A benefice which the patron can bestow without presentation to or investment by, and exempt from the visitation of, the Ordinary. The holder of such a living, according to Abp. Magee, "owes no obedience to his diocesan." All Ds. have been abolished by the Benefices Act, 1898.—TA. G. HARFORD.

DOORS OF CHURCHES.—The Thank-offering of the Merchants of Florence for the cessation of the Plague of A.D. 1400 was a new bronze door for the Baptistry. No less an artist than Ghiberti worked at this for twenty years, and it is still one of the world's beautiful things. English church doors were generally made very massive, and covered, at first with elaborate ironwork, and then with tracery. A beautiful modern church door is rare.¹ Ornamental work is now kept for the interior, and the door is regarded merely as a protection against thieves and draughts. It should, nevertheless, be made as good as possible, in honour of Him who said, "I am the Door," fitted with a spring to keep it closed in the winter, made to open outward if possible, and protected by a porch. It is advisable to provide a vestibule with inner doors, and to place a radiator or two in it, in order that the air which enters the church may be well warmed first. These inner doors should be without fastenings, hung on noiseless hinges, and allowed to swing either way. Or they may be well padded, with strong leather covering, and kept from slamming by a strap.—R6.

W. A. WICKHAM.

DORSAL.—(Lat. dorsum—dorsale). (i) An ornamental curtain, usually highly wrought, hung on the wall behind the Holy Table—the original of the reredos, and like the reredos designed to add dignity to the Holy Table. Also (ii) a hanging suspended behind the stalls for the choir or clergy; or even (iii) the back of the stall itself.—R4.

S. REDMAN.

DOUBLE.—See FESTIVAL, § 3.

DOXOLOGY.—The word D., though sometimes employed in a wider sense, is commonly used to denote a short expression

1. Preliminary. of thanksgiving or praise to God occurring at the end of some longer form. There are examples of this in the NT, e.g., Rom. 11 33-36, 16 25-27, and 2 Cor. 9 15. The custom of using Ds., founded as it is on the promptings of natural piety, has been kept up by Christians ever since. In the Church of England Ds. are found in four situations: (a) at end of Sermons and Homilies, (b) at end of Prayers, (c) at end of Psalms, (d) at end of Metrical Hymns. For (a) see art. ASCRPTION.

(b) There are a few, but not many, examples of Ds. at end of prayers in the PB, e.g., Coll. for St. Thomas and the two Post-Communion Prayers. In the early Church every pr. ended with a D., and this is still the case in the East. An interesting example is to be found in the Lord's Prayer. As it stands in the accepted text of

¹ But see those in the Lady Chapel at Liverpool.

St. Matthew, there is no D. But so essential did a D. appear to a pr. that we find one already attached to the Lord's Prayer as it is given in the *Didache* (8). And at a comparatively early date the D. was inserted in the NT text (Matt. 6 13).

(c) There are three forms of the *Gloria Patri* now in use: (1) the Greek, "Glory be to the Father and to the Son and to the Holy Ghost: Both now and ever world without end. Amen" (Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι· καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. 'Αμήν). (2) The Spanish, "Glory and honour be to the Father and to the Son and to the Holy Ghost, world without end. Amen." (3) The Roman, as in our PB (*Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio et nunc et semper et in saecula saeculorum. Amen*).

The earliest authority for the third form is the second Council of Vaison (in Gaul, 529), canon 5. But, as this Council shows it was already in established use at Rome and elsewhere, it must go back to the 5th cent. The first half of the *Gloria* is of earlier date, being found (as one of two alternatives) in Basil (c. 370) *On the Holy Ghost* 27 68, and it occurs, likewise, in the *Canons of Hippolytus* 3 29. We may conjecture that, in its present form, it was probably intended as a protest against Arian heresy. Its use at the end of Psalms is as old at least as the 6th cent., as we see from Benedict's *Monastic Rule* (9 and 18), and is practically universal both in East and West. But while in the East it is said at the end of each group of Pss. only, in the West it is usually said after every Ps. The Amer. PB has left it optional to follow in this respect either the Eastern or the Western custom. This use of the *Gloria Patri* is very beautiful and appropriate. The Pss. are Jewish compositions. And the addition of the *Gloria* is a sign they are being recited not with a Jewish, but with a Christian intention—not as hymns of the OT, but as referring to Christ and his kingdom.

(d) The practice of singing a D. at the end of Pss. naturally led to the same custom being adopted when metrical hymns were used in public worship. Hence all, or almost all, hymns in the Western mediæval service-books conclude with a D. written in the same metre as the hymn. This D. was sometimes the composition of the writer of the hymn; sometimes it was merely appended when the hymn was inserted into the service-book. The oldest English hymns were composed on the model of the Latin mediæval ones, and hence they too ended with a D. (e.g., *Veni Creator* in Ordination Offices, 1549). And this has been the case, more or less, ever since, especially in metrical versions of the Pss. For instance, there are five Ds. in different metres at the end of Tate and Brady's Pss., and six at the end of Watts' Pss. Most metrical Doxologies are not of very high poetic or devotional merit. But an exception must be made in favour of Ken's magnificent D., "Praise God from whom all blessings flow." There has been from time to time a certain amount of discussion as to the advisableness of

using Ds. with *all* hymns. Perhaps the best rule is to use one after all joyful or objective hymns, but to dispense with it in the case of subjective or penitential ones.

(Arts. *Doxology* in *DCA* and in *Julian's Dictionary of Hymnology*.)—B2. J. W. TYRER.

DRESS OUT OF CHURCH.—See HABIT OF CLERGY (OUTDOOR).

DUTY.—D., or moral obligation, is a conception so elementary that it defies definition. To the Christian it implies a personal

1. **Explanation of Term.** relation with a personal God, Who has made His will known to us both by the Revelation of His Law and by the voice of conscience in the individual soul, and a God Whom we *ought* to obey because we trust and love Him. If I consciously disobey His will, I sin; if I obey it, I do my duty. God has made us for fellowship with Himself, and that fellowship must be a union of will with will.

The Stoics spoke of τὸ καθήκον, the "appropriate action" of one who is living "in conformity with nature." Cicero worked out a system of duties in *De Officiis*.

Among modern intuitionist moralists the idea of D. is prominent. Martineau asserts (as against some non-theistic moralists), "the identification between the inner consciousness of a sacred order among our springs of action and the real eternal objective will of God seems to me to construe very faithfully the sense of authority attaching to the revelations of our moral nature: they are in us, but not of us, not ours but God's."

The word D. does not often occur in AV, but OT and NT alike are full of that love and service which we owe to God. He

2. **Use in PB:** saves us from sin, which is the negation of D., to righteousness, for service. D. is the response of the son to the Father, the outward expression of love answering to love. So our Lord says, "I must work the works of Him that sent Me while it is day" (John 9 4). St. Paul writes, "Necessity is laid upon me: woe is unto me if I preach not the Gospel," "The love of Christ constraineth us" (1 Cor. 9 16, 2 Cor. 5 14).

The PB speaks of self-oblation (which is the crown of filial trust) as our "bounden D. and service" (HC Pr. of Oblation). Thanksgiving is at once a privilege and "our bounden D." (HC aft. Sursum Corda). The Commandments, which declare God's Law, teach us our D. towards God and our D. towards our neighbour. In the majority of the Colls. we virtually ask for forgiveness of our neglect of D. in the past, and for grace to do our D. in the future.

A threefold division is usual. I owe a D. (i) to God, (ii) to my neighbour, (iii) to myself. This corresponds to the "godly, righteous and sober life" of the Conf. The Cat. however suggests that we may eliminate the third. Doubtless it is my D. to myself to develop and discipline my life and faculties to the uttermost, and especially to maintain that balance and self-control without which my true manhood will be lost.

3. **Classification of Duties.**

4. After Metrical Hymns.

But, seeing that I am "not my own," this self-development is my D. not so much to myself as to God. Of course, there is also a close relation between the duties to God and to my neighbour.

The Cat., in describing these duties, interprets the rule of the Decalogue, and follows the teaching of our Lord (Matt. 5 20-37). It applies the principle of each Commandment to our inward thoughts, dispositions and motives: assuming that good dispositions become effective in word and action whenever there is opportunity.

- (i) *The D. towards God* is summed up in one word—Love (Matt. 22, 37). To Love Faith and Reverence are closely akin: both express the right relation of the son to the Father. Diligent service must needs follow: faith in a person is inseparable from obedience and must issue in works.

Filial "Fear" is hardly distinguishable from reverence. "Hope" comes to one who has Faith in His Father, and knows that His purpose is Love and must be fulfilled. St. Augustine defines "temperance as love surrendering itself wholly to Him Who is its object: courage as love bearing all things gladly for the sake of Him Who is its object: justice as love serving only Him Who is its object, and therefore rightly ruling: prudence as love making wise distinction between what hinders and what helps itself."

These "virtues" (cardinal and theological) issue from the habitual performance of the corresponding duties.

Thus, we have enjoined on us in Commandment I, the service of God; II, spiritual worship; III, carefulness in word and specially veracity, as a consequence of a reverent sense of the continual presence of the God of Truth (see Bp. Gore's *Sermon on the Mount*, p. 208); IV, diligence in the use of time, and care in keeping the Lord's Day holy.

- (ii) *The D. towards my neighbour* is to "love him as myself" (Mt. 22 39). "Love is the fulfilling of the Law" (Rom. 13 8-10). With benevolence and justice, we must associate purity, honesty and a right sense of the value of things.

In Commandment V we have the application of love and justice to special relationships of the home (conjugal, filial and parental Ds.). The Cat. rightly extends this to our association in Church and State (duties of submission to authority and of good citizenship), and includes the attitude of humility and courtesy to our moral superiors (our "betters"). Such duties as those of good faith and considerateness between employer and employed might be added. Love and justice are applied in Commandment VI to our neighbour's person, VII to his home, VIII to his property, IX to his good name, X "anticipates that inwardness which constitutes the special feature of Christian morality."

A special note seems needed with regard to two characteristic duties.

Humility comes from a recognition of the truth about ourselves: it is the true attitude of the individual towards God. The D. of "walking humbly with God" is the necessary condition of

almost all duties; D. has no worse foe than self-sufficiency.

Purity. "The root of the matter is the intense desire which religion has to protect the founts of life against whatever might destroy, waste, or pollute them. With this end Christianity declares that our bodies are temples of the Holy Ghost" (Inge, *Truth and Falsehood in Religion*, p. 74). It may be added that impurity is a sin against the home, which our Lord taught us to regard as sacred.

All duties are summed up in the character of our Lord, Who is the revelation of divine love.

He is the mirror of the Father's Love and Duty.

4. *The Ideal*—perfection, which we are to imitate (Matt. 5 48). He perfectly kept the Commandments and the Father's will. While God's commandments are the same for all, His will varies according to His ideal for each son and the "works which He has before prepared" for him "to walk in" (Eph. 2 10; HC Thanksgiving Pr.). Thus, His calls are progressive. But if one D. leads to another there is "grace for grace" (John 1 16) to enable us to fulfil it. And, seeing that the calls come from a loving Father, Who always gives the power to enable us to answer them, there can be no question of merit. "We are unprofitable servants, we have done that which it is our D. to do" (Luke 17 10).

Literature: see under CONSCIENCE; also Dale, *The Ten Commandments*; Robinson, *The Church Catechism Explained*; Gore, *The Sermon on the Mount*; Illingworth, *Christian Character*.—K3.

J. A. KEMPTHORNE.

EAGLE.—(1) The symbol of St. John Evan. (probably not before 5th cent.). (2) Used for LECTERN. There is an E. desk (6th cent.) on the Pulpit of Sant' Ambrogio, Milan. Another (later) at Ravello has the legend on its pedestal "in princip. erat Verbu." clearly showing the allusion to St. John. On the Lectern at Queen's College, Oxford (1662), is the inscription "Regina avium, avis Reginensium." This probably gives the best reason for this use of the E., as the King of Birds (Ezek. 17 1-7), so often used by the nations as the emblem of sovereignty, the noblest of the feathered race, solitary in habit, keen in vision, soaring and swift in flight, fierce and fearless in onslaught, never naturally submitting to a burden, but in God's service bearing His Holy Book, as the Bird most worthy to bear it, all its natural pride and fierceness being laid aside, its beauty and dignity and strength yet remaining.—R3.

W. A. WICKHAM.

EAST, TURNING TO.—This subject may be dealt with under two heads, the attitude of the worshipper, and the construction of churches.

Praying towards the East is attested by Tertullian (*Apol.* 16, *adv. Valentin.* 3), who

says that the Christians are not therefore sun-worshippers, as the heathen supposed.

Clement of Alexandria (*Strom.* 7 7) gives as the reason of the custom the fact that the sun rises in the East, which therefore is the emblem of light; he says that the oldest heathen temples likewise "looked towards the West that people might be taught to turn to the East when facing the images." He seems to mean that the entrance was to the West; see below, § 3. Probably the Jewish temple was built so that the worshipper

faced West (*DCA* 2 1326); cp. Ezek. 8 16, where the sun-worshippers turn to the East. Daniel prayed towards Jerusalem (Dan. 6 10, cp. 1 Kings 8 48). Other early Christian references are: the older *Didascalia* 2 57 (third century?, ed. Funk, 1 160, ed. Gibson, p. 65), and the parallel *Apost. Const.* 2 57 (twice); *Edessene Canons* 1 (c. A.D. 350); Origen, *de Orat.* 31. The reason given in the *Apost. Const.* passage (it is due to the writer himself) is that Paradise is on the East. The custom is also implied by the Orientation of churches (below, § 3).

The normal practice then was for all the worshippers, including the ministers, to turn to the E. in addressing God. And this is the usual Eastern practice in the present day, especially among the separated Eastern Churches which are more conservative of old custom than others. But in the West an exception arose in the case of antiphonal singing, where there were two choirs (as in most of our churches at the present day); the *decani* and *cantoris* side then turned half round in order to answer each other, and this is the reason of the arrangement of seats in our chancels. The *Sarum Consuetudinary*, however, directs the choir to turn to the E. for *Gloria Patri*, and this was formerly the custom in France (*Hier. Anglic.* ii. 239). Another exception is universal. When a bishop or presbyter says a pr. of blessing, ordaining, or confirming, he turns to the person blessed, ordained, or confirmed. In the PB the Archbishop and Bishops are directed to say the *Veni Creator* over a Bishop-elect, and (it would seem, by implication) also the Pr. of consecration following. Praying to the E. was one of the Anglican practices much objected to by the Puritans in the 17th cent.; they wished the prayer desks to face the people (*Hier. Angl.* 2 26, 44, 3 338). See further, EASTWARD POSITION.

There is no ancient authority for the minister turning to the E. when addressing the people, as at the lections, whether at HC¹ or at MP and EP. The minister should turn himself, as the PB directs for the lessons, so that he may best be heard; and so the Nonjurors' Liturgy of 1718 directs the priest at the Epistle to turn to the people; and the English bishops in 1661 at the Savoy Conference said that the minister, when he speaks to the people as in Lessons, Absol. and Benedictions, should turn to them. (See art. POSITION AND POSTURE.) The reader of the liturgical lessons in the Eastern Churches, as far as the present writer has observed, always turns to the people. The provision for reading them, in the West, from an *ambo* or from the roodloft or choir step is made that the people may best hear. (See further, Scudamore, *Notit. Euchar.*, p. 246.) The present custom at Low Mass in the Roman Church of the reader turning to the altar seems to be due to the people not understanding the language of the lections. All symbolical reasons for the position of the reader are afterthoughts.

It was the custom in the early Church (though it was perhaps not universal) for the candidate for baptism to turn to the West, the region of darkness, when making the act of renunciation (*ἀπορρηγῆ*) of the devil, and then to turn to the East, the region of light,¹ when making the act of submission (*συμμετῆ*) to God. The latter often took

¹ The earliest authority known to the present writer is Durandus (13th cent.). He directs the Epistle to be read facing the altar.

² For this symbolism see Lactantius, *Inst.* 2 10.

the form of a bapt. Creed, though in some authorities the Creed comes at the immersion itself. The custom is attested by Cyril of Jerusalem, *Cat. Lect.* 19 2, 9; *Testament of our Lord* 2 8, *Canons of Hippolytus* 19 119, 122; Ambrose *De Myst.* 2, etc. It is not mentioned in the *Apostolic Const.* or in the *Egyptian* and *Ethiopic Church Orders*; and possibly the custom was not Syrian or Egyptian.

Our custom of facing East when saying the Apostles' Creed, and by analogy the Nicene Creed, even though for the reason given above (§ 1) all do not turn to the East for the prayers, comes from transferring this bapt. custom to the other offices. When the Apostles' Creed was said kneeling, as in the Pre-Reformation offices, this could not have been the case.¹ It seems desirable not to turn to the East specially for the Athanasian Creed, as that canticle is arranged for antiphonal singing.

The usual rule is for churches to face E. The *Didascalia* (*l.c.*) gives us the earliest description of a church that we have, and in it all

2. Orientation the worshippers are arranged so as to face E. So in *Apost. Const.* 2 57, *Test. of our Lord* 1 19 (probably), *Arab. Didascalia* (c. A.D. 400). Exceptions are, however, found at Antioch (Socrates, *HE* 5 22, which implies the usual rule), probably at Tyre (Eusebius, *HE* x. 4 41—the vestibule looked towards the E.), probably also Constantine's Church at Jerusalem (Euseb., *Vit. Const.* 3 37—the entrance doors placed at the E., cp. Clem. Alex. above, and *DCA* 1 369 b, but the description is not clear, and from "Silvia" it appears that there were three churches in the same enclosure); and almost certainly in the case of heathen basilicas converted into churches. In the normal case, however, there seems to be an ambiguity. It is possible, or probable, that the bishop and presbyters often in the early ages sat in a semicircle facing the people, as at a later period; but the accounts in the Church Orders clearly point to their leaving their seats (in that case) for the Euch., and coming to the West side of the Holy Table, and facing E. (see Maclean, *Ancient Church Orders* 4 1). The Mohammedans pray towards Mecca; hence in St. Sophia at Constantinople (a converted Christian Church facing E.) the worshippers stand slantways so as to turn South-east. For the Jews and heathen, see above. Orientation was more strictly kept to in England, Scotland and Ireland, also in the East, than on the Continent of Western Europe. In Rome, St. Peter's faces West, St. Paul's faces E.; in the former the Pope celebrates Eastwards at the high altar, facing the people. The Irish form of consecrating churches (A.D. 1666) directs the clergy to face East (*Hier. Ang.* 3 194, 208).—R2, R6.

A. J. MACLEAN.

EASTER.—See FESTIVAL, § 16, 17, 18, 19, 20; EASTERTIDE, RATIONALE OF SERVICES FOR.

EASTER EVEN.—See HOLY WEEK, § 4; HOLY WEEK, RATIONALE OF SERVICES FOR, § 7.

EASTER OFFERINGS.—The eighth rubric at the end of the Communion Service requires that:

1. Obligation. "Yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to

¹ It is found in England in the 17th cent. (*Hier. Ang.* 2 55).

them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid."

Dr. John Henry Blunt, commenting on this rubric in his *Book of Church Law*, remarks:

"Dues and offerings are of two kinds—Easter dues or offerings and mortuaries. . . . The distinction between dues and offerings is not very precise, and the two words are often interchanged. It seems, however, that, strictly speaking, offerings are gifts made at Easter in excess of the amount legally due.

In the case of *Carthew v. Edwards* it was decreed by the Court of Exchequer that EO. were due of common right. The usual offering is at the rate of twopence per head for every person in the house of sixteen years of age and upwards; but by custom it may be more." (See Sir R. Phillimore, *Ecc. Law*, p. 1,547.)

Anciently there were four offering days, viz., Christmas, Easter, Whitsun Day, and the Feast of the Dedication of the Parish Church. A Statute of Edward VI (2 and 3 Ed. VI, c. 13) indicates that it was beginning to be the custom to make the four offerings in one payment at Easter, and the "twopence per head" of that period was worth four or five shillings of present money value.

Dean Hook in his *Church Dictionary*, published in 1842, says of "EO." the "custom is now rarely observed," and at the first

2. *Revival.* Church Congress, held at Cambridge in 1861, a discussion on "The Income of the Clergy" was carried on without the slightest reference to EO., which of itself sufficiently establishes how far the practice had fallen into disuse. Here and there however it had been kept alive by the individual efforts of earnest men, and in 1892 a direct appeal was made to churchwardens through the pages of *The Church Monthly* to revive the collection of EO. as a ready, easy, simple way of supplementing the incomes of the clergy by a plan applicable to almost every parish, absolutely free from party bias, and open to rich and poor alike as a means of making a direct personal offering to the support of the ministry in their own parishes. One hundred and fifty-eight parishes responded. As indicating the great progress of the revival it will be sufficient to say, that, at Easter 1910, 7,945 parishes in the United Kingdom contributed EO., and that the movement is now extending rapidly in all parts of the world.

The following "Hints to Churchwardens" have stood the test of practical experience in all parts of the country. (i) Have notices clearly and plainly printed to this effect: "The Churchwardens beg leave to remind you that your Offerings on Sunday next (Easter Day) will be given to the Vicar (or Rector), and they ask your liberal support on this occasion." (ii) Cards are better than paper, as they can be used year by year. (iii) Let these cards be placed in the seats on the Sunday before Easter Day. (iv) Call on as many of the parishioners as possible, including the sick, during the days preceding Easter, and mention the matter. (v) Write to friends temporarily absent.

Since 1904 considerable attention has been given as to the legality of the taxation of EO. The battleground between the Income Tax authorities and

the clergy has been the Diocese of Chichester. The Rev. D. V. Blakiston, Vicar of East Grinstead, appealed

against the demand of Mr. Cooper, the local Surveyor of Income Tax, for payment of the tax on an EO. of £36.

The local Commissioners decided in Mr. Blakiston's favour. The Surveyor thereupon demanded a case for the Divisional Court, and in the High Court of Justice on Dec. 11, 1906, before Mr. Justice Bray, it was decided in Mr. Blakiston's favour; but in the Court of Appeal the decision was reversed on July 3, 1907. The local Committee who were supporting Mr. Blakiston in his fight then took the matter to the House of Lords, but in December, 1908, the decision was against Mr. Blakiston, so that, until an amendment is made in the law, EO. are liable to assessment for Income Tax.

Immediately this decision came into effect the writer took steps to bring about a change in the Law, and on April 29, 1909, the Earl of Ronaldshay, M.P., brought into the House of Commons "a Bill to Exempt Voluntary Offerings to Clergymen and Ministers from Taxation," but owing to the congested state of public business the Bill did not get a Second Reading. Resolutions in favour of the Bill have been adopted by the Canterbury House of Laymen and by many of the Diocesan Conferences and Ruridecanal Conferences. The Bill is again before Parliament and every effort will be made to secure its enactment.

[It has, however, been thought by some that the admission of the right of taxation removes any idea of charity from these contributions, by placing them in the category of dues demandable on the score of justice as part of the ancient provision for the parson's support, even if by long disuse no longer enforceable by law.]—A6. FREDK. SHERLOCK.

EASTERN CHURCHES.—Under this head may be grouped the Chs. of Eastern Europe,

Asia and Africa, whether (a) 1. *General Survey.* *Orthodox*, (b) *Separated*, or (c) *Uniat*. Of the second class are the

Chs. that reject either the Council of Ephesus (A.D. 431) which condemned Nestorius, or that of Chalcedon (A.D. 451) which condemned Eutyches. These are: the *East Syrians* (§ 7) or Nestorians (the Ch. of the old Persian Empire), who reject Ephesus but accept Chalcedon; the *Armenians* (§ 3) who condemn Eutyches but reject Chalcedon, at which they were not represented, their country being at the time when it was held at war with Persia (it is said that the decrees of that Council were made known to them in a faulty translation); the *West Syrians* (§ 6) in West Asia, and the *Copts* (§ 4) and *Abyssinians* or Ethiopians (§ 5) in N.E. Africa, all of whom are technically Monophysites and reject Chalcedon (the West Syrians are also called "Jacobites" from Jacob Baradaeus, 541-578); and the *Malabar Christians* (§ 8). Of the third class are the *Maronites* of the Lebanon (§ 9); and the various Uniat bodies (§ 10) who have seceded from the other Eastern Chs. and acknowledge Rome. Whether the Separated bodies now hold heretical doctrine is a moot point, for which see the books noted in § 11. If we except the Christological points of doctrine on which they were separated from the rest of the Ch., we may, speaking broadly, and premising that they are even less inclined

to define doctrine in the scholastic manner than the Orthodox, say that in the main they agree in general doctrinal principles with the latter (see § 2). All the old Eastern Chs. have the full complement of bps., priests, and deacons (with metropolitans, and most with at least one PATRIARCH), and usually of Minor Orders also; most of them have monasteries. The secular priests are allowed to marry; in some cases they must be married. But if widowed they may not (except among the East Syrians) marry again. The bps. are chosen from among the monks; in the Syriac Chs. they have prefixed to their names the title "Mar," i.e., "My Lord."

The *Holy Orthodox Eastern Church*, with about 101 millions of souls, is divided into: (a) the

2. **Orthodox**. ple, Alexandria, Antioch, and Jerusalem, and the autonomous Chs. of Cyprus and Sinai (these with abps.) and of Greece (under the Metrop. of Athens)—all Greek, though some speak Arabic; (β) the Ch. of Russia, with three Metropolitans (Kieff, Moscow, St. Petersburg) and an EXARCH of Georgia; (γ) the Chs. of the Balkans and Austria-Hungary with eight Metropolitans:—Karlowitz, Montenegro (Metrop. of Cetinje), Hermannstadt, Bukowina and Dalmatia (Metrop. of Czernowitz), Servia (Metrop. of Belgrade), Rumania (Metrop. of Bucharest, Primate; also a Metrop. of Jassy), Bulgaria (with an Exarch). The Metrop. of Cetinje has no diocesan bps. under him. These Chs. take precedence in the above order, except that Russia comes after Jerusalem, Sinai after Karlowitz, and Greece after Montenegro. At a General Council their heads have each an equal vote. Bulgaria is at present out of communion with Constantinople, but some of the other Orthodox Chs. do not recognise the excommunication. The four patriarchs have several metropolitans, abps. and bps. under them.

The Orthodox use liturgies (Communion services) of three rites. (a) *Byzantine Rite*, with Greek liturgies of St. Chrysostom, St. Basil, and the PRESANCTIFIED (or St. Gregory Dialogos); the first of these at least was known to Cranmer, and to it we owe the so-called "Prayer of St. CHRYSOSTOM." They are translated into many languages for Orthodox colonies all over the world: Syriac (not now used), Arabic, Georgian, Old Slavonic, Rumanian, Esthonian, Lettish, German, Finnish, Tartar, Japanese, Chinese, English, Neo-Syriac. The Greek liturgical books of this rite are: the Typikon (rubrics, etc. = *Ordinal* in its older sense); Eukhologion, or Trebnik (Book of needs: fixed elements of the liturgy, and occasional offices; Leitourgikon (liturgies); Hierodiakonikon (the deacon's part); Sulleitourgikon, Oktoëkhos, Triodion, Pente-kostarion, Menaia, Anthologion, Horologion (hymns, etc.), Anagnostikon (lectionary); sometimes separately published as Anagnosmata, i.e., OT lessons, Apostolos or Praxapostolos, and Evangelistaron). (β) *Syrian Rite*, with Greek Liturgy of St. James for the patriarchate of

Antioch. (γ) *Egyptian Rite*, with Greek Liturgy of St. Mark, and Anaphoras of St. Basil and St. Gregory, for the patriarchate of Alexandria. The table of lessons is given in *DCA* 2 955 ff.

It is impossible adequately in a single paragraph to summarise the doctrine of the Orthodox, for which see the books noted in § 11. One great difference between East and West in point of doctrine is that the East has never been under the influence of Western scholastic theology, nor even under that of Augustine and his Western followers. Hence the Orthodox largely avoid definitions. The Nicene Cr. is their one authoritative doctrinal test; Western "confessions" like our Thirty-nine Arts. have no parallel in the East, though there are authoritative catechisms. The Orthodox receive seven General Councils; they number seven sacraments or "mysteries" (μυστήρια), viz., baptism, chrism-unction (= confirmation), communion, penitence, orders, matrimony, oil-unction (for the sick), "through which grace, or the saving power of God, works *mysteriously* upon man" (*Longer Cat.*, in Blackmore, p. 84). The most essential act of the "Liturgy of the faithful" is the utterance of our Lord's words, and after this the Invocation of the Holy Ghost and the blessing of the gifts (*ib.*, p. 91; other Easterns would make the Invocation the one essential act). The term *μετουσίωσις* (transubstantiation) is used, not as defining the method of change of the elements, but as signifying "that the bread truly, really, and substantially becomes the very true body of the Lord, and the wine the very blood of the Lord" (*ib.*, p. 92; see also Khomiakoff in Birkbeck, p. 207; and, for the difference between the mediæval Western and the Eastern sense of this term, see Philaret, Metrop. of Moscow, quoted by Headlam, p. 8). The Orthodox do not believe in a PURGATORY in the Western mediæval sense (so expressly Philaret, and Khomiakoff in Birkbeck, p. 217; cp. Blackmore, p. 98), but encourage prayer for the dead (including all the saints, Khomiakoff, *ib.*), that they may rest and "be aided towards the attainment of a blessed resurrection" (Blackmore, *ib.*); they invoke *all the faithful departed* to pray for the living (Khomiakoff in Birkbeck, p. 216). Lastly, with regard to the *Filioque*: the chief objection felt by the Orthodox to it is that it is an addition to the Nicene Cr.; this is the only objection raised in the *Longer Cat.* (Blackmore, p. 73); but others object that it seems to affirm two sources (ἀπὸ δύο) in the Godhead. It is agreed, however, that the Holy Ghost is the Spirit of the Son; and in A.D. 787 (2nd Council of Nicaea) Tarasius, patriarch of Constantinople, affirmed the procession *through* the Son. We may hope that here is only a logomachy; but the Orthodox have not determined whether the phrase "through the Son" refers to the eternal procession, or only to the temporal mission, of the Third Person of the Trinity.

The *Armenian* Ch. (with about four millions of souls) is under the Catholics of Etchmiadzin (near

Erivan, in Russia). There is also a Catholicos of Sis (who rules 13 dioceses in Cilicia, Mesopotamia, etc.), and one of Akhtamar (who rules

3. Armenians. only a small island in Lake Van); and, since 1311 and 1453 respectively, Patriarchs of Jerusalem and Constantinople; the last of these represents all the Armenians in Turkey at the Porte. In this Ch. the title *Catholicos* is superior to that of *Patriarch*. There are in all about 50 bishops. In point of time this was the first national Ch., Armenia having as a kingdom accepted Christianity c. 300. Its liturgy, named after St. Athanasius, is of the Byzantine Rite (see § 2). The four service books in common use are: (a) the altar book, not usually containing the deacon's part; (b) the book of hours, often with the diakonika of the liturgy attached; (c) the lectionary (for the table of Sunday lessons, see Fortescue); (d) the hymn-book. There are ten other Armenian liturgies, noted in Brightman, *Liturgies Eastern and Western*, p. xcvi. The Armenian calendar is remarkable for the number of festivals which are transferred to the following Sunday (Dowling, p. 97). The Armenians alone of all Easterns (save the Abyssinians on Maundy Th.) use unleavened bread for the Euch.; and they do not mix the chalice. They preserve the older Eastern custom of confining the commemoration of the Nativity to the Epiphany (Jan. 6, O.S.). They are sometimes called *Gregorian* Armenians to distinguish them from the Uniates (§ 10).

The *Coptic* Ch., numbering about a quarter of a million, is under a Patriarch ("of Alexandria"), who lives in Cairo, having under him

4. Copts.

18 bps. in Egypt and the Sudan, and one in Jerusalem (some are styled *Metropolitans*, Fowler, p. 220). They have three liturgies: St. Mark (or St. Cyril), St. Basil, and St. Gregory of Nazianzus; the services are in Coptic and Arabic. The books necessary for the liturgy are: (a) the Kulaji (*εὐχαλόγιον*), the priests' book; (b) the Qutmarus or Katameros (*κατὰ μέρος* or *καθημέριος*), the lectionary; (c) the Synaxar (*συναξαῖριον*), legends of the saints; (d) the Diakonika, the deacon's part. Like all Eastern Christians, the Copts have a great veneration for the cross; they commonly have it tattooed on their arms (Bromage, p. vi). They form numerically the great majority of Egyptian Christians, the Orthodox (or *Melchites* = "king's men") having only about 50,000. The Copts date their years from A.D. 284, and their months, 13 in number (including the short "Nissi" = Aug. 24-28), are, except Nissi, 30 days each; the new year begins on Aug. 29.

The *Abyssinian* or *Ethiopic* Ch., which is said to number two (or, according to Fowler, three or four) million souls, is a daughter of and in

5. Abyssinians.

full communion with the Coptic Ch. It has a Patriarch, the Catholicos or Metropolitan of Axum (who lives at Gondar), and three other bishops. This Ch. has the distinction of possessing what is probably the oldest known liturgy, that of the *Ethiopic Church Order*, though it is not now used (trans. in Brightman, *LEW.*, p. 189; for a very ancient Latin version, see Hauler's *Verona Latin Fragments*, 1910). The Abyssinian liturgies are named after The Apostles, Our Lord Jesus Christ, Our Lady Mary, Dioscorus, Chrysostom; the first is given (with the Litany) in *LEW.*, p. 194; see also § 11. Ten others, unpublished, are named in *LEW.*, p. lxxiv.

The *West Syrians*, or Jacobites, numbering under half a million, inhabit Western Asia and Mesopotamia, and have a Patriarch ("of Antioch") with the dynastic name of Mar Ignatius, who lives near Mardin, and

about 18 bps., most or all of whom are popularly called *Metropolitans*. The senior bp. after the Patriarch is called "the Catholicos of the East," but must not be confused with the East Syrian Patriarch (§ 7), the term *Catholicos* being among the West Syrians inferior to *Patriarch* (for the West Syrians of Malabar, see § 8). The liturgy used is the Syriac St. James, not published in Syriac as used by them, but translated in *LEW.*, p. 69. There are at least 64 other liturgies known by name, of which 43 have been published in Syriac or in versions (see *LEW.*, pp. lviii, lxii). We know less of this Ch. than of any other of the Separated communities, and it is much to be wished that their liturgical books could be published and their customs made known to Europeans.

The *East Syrians*, or Nestorians, or Assyrians, sometimes called Chaldeans (but see § 10), numbering

7. East Syrians.

less than a quarter of a million, live in Kurdistan and N.W. Persia, under the rule of a Patriarch, called also the Catholicos of the East (see § 6), who uses the dynastic name of Mar Shimun, and lives at Quchanis (or Qudshanis), in Kurdistan. The names *Patriarch* and *Catholicos* are here synonymous. The second bp. is called Matran (= metropolitan), and uses the dynastic name Mar Khnanishu; he also lives in Kurdistan. There are several bps., one in Malabar (§ 8). The East Syrians use the liturgy of the "Apostles" Adai and Mari, with two other anaphoras, of Theodore and of Nestorius; the beginning and ending of the service is the same in all three (see also § 8). Three other anaphoras are known only by name (*LEW.*, p. lxxx). The service books are: *Takhsa** ("order"), with liturgies, bapt. and other occasional offices; *Khudhra* ("cycle") and *Kashkul* ("containing all"), with the propers of the liturgy and daily services; *Gaza* ("treasury") and *Warda* ("rose," named after a man so-called), with hymns, etc.; *Qdham-u-Wathar** ("before and after"), with the daily services; *Burākha*,* with the marriage services; *Kurasta* and *Anidha*,* with the burial service for clergy and laity respectively; *Siamidha* ("laying on of hands"), with the Ordinal; the *Lectionary**; *Surgadha*,* the calendar; and *Dawidha** ("David"), the Psalter (of these those marked with an asterisk have been published in Syriac by the Abp. of Canterbury's Assyrian Mission, as has been the service of the Fast of the Ninevites; for trans. of some of them, see § 11). The four daily services are: Nocturns (very long), Mattins, Evensong, and Compline (but the last as a daily service is now obsolete). The calendar is remarkable for putting almost all the Saints' days on Fridays, and for grouping—e.g., 12 Apostles, 4 Evangelists, the Syrian doctors, the Greek doctors. The year is divided into divisions, mostly of 7 weeks each, hence called *shāwūʿē*; it begins on Oct. 1. The months are the European ones (O.S.), but with the old Syriac names (First and Second Tishrin—vernacularly *Chīrī*—First and Second Kanun, etc.). The rules to find Easter are the same as those of the Orthodox.

The *Christians of St. Thomas* in Malabar, S.W. India, are an offshoot of the East Syrians, but

8. Malabar Christians.

after the Portuguese conquest the Nestorian connection was forcibly broken. As a reaction against Portuguese rule, these Christians later put themselves under the Jacobite Patriarch of Antioch, whose liturgy they adopted (§ 6). But there have been schisms among them, and there are several Uniates (§ 10), and of late many have returned to the East Syrian allegiance, having a bp. consecrated by Mar Shimun (§ 7). The Jacobite Malabarese are under the

Metrop. of Malakara, and their liturgy is in Malayalam. The old Malabar liturgy (East Syrian rite) is very like that of Adai and Mari (§ 7); it seems to be now used only by the Uniat (LEW., p. lxxviii), though with some alterations.

The Christians of the Lebanon (Maronites, named after St. Maro, c. 400?) were originally Monothelites, but became a Uniat Ch. in 1182.

9. **Maronites.** though the union with Rome was not fully consolidated till 1600. The liturgy is of the West Syrian rite, and is published (Beirut, 1888, and elsewhere; also in French by Morel, 1678; in Latin by Renaudot, 1847). It is in Carshuni (Arabic in Syriac characters) and in Syriac.

The term *Uniat* is given to those who have seceded from the above Chs. to the Roman obedience. The Uniat are allowed to use their old service books, but with modifications more or less drastic; the clergy are in some cases allowed to marry, but with ever-increasing restrictions. The East Syrian Uniat are called *Chaldeans*. The Greek Uniat are divided into four rites: Bulgarian, Melchite, Rumanian, and Ruthenian.—There are also several Protestant colonies among the Eastern Chs. and a very few Anglican Congregations; but the Ch. of Eng. discourages secessions from the old organisations.

10. **Uniat, etc.** The Uniat are allowed to use their old service books, but with modifications more or less drastic; the clergy are in some cases allowed to marry, but with ever-increasing restrictions. The East Syrian Uniat are called *Chaldeans*. The Greek Uniat are divided into four rites: Bulgarian, Melchite, Rumanian, and Ruthenian.—There are also several Protestant colonies among the Eastern Chs. and a very few Anglican Congregations; but the Ch. of Eng. discourages secessions from the old organisations.

(1) GENERAL LITERATURE. Neale, *Hist. of the H. East. Ch.*, General Introd., 2 vols., 1850;

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(2) ORTHODOX. Blackmore, *Doctrine of the Russ. Ch.*, 1845; Neale, *Patriarchate of Alexandria*, 1847; Dowling, *Patr. of Jerusalem*, 1909; Bromage, *Holy Catechism of Nicolas Bulgarsis*, 1893; Birkbeck, *Russia and the Eng. Ch. (ECA)*, 1895; Headlam, *Teaching of the Russ. Ch. (ECA)*, 1897; Duckworth, *Greek Manuals of Ch. Doctrine (ECA)*, 1901; Dampier, *Orthod. Ch. in Austria-Hungary (ECA)*, 1905; Dampier, *Organisation of Orthod. E. Ch. (ECA)*, 1910; Fortescue, *Orthod. E. Ch.*, 1907; Adeney, *Greek and Eastern Churches*, 1908; Robertson, *Divine Liturgies* (new ed.), 1894; Littledale, *Offices of H. E. Ch.*, 1863; Shann, *Euchology*, 1891, and *Book of Needs*, 1894; Riley, *Athos*, 1887. (3) ARMENIANS. Fortescue and Malan, *The Arm. Ch.*, 1873; Malan, *Life and Times of St. Gregory the Illuminator* (with documents trans. from Armen.), 1870; Dowling, *The Armen. Ch.*, 1910; Conybeare and Maclean, *Rituale Armenorum* (in English), 1905; Issaverdens, *Rites and Ceremonies of the Armen. Ch.*, and *The Armen. Ritual* (liturgy, ordination, baptism, marriage, etc.), 1873-6, 1888; Cope and Fenwick, *Divine Liturgy of the Ch. of Armenia*, 1908; *Cat. of Christian Instruction*, Calcutta, 1900; Malan, *Liturgy of the Armen. Ch.*, 1870. (4) COPTS. Malan, *Original Documents of Copt. Ch.*, 1875; Butler, *Ancient Coptic Churches of Egypt*, 1884; Evetts and Butler, *Churches and Monasteries of Egypt*, 1895; Filothaus, *Cat. of Copt. Ch.* (ed. Bromage), 1892; Marquess of Bute, *Copt. Morn. Service for the Lord's Day* (mostly in Eng.), 1882; Rodwell, *Liturgy of St. Basil*, etc., 1870; Fowler, *Christian Egypt*, 1901. (5) ABYSSINIANS. Evetts-Butler, and Fowler (c. 7), as above; Cooper and Maclean, *Testament of our Lord*, App. I (for Anaphora of our Lord; see p. 193 for the Litany). (6) WEST SYRIANS.

Etheridge, *Syrian Churches*; Parry, *Six Months in a Syrian Monastery*, 1895. See also Badger below, and (8). (7) EAST SYRIANS. Maclean and Browne, *The Catholicos of the East and his People*, 1892 (with much liturgical information); Wigram and J. Wordsworth, *Doctrinal Position of the Assyrian Ch.*, 1908; Wigram, *The Assyrian Ch.*, 100-640 A.D., 1910; Badger, *Nestorians and their Rituals*, 2 vols., 1852; *Liturgy of Adai and Mari* (with two other Anaphoras, Bapt. office, etc.), SPCK, 1893; Maclean, *E. Syr. Daily Offices* (with lectionary and calendar), ECA, 1894, and *E. Syr. Epiphany Rites* (in one vol. with *Rituale Armen.* above), 1905; Connolly and Edm. Bishop, *Liturgical Homilies of Narsai*, 1909; Bethune-Baker, *Nestorius and his Teaching*, 1908. (8) MALABAR CHRISTIANS. Howard, *Christians of St. Thomas*, 1864; Rae, *Syr. Ch. in India*, 1892. The old Malabar liturgy is in Neale, *Lit. of St. Mark*, etc., 1859, 1869. (9) MARONITES. Etheridge, *op. cit.*; Bliss, *Quart. Statement of Palest. Explor. Fund*, 1892.—A1. A. J. MACLEAN.

EASTERN INFLUENCES ON THE PB.—

Christianity is a religion of Eastern origin, and the main outlines of its doctrines, polity and worship are Eastern. It would be interesting to follow this out in detail, but that is not the subject of the present article. We treat here of the conscious imitation and adoption of Eastern rites and formulæ (1) in the Chs. of the West aft. their system of worship had received a definite shape, (2) in the Ch. of Eng. and its sister Chs. since the beginning of the 16th cent.

Under (1) we may mention the following: (a) use of the *Kyrie* and *Gloria in excelsis* and recitation of the Nicene Cr. during HC; (b) observance of certain days, e.g., Exaltation of the Cross (Sept. 14th) and the four Festivals of the BV. Mary (Purification, Annunciation, Falling asleep, Birth—see MARY); (c) adoption of certain ceremonies, such as the Procession of Palms and the Adoration of the Cross.

(2) We know that the Liturgy of St. Chrysostom was among the books in Cranmer's library, and it seems likely he was acquainted with the Liturgy of St. Basil also. From these he transferred into the PB: (a) the Prayer of St. Chrysostom, (b) some of the petitions in the Lit. (see Dowden, *Workmanship of the PB*, 1st ed., pp. 147 ff.), (γ) the Invocation of the Holy Ghost in HC (the wording probably taken from the Liturgy of St. Basil), (δ) (possibly) the word *Table* instead of *Altar*. The Invocation (γ) was, as is well known, unfortunately omitted in 1552, but was re-adopted in the Scottish PB of 1637 and the *Scottish Communion Office* of 1764; the latter, in addition, has the arrangement of its different parts conformed to that of the Eastern Liturgies. It is followed, in both respects, by the Amer. PB, so far as the Pr. of Consecration is concerned; and this is by far the most important result of all direct Eastern influences on the PB.—B1. J. W. TYRER.

EASTERTIDE.—See FESTIVAL, § 21, 23, 24; EASTERTIDE, RATIONALE OF SERVICES FOR.

EASTERTIDE, RATIONALE OF SERVICES FOR.—

The Holy Gospel (John 20 1-10) for Easter

Day sets before us the empty tomb, and, in the words of the Evangelist St. John, his own full realisation of the very truth of the resurrection of our Lord.

1. Easter Day.

The *Epistle* (Col. 3 1-7) teaches us to apply to ourselves practically the lesson of death and resurrection in the mortification of our fallen nature and the rising up to newness of life in Christ. The *Easter Anthems* and *Proper Psalms* give the note of victory and praise, and associate Easter with the feast of Passover, and the deliverance of the Hebrew people from Egypt. The *OT Lessons* of the day (MP, Ex. 12 1-28; EP, Ex. 12 29-31 or Ex. 14) carry on the same teaching: Easter is the Christian Passover, and the death and resurrection of the Lord have translated us out of darkness into light. And as the Passover set the note of the Hebrew year and fixed the Hebrew calendar, so Easter becomes the focus of the Christian year from which the other days are reckoned. The *NT Lesson* in the morning (Rev. 1 10-18) gives us the vision of St. John in Patmos "on the Lord's Day"—the day of the resurrection, the first day of the week—the vision of the risen and ascended Lord, "alive for evermore": and the strength and grace of renewal are given to the awe-struck Disciple by the touch of the compassionate Master. So are we taught that the Christian life is the outflow of the risen life of Christ our Head. The *Second Lesson* in the evening (John 20 11-18) tells of the appearing of Christ after His resurrection to St. Mary Magdalene, the typical penitent, that we may learn that penitence is the temper in which we can best see the spiritual and know God, and that the revival of a soul from the death of sin to a life of righteousness is an extension of the results of our Lord's resurrection.

In the *Holy Gospel* (Luke 24 13-35) for the Monday in Easter-week, we are shown the completeness of the Gospel of the Resurrection. Speaking with two disciples on the way to Emmaus

2. Monday in Easter Week.

the Master expounded the *OT Scriptures*, and led them to see that it behoved Christ to suffer, and so to enter into glory: the Resurrection is the climax and completion of the Gospel of redemption. This truth of the resurrection of the Lord is the crowning assurance of the power of God in action to save mankind. In the *Epistle* for this day (Acts 10 34-43) Christ is declared to be the Saviour of Mankind, raised up on the third day though He had been slain: He has prevailed for those who compassed His death. The *OT Lessons* (MP, Ex. 15 1-21; EP, Cant. 2 10-17) are hymns of praise, the song of Moses which memorialised the deliverance of the Hebrews from the Egyptians and from the Red Sea, and the mysterious love-song of the Canticles in which Christ is spoken of as the lover of the soul, the Bridegroom of the Church. The *NT Lessons* (MP, Luke 24 1-12; EP, Matt. 28 1-9) bring before us in direct narrative the simple statement of the reality of the Resurrection. We have the witness of

the Lord Himself, showing Himself after His Resurrection, of Angels affirming that He is risen, and of the Holy Women carrying the message to His disciples. This day is closely attendant upon Easter Day, repeating and confirming the truth of the Festival with the story of the message given and responsive praise evoked.

The *Holy Gospel* (Luke 24 36-48) for the Tuesday in Easter Week sets before us Christ condescending after His resurrection to dispel the doubts and fears of His apostles, by infallible proofs

3. Tuesday.

of His identity and His companionship with His own: He shows His wounded Hands and Feet, He partakes familiarly of their food: He invites their confidence in Himself and the Scriptures. The *Epistle* (Acts 13 26-41) also is the record of a larger publication than that of Easter Monday: here we hear St. Paul preaching the risen Christ in the Synagogue of Antioch, whereas on Monday we heard the word of St. Peter in a house at Cæsarea. The *Lessons* of these days are appointed in such a way as to show the spreading out of the truth from the centre—the empty sepulchre of Joseph of Arimathea—to all the world. The *OT Lessons* (MP, 11 Kings 13 14-21; EP, Ezek. 37 1-14) give us type and prophecy of the resurrection, extending from Christ to all God's people. We are buried with Christ in baptism, and our new life, the spiritual life, is the result of our identification with the crucified Redeemer. The *NT Lessons* of morning (John 21 1-14) and evening (John 21 15-23) comprise the whole of the last chapter of St. John's Gospel, in itself a complete statement of the relation of the risen Lord to His Church.

On the First Sunday after Easter (Low Sunday), the closing day of the Festival of Easter, the *Holy Gospel* (John

4. First Sunday after Easter.

20 19-23) teaches us that the gift of the Holy Ghost is the supreme gift of the risen Lord. He bestows this gift on those who believe rightly in His Victory over death. He shows His disciples His Hands and Feet and then breathes on them that they may have the gift of the Spirit. And the *Epistle* (1 John 5 4-12) also teaches that the resurrection of Christ must have its immediate effect in the reinforcement of the spiritual lives of His people. We are so related to God, justified with God, that the benefits of Christ's passion and of His resurrection are ours. The *OT Lessons* (MP, Num. 16 1-35; EP, Num. 16 36-50 or Num. 17 1-11) warn us that obedience is the necessary temper of the people of God, and that the redeemed must glorify Him in body and spirit. The *NT Lessons* of the day (MP, 1 Cor. 15 1-28; EP, John 20 24-29) declare the doctrine of the resurrection to be the essential faith of the Christian people: this, St. Paul says, is the vital confession; this is the summary of the Gospel of salvation. The historic facts, the appearances of the risen Lord to Cephas, to the Twelve, to five hundred brethren

at once, are adequate to support the truth, and the truth is adequate to inspire the lives of His people.

The *Collect* for the Second Sunday after Easter declares how Christ is "unto us both a sacrifice for sin and also an ensample of godly life"; and so the Church sets before us, as soon as Easter is past, the picture of Christ as the Good Shepherd (*Gospel*, John 10 11-16). The Good Shepherd gives his life for the sheep, and he also leads them, and they follow him. It is the leadership of our Lord that is particularly taught on this Sunday. In the *Epistle* (1 Peter 2 19-25) St. Peter exhorts us to recognise Christ as the Shepherd to whom we have returned in repentance from sin. The *OT Lessons* (MP, Num. 20 1-13; EP, Num. 20, 14-21 9 or Num. 21 10-35) show us the folly of rebellion against God's guidance. As God brought the Israelites from Egypt to Canaan, so now He leads His people from the bondage of Satan to the everlasting joys of Heaven: and we are warned from the record of ancient failings and backslidings that we must not murmur or rebel against God. In the way in which He led His people He also fed them: and, if we strive to obey Him and to follow the example of our Saviour Christ, we shall be sustained with gifts and heavenly graces. Following in the footsteps of the Son we are obeying the Father, and the gifts of the Holy Ghost shall be ours increasingly.

The days that follow the Easter Festival look towards Whitsunday with expectation of spiritual gifts. The liturgical sections are chosen with this purpose: they foster and inculcate the temper of detachment from the world and confidence in God's promises. In the Holy *Gospel* (John 16 16-22) for the Third Sunday after Easter, for instance, we read our Lord's promise to His disciples that, though His visible presence would be withdrawn from them, yet He would in very truth be with them to bless and cheer them. And in the *Epistle* (1 Peter 2 11-17) St. Peter exhorts the Christian people to know themselves as exiles, as not of this world but of Heaven, as living not under the promptings of the flesh but under the persuasions of the Spirit. The *OT Lessons* of the day (MP, Num. 22; EP, Num. 23 or Num. 24) teach us that God sees not as man sees, and overrules man's purpose, and that no earthly reward or blandishment should turn the Christian aside from obedience to God. The choice is pressed upon our attention: "if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live." The resurrection of our Lord is the argument and persuasion: the help of the Holy Ghost is the promise. And this should be the soul's recognition during the Great Forty Days.

As we approach Whitsunday we are taught not only to desire the gifts of the Holy Ghost, but also to understand the nature of those

gifts and of His ministry. In the Holy *Gospel* (John 16 5-15) for the Fourth Sunday after Easter we have the teaching of our Lord on the mission of the Holy Ghost, the Comforter. Christ, about to leave His Apostles, promised them this more intimate and constant guide and help than His visible presence could be: from the Father and Himself would proceed the Holy Spirit to indwell and to inspire His people: His presence in their hearts would be the glorification of Christ: by the help of the Comforter, human life would be transformed into the Christ-likeness. In the *Epistle* (Jas. 1 17-21) St. James teaches in like manner that all spiritual gifts are the outflow of the present mediation of the Ascended Christ, and that every man in whom the grace of God is operative and effective must be increasingly separate from the world and given to holiness. In the *OT Lessons* (MP, Deut. 4 1-22; EP, Deut. 4 23-40 or Deut. 5) we read the last exhortations of Moses in view of the Promised Land: he moves the Hebrew people to fidelity and obedience: he urges them to remember the covenant that God made with their fathers. So are we taught to abide in Christ and to covet earnestly the best gifts, the transforming graces of the Holy Ghost.

As we draw near to the Festival of the Ascension of our Lord, we are called to consider the heavenly ministry of Christ in its relations to our earthly life. Before His death He not only promised to His disciples the gift of the Holy Spirit as the outcome of His presence with the Father, but He also gave to His people the privilege of approach through Himself to the Father in prayer. The Christian life is still one of temptation and difficulty, but since our Lord is in Heaven we have an Advocate with the Father, and we may pray, with confidence. In the *Gospel* (John 16 23-33) and *Epistle* (Jas. 1 22-27) for the Fifth Sunday after Easter we are taught the duties of our calling and its source of strength: we have to do God's word, but we are not left to struggle unaided: God's strength is given to our need and our prayer. In the *OT Lessons* for this day (MP, Deut. 6; EP, Deut. 9 or Deut. 10) we read the warnings that Moses gave to the Hebrews: they are bidden to obey God and to remember His mercies, their hopeless state in Egypt and their unworthiness. So we are taught that our covenant with God is the expression of His mercy towards us, and that we have neither merit nor strength of ourselves. It is through the merits of Christ that we pray, and by the help of the Holy Ghost that we stand.

—G30.

J. WAKEFORD.

EASTWARD POSITION.—The position of the celebrant at HC is mainly governed by three rubrics: (I) Fourth rubric bef. the Service; (II) Rubric bef. the Absolution; (III) Rubric bef. the

7.
Fourth
Sunday.

5.
Second
Sunday.

6.
Third
Sunday.

8.
Fifth
Sunday.

1. The Four
Rubrics.

Pr. of Consecration. (In this art. History will be given under A; Ecclesiastical Law under B.)

I. The fourth Rubric bef. the Communion Service is as follows: "The Table at the

2. The North Side Rubric.

Communion time, having a fair white linen cloth upon it, shall stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table shall say the Lord's Prayer with the Collect following." In the PB of 1549 the corresponding Rubric directed that "The Priest standing humbly afore the middes of the Altar, shall saie the Lordes praier, with this Collect." In consequence of great opposition and diversity of practice, this was replaced in 1552 by the following: "The Table havng at the Communion tyme a fayre white linnen clothe upon it, shall stande in the body of the Church, or in the chancell, where Morning Prayer and Evening Prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer, with thys collecte followinge."

(A) This change in the Rubric (which has remained practically unaltered ever since)

2. The Position of the Holy Table.

implied the universal substitution of movable wooden tables for stone altars, such tables being placed, in Communion time, lengthwise along the chancel, or body of the church, their ends east and west, the priest standing to the north of the table, in the middle of its broad side, with his face to the south.

The above P. of table and priest seems to have become general in parish churches by 1625, as the restoration of the holy table to its ancient place by Laud and his followers was resented as an unwarrantable innovation. Bishop Williams, of Lincoln, writing to the vicar of Grantham in 1627, says: "I do not believe that ever the Communion Tables were (otherwise than by casualty) so placed in country churches. . . . This Table (without some new canon) is not to stand altarwise and you at the north end thereof, but tablewise, and you must officiate at the north side." In 1628, Smart, the accuser of Cosin, preaching in Durham Cathedral, says: "Our Communion Table must stand, as it had wont to do, in the midst of the quire, not at the east end. Neither must the Table be placed along from north to south, as the Altar is set, but from east to west, as the custom is of all Reformed Churches. Otherwise the minister cannot stand on the north side, there being neither side to the north. And I trow there are but two sides of a table and two ends." These quotations show not only the customary P. of the Holy Table, but also how, in Communion time, when it was set altarwise, difficulty at once arose in defining what was the *north side* under the new conditions. The altarwise P. was increasingly adopted until 1640, when new canons were drawn up, the seventh of which would have tended to promote the usage considerably had they come into force.

In 1641 however, a Puritan Parliament ordered "churchwardens to remove all tables turned altarwise, from the east end of the church to some other

¹ [But see LORD'S TABLE, § 4, for evidence as to variations in position.]

convenient place." This order was enforced in most parish churches. The Bishops therefore, in 1662, retained the Rubric of 1552, the custom being too widespread for immediate change. Cosin says that they wished to substitute the following: "The Table always standing in the midst of the upper part of the chancel (or of the church, where a chancel is wanting)"—*Works* 5 313a. But expediency prevailed, and it was not inserted. The suggestion of *north part* for *north side* met with the same fate. After 1662 the altarwise P. gained favour rapidly, and by the beginning of the 18th cent. had become general and has remained so ever since.

Though infinitely preferable to the old *tablewise* P. from the standpoint of reverence

4. The Position of the Celebrant.

and order, a problem has arisen in consequence of this custom, which appears quite insoluble. The language of the rubrics does not express any single unambiguous

rule. In consequence of this ambiguity two positions have been adopted: (1) the *eastward* P., in which the priest stands before the west side of the holy table, facing east; and (2) the *north end* P., in which he stands at the north end of the holy table, facing south. Those who favour the former (1) say that it is the ancient rule of the Church, and that when the holy table is in a different place from that implied in the Rubric literal compliance is impossible, and men may stand where they choose. Some add that, if the priest is still to occupy the midst of the broad side of the table, which he did when it was *tablewise*, he must now that it has been turned *altarwise* stand in the midst of the west side, facing east. Supporters of the latter (2) practice urge that the main idea of the Reformers who first framed the Rubric was to abrogate the EP. and to substitute a southward one, so as to avoid any semblance of Popish practice.

Laudian usage and that adopted after 1662 are interesting as evidences of the way the difficulty was met. There is no direct evidence of the EP. being taken *throughout* the Communion Service by the Laudian divines before 1662. Cosin and Wren were both accused of having done so, but they denied it, except during the Pr. of Consecration (cp. § 7). Laud's chaplain, Heylyn, contended, as against Bp. Williams, that *north side* was equivalent to *north end* (cp. *Antidotum Lincolnense* i. 232). And the corresponding Rubric in the Scottish Liturgy, compiled by Laud, directs that the priest shall stand "at the north side or end thereof." Laud never seems to have adopted the EP. Puritan pamphlets published at this time accusing the Bps. of doing so are quite unreliable, as the evidence at the State Trials shows. In 1640, Bp. Juxon, in his *Visitation Articles*, speaks of the minister "standing at the north side or end of the Table."

After 1662, engravings in commentaries and devotional manuals, depict some the EP. some the north end P. For interesting reproductions of those showing the EP. at St. Paul's Cathedral, Magdalen Coll. Chapel, and elsewhere, see Chambers' *Divine Worship*. These are reliable evidence, as men like Sparrow and Comber, in whose books other instances occur, would never have allowed such illustrations in their commentaries had the EP. been considered unlawful or incorrect. Wheatly and Nichols published commentaries on the PB in 1710, and both

uphold the north end P., the former having a frontispiece to a second edition of his work, in 1720, representing a priest celebrating at the north end. The terms in which they defend their view show indirectly that the EP. was also a well-known practice at that time. The concurrence of these learned High Churchmen in defence of the north end P. may account for its almost universal adoption after 1720. The practice of Bp. Maltby, however, and of the clergy in some districts in the North of England in 1831, before the *Oxford Movement* (cp. G., July 16, 1873, p. 923), shows that the EP. had never been completely abandoned.

(B) The EP. was pronounced a legal interpretation of this Rubric by Abp. Benson, in *Read and Others v. the Bp. of Lincoln*, in 1890, on the ground that: "In order to make the act described an illegal act, it would be necessary to prove that no interpretation or accommodation of the term *North side* except *North end* was correct in point of language, and that the position at the north end had been required by at least some authority since the last revision, and that no other had been practically permitted. This is not proved" (*Lambeth Judgment*, p. 45). The north end P. was also pronounced to be legal, and both were declared free of any special doctrinal import, sacrificial or otherwise. This interpretation was confirmed by the Privy Council.

II. The Rubric bef. the Absol. runs thus: "Then shall the priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution."

(A) At the Savoy Conference the Ministers suggested that "the minister turning himself to the people is most convenient throughout the whole ministration" (Cardwell, *Conferences*, p. 320). The Bps. answered: "When he speaks to them, as in Lessons, Absolution and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did" (Cardwell, *Conf.*, p. 353). Whatever their practice may have been, the Bps. seem here to favour, in theory at least, the EP.¹

III. Our last Rubric is that bef. the Pr. of Consecration: "When the Priest standing before the Table hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands"; he shall say the Prayer of Consecration, as followeth." The above Rubric was new in 1662, the earlier one being simply: "Then the Priest (standing up) shall say as followeth."

(A) Between 1625 and 1662 there are several instances of the EP. during the Pr. of Consecration. In a Consecration Service, drawn up by Bp. Wren for use at Abbey Dore in 1634, this Rubric occurs: "Then . . . standing with his face to the Table, about the midst of it, he saith the Collect of Consecration." A like direction occurs in the "Service for the Consecration of Churches," issued by Bp.

¹ The supporters of the north end P hold that north or south would be "another way" as well as E., and that therefore this rubric has no bearing on the matter.]

² The semicolon is in the *Book Annexed*.

Lloyd of Worcester in 1675. Wren and Cosin at their trial both admitted that they had consecrated facing E., Wren alleging that he did so "for the better taking of the Bread . . . and reaching of the flagon," etc., being "short of stature"; but "only while he rehearsed the fore-mentioned Collect" (i.e., Pr. of Consecration) "and at no other time." Cosin also admitted that he had done the same, "as others did there (i.e., in Durham Cathedral) before him." Cosin and Wren both assisted, the former pre-eminently, at the Revision of 1662, when this new Rubric was inserted, and they both thought the EP. "more convenient" for consecrating. In view of these facts, the natural interpretation of this Rubric implies the EP.¹

(B) In *Read v. the Bp. of Lincoln* it was taken as settled by a former case, *Ridsdale v. Clifton*, that "standing eastward on the west side of the holy table during the Pr. of Consecr. was not illegal" (Talbot, *Modern Decisions on Ritual*, p. 132). Both of these Judgments also concurred in deciding that the Manual Acts must be done in such a manner that the people may be able to see them.

To sum up: History and Ecclesiastical Law both agree that none of these Rubrics can be so clearly interpreted in favour of

8. *Conclusion.* one P. as to exclude the other.

Neither P. really implies any doctrine, sacrificial or otherwise. Men of strong sacrificial views like Nichols, Wheatly and Pusey, celebrated at the north end; men like Bp. Maltby adopted the EP. In such circumstances every priest is free to decide for himself.²

Literature: *Read and Others v. the Bp. of Lincoln*; Talbot, *Modern Decisions on Ritual*; Scudamore, *Notitia Eucharistica*; Bp. Wordsworth, *Holy Communion*; Howson, *Before the Table*; CQR 1 438 (Beresford Hope); Chambers, *Divine Worship* (for engravings); *Commentaries on PB* by Wheatly and Nichols; Tomlinson, *Judgment of the Lords of the Privy Council in Ridsdale v. Clifton*, 1877.—*ra*.

P. A. MILLER.

ECCLESIASTICAL COMMISSION.—The Ecclesiastical Commissioners were incorporated in 1836 by the Act 6 & 7 Wm. IV.

1. *Establishment and Constitution.* of carrying out certain recommendations made in the first four Reports of the Church Inquiry Commissioners. The latter Commissioners had been appointed with a view to devising remedies for abuses then

¹ [On the other hand, others feel that the words "standing before the table" introduced at this point are meaningless unless the north end P. is presupposed, as the minister would already be occupying this position. Also, it is urged that any special direction to "order the bread and wine" was only needed to obviate the inconvenience of stretching across the table from the end. Moreover, in the *Book Annexed* to the Act, there is a semicolon after "hands" as shown above, making it possible that a return to the north end is implied, where "he shall say . . ." Archdeacon Pory, a Rev. ser., in 1665 in a Visitation question, asks if the table is placed "so as the priest . . . may stand before the table to order the bread and wine." G.H.]

[On the other hand, the words "before the people" point to the possibility of the Manual Acts not being visible to the people, and therefore seem to imply the EP., as, if the Northward P. were adopted, the Manual Acts would of necessity be visible, and these words would therefore be superfluous. J. W. T.]

² [See further, NORTH SIDE, and, for *Westward* position, LORD'S TABLE.]

existing in the Church establishment and particularly the inefficiency of episcopal supervision; the unequal division between the bishops of revenues and duties and the practice of bishops holding in commendam other offices and benefices; the holding of benefices in plurality and the failure of incumbents to reside upon their benefices; the deficiency of the provision for the parochial cure of Souls on the one hand and the existence on the other hand in the cathedral churches of a large number of sinecure offices.

The constitution of the Commission (which from 1840 had consisted of all the bishops, three deans, six judges, five members of the Government, and nine lay members) was altered in 1850 by the addition under the Act 13 & 14 Vict., cap. 94, of three laymen as "Church Estates Commissioners," of whom the first and second are appointed by the Crown, and the third by the Archbishop of Canterbury.

The recommendations of the four Reports above mentioned, with which the Act of 1836

dealt, were concerned solely with episcopal jurisdiction and revenues and diocesan arrangements and divisions. They laid down a complete scheme for the reorganisation of the dioceses of England and Wales, the redistribution of episcopal incomes, and the re-arrangement of boundaries with a view to the simplification of episcopal and archidiaconal jurisdiction and for the abolition of peculiar jurisdictions. To carry out this scheme of reorganisation in all its detail and with all necessary modifications and supplemental arrangements was the first work committed to the E. Commissioners, and it will be observed that at this time no funds were placed at their disposal for the improvement of the provision for the parochial cure of Souls.

Included in these arrangements were the creation of the new sees of Ripon and Manchester (the latter not carried out, however, until a later Act of 1847 was passed particularly dealing with it) and the union (dissolved in 1897) of the sees of Gloucester and Bristol.

The endowments of the two new sees were provided by a re-arrangement of the endowments of the older sees.

The matters of pluralities and non-residence were dealt with by a separate Act, viz., the

2. Diocesan Reorganisation. Pluralities Act of 1838, also founded upon the recommendations of, indeed drafted by, the Church Inquiry Commissioners.

But the evils of pluralities and non-residence flowed from the inadequacy of the provision for parochial incumbents and the distribution of that provision no longer according with the distribution of population, and to remedy these evils required not merely a more perfect legal system but especially an application to meet these needs of existing resources of the Church unprofitably employed. The resources of the Church were altogether insufficient, but no effective appeal for their increase could be

made so long as it was possible for her critics to say that much was unprofitably employed.

The Church Inquiry Commissioners therefore dealt with the even larger question of the measures to be taken for the purpose of rendering available for making, out of the endowments of the cathedrals and cathedral offices, further provision for the cure of Souls while maintaining the efficiency of the cathedral churches. For carrying out this part of their scheme the Act 3 & 4 Vict., cap. 113, was passed in 1840. The administration of this Act was entrusted to the Body (the E. Commissioners) incorporated by the Act of 1836, but the constitution of the Body was materially altered thereby (see § 1 above), especially by the addition of all the diocesan bishops (except the Bishop of Sodor and Man, to which diocese the provisions of these Acts were not applied), and the functions of the Commissioners were greatly extended. The most important result of this Act was the foundation of the "Common Fund" of the E. Commissioners, to be applied to the relief of parochial spiritual destitution; into this Fund were to be paid the revenues of the Commissioners arising from the transfer to them under the provisions of the Act of the endowments of the non-residentiary prebends and sinecure rectories in public patronage and the revenues of canonries suspended under the Act. The Commissioners were directed to apply their Common Fund in making additional provision for the cure of Souls in places where such provision was most required, and a local claim to prior consideration was given to the places from which the revenues were derived.

The ancient endowments of the Church are therefore the original source from which the Common Fund is derived.

The Act (13 & 14 Vict., cap. 104) contained provisions for augmenting the "Common Fund" by transferring to it the balance of the Episcopal Fund—the Fund resulting from the operations of the Commissioners under 6 & 7 Wm. IV, cap. 77, in the settlement and redistribution of episcopal incomes. The "Common Fund" for the relief of spiritual destitution thus became interested in the whole of the improved value obtainable by the better management of episcopal property as well as in the surplus arising from the re-arrangement of Capitular Revenues.

The episcopal estates and the corporate estates of the chapters remained vested in and under the control of the bishops and chapters respectively. These estates were managed for the most part on the system of leasing for lives or for fixed terms, in consideration of small and sometimes almost nominal reserved rents, and substantial fines payable on every renewal whether by the addition of a term of years or of a life or lives. It was very difficult, if not impossible, for bishops or chapters, having regard to the limited interests of individual occupants of sees or members of capitular bodies, to change this system, and yet to obtain the full value of the estates a change was essential.

By an Act, therefore, of 1851 (14 & 15 Vict., cap. 104) bishops and chapters were empowered with the consent of the Church Estates Commissioners to sell the reversions belonging to them or to buy their lessees' interests. A large number of the chapters entered into voluntary arrangements with the Commissioners by which the latter took the bulk of their corporate estates and secured to them annuities until such time as other estates in possession producing incomes equal to the annuities should be transferred to them. The "Common Fund" of the Commissioners, instead of receiving the improved value on each separate enfranchisement, received the improved value on the whole estate as soon as the permanent estate was restored.

With regard to episcopal estates a different arrangement was made by the Act 23 & 24 Vict., cap. 124, which directed that the estates of every archbishop and bishop should on the first vacation of the see vest in the E. Commissioners, who should provide estates in possession sufficient to secure to each bishop the income fixed for his see under the Act of 1836, and in the meantime should pay such income out of the Common Fund.

The general result of the Acts of 1840 and 1860 and of the arrangements with the chapters is that the large estates formerly belonging to E. Corporations with limited powers and restricted means are now vested in the Commissioners as absolute owners having full powers to develop them to the best advantage. Moreover, a large redistribution of episcopal and caputal incomes in favour of the parochial clergy has been effected, and the management of the properties formerly belonging to bishops and chapters has been so improved as to enable a great increase of income to be obtained wholly for the benefit of the parochial clergy. Thus, the net rental for the year 1908 from estates vested in the Commissioners in respect of the Common Fund was nearly £1,400,000, including £501,000 from ground rents, £463,000 from minerals (chiefly coal), £273,000 from agricultural property, and £232,000 from tithe and corn rent charges; and the Commissioners were able, in that year, after meeting the permanent and other grants to benefices, the payments for bishops, chapters, etc., and all other charges and outgoings, to appropriate a capital sum of £400,000 for making new grants for the augmentation, endowment, etc., of benefices.

During a period of sixty-eight years extending from 1840 (when the Common Fund was established) to the 31st October, 1908,

4. Augmentations of Benefices.

the Commissioners have augmented and endowed over 6,000 benefices by annual payments charged on the Fund, by capital sums expended in the provision of parsonage houses, etc., and by the annexation of lands, tithe rent charges, etc. The value of these grants exceeds £910,000 per annum in perpetuity; and if to this be added the value of benefactions received by the Commissioners on behalf of benefices, and for the

most part made with a view to eliciting the grants from the Commissioners, the total increase in the incomes of benefices resulting from their operations is over £1,175,000 per annum.

In addition to grants for the augmentation and endowment of benefices and the provision and improvement of parsonage houses, the Commissioners, in certain cases, make grants in aid of pensions for facilitating the retirement of aged and infirm clergy.

By various Acts subsequent to those above mentioned the Commissioners have had committed to them a large body of administrative work, of which two classes deserve special mention, viz., (a) the administration of the Church Building and New Parishes Acts, and (b) the approval of sales and leases of glebe, etc., under the E. Leasing Acts.

Among the more important measures authorised to be effected under the Church Building and New Parishes Acts are: the formation of new E. districts and the settlement of the patronage thereof; the alteration of the boundaries of existing E. districts; the acceptance of conveyances of land for sites for new churches, new burial grounds, parsonage houses and glebe; the substitution of new for old parish churches; and the fixing of tables of E. fees.

Under the E. Leasing Acts it is competent to an incumbent, with the consent of the patron of his living and the approval of the Commissioners, to sell, lease, or exchange any lands, houses, mines, minerals, or other property belonging to his benefice; and these transactions include the dealing with glebe land for building purposes either by way of lease on ground rents or grant on chief or fee farm rents, and the creation of easements in or over such land. But for these Acts the development of glebe lands for any purposes other than agricultural was practically an impossibility; in cases here and there special Acts of Parliament had been obtained, but now by virtue of these Acts glebe lands can be developed with almost as much freedom as lands of any absolute owner.

It would be too long to mention here the numerous general powers in relation to Church Administration which have been entrusted to the Commissioners to exercise, but it would not be far wrong to say that the Commissioners have been the Body on whom the Legislature has found it convenient to confer administrative functions for E. purposes of every nature where the assistance of a central executive Body has been required.

The Commissioners make a Report for Parliament of their proceedings every year, in which will be found an abstract of the accounts of the Commissioners for the year, and

5. Annual Report.

schedules of: (1) the grants which have been secured to benefices; (2) the classes and numbers of new districts formed; and (3) the cases in which the boundaries of districts or new parishes have been altered, new churches substituted for existing parish churches, tables of fees authorised, and conveyances of sites for churches, etc., accepted

during the same period; and a list is given of the sales effected and of the leases granted under the authority of the E. Leasing Acts. The Report is annually printed and issued as a Parliamentary Paper.—A6. R. W. FOWELL.

ELDER is etymologically the same as presbyter. The term is used by PRESBYTERIANS, ministers and ruling elders being distinguished.—1a. G. HARFORD.

ELECTION.—Before the 13th cent. cathedral chapters became, and are still nominally, electors of the BISHOP. PROCTORS are elected by chapters and by the benefited clergy of dioceses or arch-deaconries; CHURCHWARDENS and SIDESMEN¹ (and, in exceptional cases, Incumbents) are elected by the PARISHIONERS.

Assessors under the CLERGY DISCIPLINE ACT, 1892, are elected by chapters, the benefited clergy and quarter sessions.—A4. R. J. WHITWELL.

ELECTION OF BISHOPS.—In England there are two modes of election, (a) capitular, and (b) royal. In (a) the King issues a writ, known as *Congé d'élire*, to the Cathedral Chapter, authorising them to elect, with a *Letter Missive* recommending a candidate. The election being reported on return of the writ, the King then certifies his consent by a *MANDATE* directing the archbishop to confirm the election and consecrate the elect. Refusal to obey the direction of the Letter Missive appears to bring the Chapter within a *PRÆMUNIRE*. Further, the statute 25 Hen. VIII, c. 20 (revived in 1559 after repeal), provides that, if they do not so elect within twelve days, the King may himself elect. (b) In that case, as also in the case of some recently founded sees, the King names a bishop elect by letters patent to the archbishop conveying a mandate to consecrate.

The election of an archbishop is certified in the same way with a mandate to another metropolitan with two bishops, or to four bishops.

The earliest indication of the mode of election is found in the letters of Cyprian, who mentions *cleri ac plebis suffragium* (Ep. 68 2) and *coepiscoporum consensus* (Ep. 59 5). The 4th canon of Nicaea and others to the same effect refer to this *consensus* without saying anything about the local selection, and seem to indicate a process of confirmation (ARCHBISHOP, § 3); some tumultuary elections, as that of St. Ambrose, are recorded later, but the choice of the people, and even of the clergy, fell into a mere formality, and the nomination of bishops almost universally passed into the hands of temporal princes. From Knut to Henry I, the English kings appear to have appointed by act in the Witan or Great Council; Henry allowed a nominal election by the Chapters, which attended the Curia Regis for the purpose. John established and confirmed by the Great Charter the process of capitular election, which continued thenceforth, usually under royal dictation, except when superseded by papal provision.

In Ireland since 1869, in Scotland since 1689, and in most daughter Churches of the English Communion, some form of popular election is now established. Indian bishops are nominated by the Crown.

(Stubbs, *Const. Hist. of Eng.*; Bright, *Early Eng. Ch. Hist.*; Dixon, *Hist. of the Ch. of Eng.*)—r3. T. A. LACEY.

ELEMENTS.—The term E., as signifying the materials necessary for the administration of

¹ [By custom having the force of law the Incumbent in some parishes nominates one of the wardens and one or more of the sidesmen.]

a Sacr., can be traced up to the 4th cent. In the ministrations of a divinely ordained rite the utmost care must be taken to

1. Necessity of Using the Appointed Elements.

employ exactly the materials prescribed by the Divine Institutor, and none other; otherwise the spiritual grace promised to the right use of the ordinance cannot be expected. Why such materials were ordered to be used rather than any other is no affair of ours; such or such materials were ordained to be used; it is our part simply to believe and obey. To tamper with the E. of a Sacr. ordained by Christ is to adulterate a divine ordinance, and to invent a new Sacr. to which no promise of grace belongs. God is just, and will keep no good thing from any man only because he was placed in circumstances under which it was impossible for him to receive any Sacr. But to alter the E. of a Sacr., because the ordained materials are unprocurable, and then to expect the benefits promised to the original institution, is surely rash presumption.

In instituting the Euch. our Lord used (a) Wheaten Bread; (b) Wine of the Grape. About this there is not, nor has there ever been, any serious doubt in the Christian Church.

(a) Whether the Bread used by Christ at the Last Supper were unleavened or leavened, and therefore which kind of Bread is most suitable for consecration now, is a point that has caused vehement controversy between the Latin and the Oriental Churches (see UNLEAVENED BREAD). But theologians on all sides agree that the point is immaterial as far as the validity of the Sacr. is concerned; so long as the Bread is wheaten bread our Lord's institution is sufficiently kept, whether it be leavened or unleavened (see WAFERS).

(b) There seems never to have been any serious doubt that any description of wine, provided that it be the purest that can be procured, is a lawful element, if it only be "the fruit of the Vine,"

2. The Element of Wine.

"the Blood of the Grape." Councils and canonists seem from early times to have favoured red rather than white wine for use at the altar, chiefly for obvious symbolical reasons; but the point has never been considered of essential importance. In modern times the question has been raised, whether the unfermented juice of the grape constitutes a valid element. Is it "wine"? The answers to this question, which have been afforded by the discussions it has evoked, do not seem to be very decisive one way or another. Perhaps the best answer that can be given to it is St. Paul's: "We have no such custom neither the Churches of God" (1 Cor. 11 16). (For the custom of mixing water with the wine, see MIXED CHALICE.)—R2. T. I. BALL.

ELEVATION.—There are five distinct points in the rite of HC where the ceremony of E. has

been practised: (1) at the Offertory (Western); (2) at the words *Qui pridie* and *Simili modo* (Western Canon); (3) *immediately after* the consecration of each element (Western Canon); (4) at the words *Omnis honor et gloria* (Western Canon); (5) before the Communion of the people, accompanied by the words *τὰ ἕγχα τοῖς ἁγίοις* (Eastern Liturgies)—with which may be classed the E. at the Communion of the people accompanied by the words, *Ecce Agnus Dei, Ecce qui tollit peccata mundi*, in the Western rite.

The earliest of these is that of the Eastern Liturgies (5). It was simply a signal that the bread and wine were now prepared for sacred use, and that, being themselves *τὰ ἕγχα*, they were now brought forward and offered *τοῖς ἁγίοις*.

This showing of the consecrated elements to the people was thus an invitation to receive and a warning against unworthy reception. But the words *τὰ ἕγχα κτλ.* are of much earlier origin than the ceremony which subsequently accompanied them. They are found in the earliest liturgies, while the ceremony of E. is not enjoined in the rubrics until the 6th century. It was probably an early custom to display the elements as a signal for actual Communion: this would naturally develop into E., and then be codified in the form of a rubric. It corresponds to that publicity and openness of the manual acts ("before the people") which is expressly enjoined in the Eng. rite. The E. at the words *Ecce Agnus Dei*, etc., is of late Roman origin (16th cent.). Its purpose was similar to that of the Eastern E. (see *Ritus Celebrandi Missam*).

The offering of the unconsecrated elements is clearly recognised in Eastern Liturgies at the "Great Entrance," when, after preparation in the chapel of the *Prothesis*, they were carried and placed upon the Holy Table. No public E. is named: but a late form of E. is found in the ritual of the *Prothesis*. The placing of the gifts upon the Altar signified their presentation to God, without any "lifting up." Nor is there any trace of this form of E. in the earlier Western Missals. But in the Sarum *Ordinary* of the 14th century the gifts are held in the priest's hands at the prayer *Suscipe, sancta Trinitas*, and in the later Sarum and Bangor Missals E. is distinctly named. In the PB of 1549 this oblation of gifts was recognised by the direction to place the elements on the altar before the Canon: while in 1662 the rubric directs both the offerings of the people and the bread and wine to be placed on the Holy Table before the Prayer for the Church Militant, in which our "*Alms and oblations*" are offered with our prayers to God. It should be noted that the words "humbly present" are used, in the rubric, of the "*Alms for the poor and other devotions of the people*," but not of the elements. But all are alike placed upon the Holy Table, which may reasonably

signify, in accordance with ancient custom their solemn dedication to sacred use.¹

Of the three Es. which occur in the Western Canon the most important is that on which the mediæval Ch. laid such stress, and to which it gave so distinctive a meaning. Immediately after Consecration the Host or Chalice was elevated "to be seen by all," and "that the people may worship the same." The Godward intention of E. at this point has little or no support (see Bonaventura, *Opera* 7 78, Moguntia, 1609; the passage is regarded as spurious in the more recent edition of his works). The avowed intention of this late form of E. and the cause which gave rise to its adoption are beyond dispute. The development of the doctrine of TRANSUBSTANTIATION, and its condemnation by Berengarius, suggested the thought of this new ceremony which is first found in the 11th or 12th century, and had hitherto been unknown.

The elevations at *Qui Pridie* and *Simili Modo*, and at (or about) *Omnis honor et gloria*, are of earlier date. The former was an extension of the manual acts of the priest at the words of Institution, and appears about the 11th century. It seems to have been a presentation to God for benediction (*Micrologus*, c. 15). When E. for worship came in, this earlier form was carefully guarded, lest, by premature adoration, the creature and not the Creator should be worshipped.

E. at the words *Omnis honor et gloria* can claim a still earlier mention, namely in the *Ordines Romani* (8th cent.). It was closely related to the "Crossings" (*Consignationes*) which marked the close of the Canon, and was intended to represent to the people the benefits wrought by the Passion of our Lord. Dr. Wickham Legg (*Tracts on the Mass*, p. 242) concludes from its position before the Lord's Pr., which commenced the preparation of the communicants, that it was probably "an invitation to Communion." It was called (after the introduction of the E. after Consecration) the "Lesser Elevation."

The evidence points to the conclusion that E. before Consecration had a Godward intention, while after Consecration it was intended to exhibit the benefits of our Lord's death to the worshippers.

In the PB the only hint of E. is contained in the direction to "humbly present" the offerings of the people. The

5. PB Usage. MANUAL ACTS of taking the elements into the hands of course involve a certain "lifting up," but not beyond what is necessary to the prescribed action. On the other hand, in the *Order of Communion* of 1548, E. was expressly forbidden, if a further consecration were needed — "without any

¹ This *Oblatio Consecrandorum* is fully recognised in the CORONATION Service of our King; and a form of words, expressing this purpose is prescribed, the bread and wine, like other gifts, being presented to the Abp. by the King.

elevation or lifting up"—while in 1549 *all* "elevation or showing the Sacrament to the people" was forbidden. In 1552 *all* the manual acts were omitted, and no caution against E. was needed. But since 1662, when the manual acts were enlarged and expressly enjoined, they have been carefully specified, yet without any mention of E. There is no clear historical support for a *Godward* E. at the words "Do this," etc., and it has no rubrical warrant. It seems to place upon the words, "Do this," a meaning ("Sacrifice this") which no Anglican formulary sanctions, and which no commentator of the first rank has adopted. It is moreover liable to confusion with the Roman E. for worship, which occurs at the same point of the Service. (See *Elevation in the Eucharist, its History and Rationale*, Cambridge, 1907, by the writer of the art.)—R2. T. W. DRURY.

EMBER DAYS (*Quatuor tempora*; Fr. Les quatre temps; Ger. Quatember; in Heylyn "the Embring weeks," *Hierurg. Angl.*, 2nd ed., 1248).—These are the Wed., Fr. and Sat. fasting days at the four seasons of the year, aft. the first Sunday in Lent, Pentecost, Holy Cross Day (Sept. 14), and St. Lucy's Day (Dec. 13). The name is probably derived, through German, from *quatuor tempora*, but a derivation has been proposed from Ang.-Sax. ymbren, "recurring." The Western custom of fasting on these three days in most of the weeks of the year (see WEEK, THE CHRISTIAN, § 3, 5) died out except at these seasons, when it was retained at Rome, in connection with the sowing, reaping, and vintage; the winter fast was added later. Leo the Great (c. 440) refers to the Ember Days at Rome. From Rome they spread over the West¹ but not to the East; and, as they were already established as fasts of the seasons, they were considered suitable for Ordinations. The Saturday was the usual day chosen for this purpose; but the Collect at the Ordination was that of the day. The Sarum Brev. prohibits Te. D. on these days except in Whitsun-week (ed. Procter and Wordsworth, 190). The PB special Collects for those who are to be ordained are appointed for the whole of the Ember weeks; they perhaps should be begun on the Saturday evening preceding (see EVEN). In the Amer. PB there are proper lessons for the Ember Days.—C3. A. J. MACLEAN.

EMBLEM.—Es. are conventional and traditional figures or designs employed in art, by means of which the Christian is led to the contemplation of God and the mysteries of the Faith, and by which angels and saints can be identified when represented in painting and sculpture.

In the ages of persecution, when an economy of the faith was necessary, and when Christian ideas and mysteries were withheld as far as possible from the knowledge of the heathen, Es. were largely employed in places of Christian worship. Thus on the walls of the catacombs, in rough scratchings or *sgraffiti*, the mysteries of the Faith were represented to the Christian

by figures perfectly familiar and well understood, but unintelligible to the uninitiated. The redeeming Christ was symbolised by the figure of the Good Shepherd with the lamb upon His shoulder, by the monogram of the *Chi Rho* (✠), and by the fish, since the Greek word *ixthys* (= fish) gave the initials for "Jesus Christ the Son of God the Saviour." Found above the graves of those buried in the catacombs, these Es. signified that the departed had been united to Christ in Holy Bapt. The idea once seized, it was found capable of, and received, a wide and permanent development. Abstract ideas were represented: the anchor was an E. of hope, the palm of victory, the dove with an olive-branch of the eternal peace into which the departed Christian entered; the *Orante*, a standing figure with the arms upraised and outstretched in pr., signified the joy of heaven. Representations of bread and of fish, with which Christ had fed the multitudes in the wilderness, were Es. of the spiritual food of the Euch. The peacock, renewing its splendid plumage in the spring, betokened the Christian soul in the splendour of resurrection.

With the development of their use, the language of Es. became fixed, and certain signs were definitely allotted to certain persons, mysteries, or things. The most familiar of all

2. The Nimbus.

Es. is the *nimbus*, or halo round the heads of the Persons of the Sacred Trinity or the saints. In the case of the Divine Persons, the *nimbus* was represented as circular, including a cross within its circumference. The Holy Spirit was represented as a Dove, with a *nimbus* about the head. A larger form of the *nimbus*, known as the *aureole*, including the body and not merely the head, was sometimes employed, with a usual, though not an invariable, restriction to the Divine Persons and to St. Mary the Virgin as the Mother of the Incarnate Son. The acknowledged holiness of those of whom representations were made during their lifetime was indicated by a *square nimbus*.

The cross, in a great variety of forms, was the natural E. of redemption. With it were associated, in later times, the other instruments of the Passion, the nails, the spear, the reed and sponge, the dice of the soldiers, the seamless robe, the cock which reminded St. Peter of his rash vow, the lantern which lighted the betrayer through the garden of Gethsemane.

The angels, in the nine choirs or orders into which St. Dionysius the Areopagite divided them, are represented as follows:—

4. Emblems of the Angels.

—*Seraphim*, *Cherubim*—heads with or without bodies, having two or six wings; or as winged circles or wheels, after the vision of Ezekiel, the wings having eyes depicted upon them. *Thrones*—as winged circles; or as angels carrying towers or thrones. *Dominations*, *Virtues*, *Powers*—in human form, with armour and arms; or, in the East, in albs with golden girdles and green stoles, holding the Seal of God, a St. Andrew's cross within a circle, with a horizontal line drawn above the cross. *Principalities*, *Archangels*, *Angels*—sometimes in armour, overcoming evil; St. Gabriel usually in alb and crossed stole, bearing a lily; other angels are variously represented according to the action in which they are engaged, often as praising God with instruments of music.

Many different Es. are associated with the four

¹ The Council of Mainz, A.D. 813, orders a fast on Wed., Fr. and Sat. of the first week in March, the second week in June, the third week in September, and the last full week before Christmas (can. 34).

Evangelists. Those most commonly found are derived from the vision of Ezekiel. The angel

6. Of the Evangelists.

with the face of a man is assigned to St. Matthew, whose Gospel emphasises the human nature of Our Lord. St. Mark has the lion, since his Gospel emphasises the kingly dignity of Christ. St. Luke has the ox, used in sacrifice, since he makes clear the sacrificial aspect of Christ's atoning work. St. John, who reveals most fully the Divine nature of Christ and the Mystery of the Incarnation, is symbolised by the eagle, which alone soars heavenward gazing open-eyed upon the sun.

In assigning Es. to the saints, a few general principles were observed. To martyrs the instrument of their martyrdom was usually

6. Of Saints in General.

allotted, and by this they are commonly represented even when the figure of the saint is not depicted, as in many instances in the rude "clog-almanacks" which in this country and in Scandinavia were in common use before the general use of written calendars and books. Founders of churches and religious houses were represented as holding a small model of their church. Other saints were shown holding the tools of their craft.

The Es. most commonly associated with the Apostles are:—*St. Peter*, the keys, an inverted cross,

7. Of the Apostles.

a cock: *St. John*, a cup from which a snake issues, in allusion to the cup of poison which he drank unharmed: *St. James*, a sword, the staff, shell and wallet of the pilgrim: *St. Andrew*, the X cross: *St. Philip*, a cross, a pillar: *St. Thomas*, a lance, a carpenter's square: *St. Bartholomew*, a flaying-knife: *St. Matthew*, a hatchet: *St. James the Less*, the fuller's club of his martyrdom: *St. Simon*, the saw by which he suffered: *St. Jude*, a lance, a boat: *St. Matthias*, an axe: *St. Paul*, a sword: *St. Barnabas*, a stone, or flames and a stake.

To the saints in the PB Calendar, not hitherto allotted to, the following Es. are assigned:—*St. Lucian* holds his head in his hands:

8. Of Other Saints.

St. Hilary, three books, signifying his writings, serpents upon which he treads, signifying heresies which he combatted: *St. Prisca*, a sword, a lion at her feet: *St. Fabian*, a sword, a palm branch, a dove near his head: *St. Agnes*, a lamb: *St. Vincent*, a gridiron, sometimes a raven: *St. Blasius*, a woolcomber's iron comb, the instrument of his torture: *St. Agatha*, a pair of pincers: *St. Valentine*, perhaps a lovers' knot: *St. David*, a hill on which he stands, a dove above his head: *St. Chad*, sometimes a church, as a founder: *St. Perpetua*, a wild cow: *St. Gregory the Great*, a book, a dove on his shoulder: *St. Edward K. and M.*, ensigns of royalty, a cup and a dagger: *St. Benedict*, a shattered poison-cup: *St. Richard*, a cup at his feet: *St. Ambrose*, a beehive: *St. Alphege*, stones in his chasuble, a battleaxe: *St. George*, a banner or shield, with a red cross on a white ground: *St. Dunstan*, a pair of tongs, a harp: *St. Augustine*, uncertain; perhaps a banner of the Crucifixion: *Ven. Bede*, a book: *St. Nicomede*, a spiked club: *St. Boniface*, an oak tree, a book pierced with a sword: *St. Alban*, a sword in the right hand, a cross in the left: *St. John Baptist*, a cross on a long staff, a lamb: *St. Swithin*, sometimes a shower of rain: *St. Margaret*, a dragon, pierced by a long cross which she holds: *St. Mary Magdalene*, the alabaster box of ointment: *St. Anne*, a dove with a ring or crown in its beak: *St. Laurence*, a gridiron: *St. Augustine of Hippo*, a heart, burning, or transfigured with arrows: *St. Giles*, a hind fawning upon him: *St. Euvrinius*, a dove alighting on his head: *St. Lambert*, a lance or

dart: *St. Cyprian*, a sword and a book: *St. Jerome*, a lion, a cardinal's hat: *St. Remigius*, a dove with an oil cruse: *St. Faith*, a brazen bed like a gridiron, a bundle of rods: *St. Denys*, headless, carrying his head: *St. Edward the Confessor*, a sceptre: *St. Etheldreda*, crowned, and with a crosier, a tree blossoming by her: *St. Crispin*, an awl, or shoemaker's knife: *St. Leonard*, chains or fetters: *St. Martin*, a cloak which he divides with a sword, a goose: *St. Britius*, burning coals which he bears in his hands: *St. Machutus*, a child at his feet: *St. Hugh*, a swan: *St. Edmund*, arrows piercing him: *St. Cecilia*, a harp, or other musical instrument: *St. Clement*, an anchor: *St. Catherine*, a wheel set with spikes: *St. Nicholas*, three purses or balls of gold, a tub with three nude children, an anchor: *St. Lucy*, a dish with two eyes in it: *St. Stephen*, a stone in his hand or stones in his robe: *St. Silvester*, an ox lying near him.

The crowned initial of a saint's name often appears in the decoration of a church dedicated in his name, as a secondary Emblem.

Of the very numerous Es. assigned to the Blessed Virgin it must suffice to mention here the flowering

9. Of the B.V. Mary.

lily, with its conventionalised form of the *fleur-de-lis*, the mystic rose, the tower, the monogram MR crowned or uncrowned, the star, and the crown of twelve stars. And of the Es. often found in mediæval churches, two of the most common are the shield showing the Five Wounds of Christ, and the chalice and host, Es. of the Blessed Sacrament.—R4.

E. HERMITAGE DAY.

ENDOWMENTS.—See PROPERTY (CHURCH).

ENGLAND, CHURCH OF.

I. TO THE CONQUEST.

The Ch. of Eng., a branch of the Western Ch., Catholic, Apostolic, and Reformed, represents the Ch. founded in the island of

1. British Christianity.

Britain by devoted missionaries whose names are unknown. That Christianity was preached in some part of the island in sub-apostolic, if not in apostolic, times, is exceedingly probable. It has been conjectured that the first Christians to land on these shores were soldiers sent out from Rome to replenish the army of occupation. Tradition, however, asserts that the earliest missionaries settled at Beckery, a small island in a marsh near Glastonbury. From the fact that the neighbouring village, Pilton (*Celtic*, "Harbour Town"), was a port for Ireland, it may be conjectured that they came hither from that country. The story that Joseph of Arimathea brought Christianity to our shores, though playing an important part in the Arthurian cycle of legend and in early Celtic literature, must be regarded as destitute of historic foundation. One thing is fairly certain, that the British Ch. was not a Ch. of the Roman colony, civil or military, but a distinctly national Ch. It sent bps.—Eborius of London, Restitutius of York and Adelfius—to the Council of Arles in 314. The Council of Ariminum was also attended by three British bishops in 359, and, from the fact that they alone among the assembled fathers were compelled to accept the imperial assistance offered to those who could not defray their own

expenses, we may infer that the Ch. they represented was poor. Still further was it impoverished, on the withdrawal of the Roman army, by the incursions of the Picts and Scots; but the crowning disaster which befel it was the extermination of Christianity in England by the Anglo-Saxons, and the retreat into the mountains of Wales to their brethren of the scattered remnants of the defeated nation. Here in their rocky fastnesses they kept alive the ancient faith, assimilating in the process of time more and more the learning, customs, ritual and organisation of Western Christendom.

The re-conversion of England was effected by two separate, and at one time rival, missions, that in the North, of Irish origin: from Iona; that of the South, sent out by Pope Gregory under the leadership of Augustine, 597.

2. The Anglo-Saxon Church.

Columba founded a monastery in Iona, 563, which became the home of the northern mission. From it came Aidan, the founder of Christianity in Northumbria. At Lindisfarne, an island off the coast, he established the first episcopal see in the North, 635 (subsequently destroyed by the Danes). The great missionary bps., Cuthbert, Cedd and Wilfrid, were fruits of this mission. Christianity in the North was essentially monastic. It was the custom in Ireland for the abbot of a religious community to appoint certain monks in episcopal orders to ordain and confirm, reserving to himself the administration of the house and district around. The effort to govern the Northern Province by the Abbots of Iona or Lindisfarne through missionary bps. was not altogether successful. Though these missionaries were men of piety, devotion and courage, they lacked experience in organisation. The Southern mission under Augustine at the outset failed to conciliate the British bps., and suffered many reverses; but under Theodore and other able abps. it succeeded ultimately in evangelising the whole country, establishing priests with parochial, and bishops with territorial, jurisdiction, and monasteries and cathedrals with schools attached open alike to rich and poor. In the North, too, the monastery of Jarrow, the home of the Venerable Bede, and the cathedral school of York shared with the great schools of Ireland the honour of keeping alight the flame of learning, when the rest of Europe was plunged in darkness. Alfred the Great, also, under the influences inspired by Alcuin, still further advanced the cause of learning; and when in the course of years the monasteries fell into disorder and learning declined, the zeal of Dunstan and his pupil Ethelwold revived monastic life by the introduction of the Reformed Benedictine rule, while imposing a simpler yet strict rule on the secular clergy. So closely were the Ch. and State united during the Anglo-Saxon period, and the troubled times of the Danish invasion, that the history of the one is to a large extent the history of the other. It was the example of unity set by the Synod of Hertford that first suggested the possibility of

a united nation under one monarch, one parliament, and one legal code. Every step in the process of unification was accomplished under the guidance of the great Ecclesiastics who for centuries were the trusted advisers of the Saxon kings.

II. THE MIDDLE AGES.

1066-1509. The Norman Conquest profoundly affected the relations between Chs. and State. By an extension of the

3. Effects of Feudalism.

feudal system, at that time in the course of rapid development, to the property of the Ch., bps. and abbots became feudal lords holding their estates, like other lords, from the King. In simpler times the relations between the Ch. and the State had been so intimate that clergy and laity were able to unite on equal terms. All that was now changed. The King and barons formed hostile camps, jealous of each other's power; and the bps. and mitred abbots, unless they happened to be employed by the Crown in offices of State, gravitated towards the baronial ranks, with which they were allied in the eyes of the law. Ch. Courts and Crown Courts, which in Saxon times had been scarcely distinguishable, now drew rigidly apart, each jealous of the other's prerogatives. So long, however, as Lanfranc, the sagacious adviser of the King, remained in power, these mutual rivalries were of small account; but at his death the King's party and the Baronial party began their continual bickering, the Ch. taking now one side and now the other. Acting under the influence of Cluniac ideas, Lanfranc had revived the regulations enforcing celibacy on the clergy. To thoughtful people of that day, and especially to the far-seeing Abbot of Cluny, the ensnaring of the clergy in the feudal net involved a new and imminent danger. Now that abbots and bps. had become feudal lords, nothing prevented their behaving as such, marrying as they did for political or family reasons, and bequeathing their estates to their sons. By this means the property of the Ch. would inevitably be secularised, unless the clergy were absolutely prohibited from marriage. Lanfranc compromised, imposing celibacy on all monastic and capitular bodies, but leaving the parish priest to please himself.

Of social life in the Middle Ages we know little. With the expansion of trade, towns

4. Medieval Religion.

increased in wealth and importance, and by slow steps a middle class was formed. The country at large was fervently religious, its ideals during the earlier part of the 13th cent., the golden age of monasticism, being ascetic and other-worldly. The people dwelt in cottages but reared cathedrals, they worked hard and fared hard, but were generous when necessity arose alike to the claims of the Ch. and State. The corruption of the higher clergy, the decay of monasticism, the misgovernment and oppression that crept in later on, failed to dim the enthusiasm of their

faith. If habits and methods of living were coarse, faith abounded, and the "poore parson of the town" never lacked hearers for his homely homilies. The friars in their earlier and purer days preached a simple gospel which the poor could understand. The towns as they grew were not allowed to relapse into heathenism; alike great cities and small bristled with towers and spires. Religion was the main topic of conversation in the market, the street and the field. Men dated their lives by the calendar of the Saints. The miracle plays were popular educators in religious truth; the walls and windows of the ch. glowed with pictures of Bible scenes which the unlettered man could read. The monks, nuns and parochial clergy, mainly recruited from the ranks of the middle and lower classes, were natives of the soil; in short the Ch. of the Middle Ages was intensely national. When in 1349 the terrible Black Death swept away one half of the population, it was the religious houses that suffered most, showing how well they ministered to the sick and dying at that fearful time. But the corruptions and exactions of the Roman Pontiffs, and the crowd of greedy sycophants which Pope after Pope foisted on the Ch., raised at length a feeling of sullen resentment. At one time it is computed that the Popes extracted from the country a larger revenue than the King himself could command for all purposes, civil and military. The stern protest of Wycliffe, first directed against the friars and the higher clergy who seemed to him hopelessly corrupt, and subsequently extended to doctrine, especially that of transubstantiation, marked a turning of the tide. The Ch. was losing the confidence of the people.

With regard to her *political* influence there can be little doubt that the Ch. in the main took the part of the people against the King and the great feudal lords. **6. The Ch. and the Nation.** By her influence villeinage was gradually destroyed and the Bristol slave trade brought to an end. Brave men like Hugh of Lincoln dared to resist royal efforts to levy for foreign wars contributions that were only legally due for home defence. In the resistance of the nobles to the iniquitous government of John, the Ch. played a noble part; and to her efforts in no small measure must be ascribed the Great Charter. If in the matter of the Constitutions of Clarendon her attitude was less disinterested, the action of Becket which led to his martyrdom was viewed by the people with approbation as an effort to prevent a dangerous extension of the Royal power. In her opposition to Papal aggression she was less successful, especially in maintaining her rights to elect abbots and bps., the appointments generally being determined either by the Pope or the King. When the King and Pope quarrelled (as in the case of the appointment of Stephen Langton), the Pope frequently showed the better judgment.

Long before regular Parliaments came into

being the Ch. had held her CONVOCATIONS of the clergy, and it was her example which guided Edward I in the formation of his model Parliament, 1295. But the growing power of the Papacy on the one hand, and the steady encroachments of the King on the other, gradually sapped the life of the Ch. of Eng. Year by year she lost her power of self-government. Bps. appointed by King or Pope neglected their proper tasks to attend the Courts of Westminster or Rome. Simony crept in, and with it endless abuses. After the Black Death, a series of plagues succeeded, and the minds of the people turned with gloomy forebodings to the future. Chantry were established all over the land for masses for the dead. To "make a good end" seemed more important than to lead a good life, hence the popularity of INDULGENCES applicable to the souls in Purgatory. Then came the superstitious use of pilgrimages to Walsingham, Canterbury, St. David's, and a host of minor shrines; the multiplication of services, novenas, years, minds, etc., the veneration of dubious relics, the wearing of charms; and, with all this show of piety, a serious and widespread decline in morals. To meet this last evil, the archidiaconal courts became ever more and more inquisitorial. The authority of the parish priest was invaded by a host of pardoners and friars claiming special powers to remit sins, granted them by the Pope. The time was ripening fast for a Reformation.

III. THE REFORMATION AND AFTER.

1510-1662. The first step in England towards this event was occasioned by a personal quarrel between a strong King and **6. The Branch with Rome.** a weak Pope, the former demanding the dissolution of a marriage for political purposes, the latter delaying to grant it through fear of offending Spain. The dissolution of the monasteries and the confiscation of their endowments together with those of the trades' guilds and the chantries, although associated in the popular mind with the Reformation, were measures which might have been taken by any Catholic King. The income arising from these sources, which should have been devoted to the endowment of parochial clergy and the purposes of education, was idly squandered amongst a band of dissolute courtiers, the King thereby unwittingly destroying one of the principal sources of national revenue. The result of these measures was shown in the short but disastrous reign of Edward VI. A brief period of reaction followed, when the Romish party forfeited for ever the good will of the nation by the odious martyrdom of many followers of the new learning; and this, later on, gave way to a conservative reaction and a return to reformation principles during the reign of Elizabeth. Under the prudent management of Abp. Parker, the changes thus effected secured the good will of the country.

Two grave difficulties attended the process, the utter impossibility of replacing clergy of the ancient model by a learned and pious body trained

under the new, and the necessity of restraining the zeal of the returned Marian exiles, who

7. The Puritan Revolt. flocked back to the country eager to impose upon the Ch. the forms and doctrines of Genevan Calvinism. It was to the newly made rich, the growing middle class which, through the thriftless extravagance of Henry's courtiers, had succeeded to the inheritance of the monastic lands, that these Puritan refugees directed their appeal, for they were, as a body, nervous about the security of their estates, and keen to acquiesce in any project which would render a return of Popery impossible. Though the Hampton Court Conference, 1604, set its seal on the moderate reforms of Elizabeth's reign, it was evident that the extremists were resolved on far more drastic changes. The main purpose of Laud and those who shared his views on the one hand, and of the Puritans on the other, was fundamentally the same, i.e., the foundation of a model Christian State, the one seeking it in a Christian Monarchy, the other in a Genevan Republic. Neither party could claim a monopoly of learning or zeal. Both were idealists, both saturated with Scripture precedents, and neither able to distinguish between OT and NT ideals. In this bitter contest the Puritans conquered, sweeping away Ch. and King, and finally the Republic they had created. In the process they involved the country in a disastrous civil war, loaded the people with taxation such as England had never known before, and engaged the country in costly naval enterprises, which, however glorious, brought small trade to her ports. The reader will find in Walker's *Sufferings of the Clergy* a genuine, if at times partial, account of this period of persecution and intolerance.

IV. THE RESTORATION AND ITS SEQUELS.

Whatever view may be taken of the preachers, Presbyterian or Independent, who replaced the

8. The Ch. Re-established. Clergy, they were evidently unpopular. Whether the people were not good enough for them or they not good enough for the people, on the death of Cromwell the country at large revolted from them and their experiments and inquisitions, returning with joy into the old paths. So the King "came to his own again," and with him the Ch. of Eng. Many of the old clergy were reinstated in their parishes, some of the Puritans conformed, others, 2,000 in all, whether beloved or not, were promptly ejected; as they had treated others it was meted to them again. And now ensued a time of comparative calm, broken only by the foolish effort of James to enslave religion once more in the trammels of Rome. Again the Ch. showed her national character. The Bps. the King had imprisoned became the heroes of the hour, and in the end James himself was compelled to flee. But the Ch. had to pay her price. She had committed herself to the doctrine of the Divine right of kings, and there were some amongst her who

would not forswear themselves by acknowledging another monarch; and among these Non-jurors were men of eminent piety and scholarship. These formed a small party by themselves. The broken ranks of Puritanism had already subdivided, one section, strongly tinged with philosophic Deism acquired from Hobbes or distilled out of the rationalism of Locke, developing into Unitarianism among those Dissenters who had formed distinct communities of their own, undeterred by the coercive Corporation, Conventicle and Five Mile Acts; the other, or Nonconformist section, uniting with the Ch. in its controversies with Rome, opposing her in her rigid application of the Act of Uniformity. In the Ch., owing to the Latitudinarian leaning of the King and his Whig supporters, two parties also were forming, the one acquiescing in the new episcopal appointments, broadly Latitudinarian, the other orthodox, high church, and with a spice of dry, unemotional moralism.

Queen Anne, who belonged to the High Ch. party, earned the gratitude of her clergy by restoring to them the TENTS and **9. The 18th Cent.** FIRST-FRUIT, which Henry VIII had appropriated, henceforward known as QUEEN ANNE'S BOUNTY (1704). On the accession of the House of Hanover Erastianism governed all the Whig appointments under the Crown. Henceforward the Ch. was viewed by those in power as a convenient appanage of the State. The clergy selected to fill the bishoprics accepted their high positions as rewards for their staunch political principles, their connection with Whig families, or their university attainments. One of the first consequences of Erastian policy was the suppression of Convocation, which had presumed to assail the orthodoxy of one of the nominees of the Crown, Hoadly, Bp. of Bangor (1717). The immediate loss was not so great as it would have been in less Erastian times. Already the Ch. had found expression for her spiritual life outside that ancient body. Small groups of devout men had banded themselves together to promote good works by means of societies—the Society for the Reformation of Manners in 1692, for the Promotion of Christian Knowledge in 1698, and for the Propagation of the Gospel in Foreign Parts in 1701, the last named, though primarily intended for the good of Englishmen abroad, pointing clearly, by a wider application, to the heathen throughout the world.

The attitude of the Ch. towards the prevailing Deism of the time was at first merely defensive.

10. Rationalism. Locke's *Reasonableness of Christianity* showed that thoughtful men were inclined to make reason henceforth the touchstone of faith. This tendency was shown still more in Toland's *Christianity not Mystical*, in which the writer essayed to purge the faith of everything that did not conform to this standard. Tindal, a Deist, carried the principle further, maintaining that whatever good might be found in Christianity was "as old as Creation." Aggressive Deism,

however, met its fate when Bp. Butler's *Analogy* appeared in 1736, where in place of defensive tactics a bold counter attack was made on the fundamental principle of Deism, the Bp. showing with irrefragable common sense that it was not reason but probability that was the guide of life, and that it was unreasonable to demand "rational" proofs for religion while accepting probabilities in everyday affairs. From this time English Deism fell into decay.

Another notable book was Law's *Serious Call*, a timely summons from worldly indifference to active practical Christianity.

11. The Evangelical Revival.

A vast population was growing up owing to the expansion of manufacturing industries in various parts of the country, for which the Ch., deprived of corporate life, was making no provision. The answer to the call was the Evangelical Revival under Wesley and Whitefield, and the creation in the heart of the Ch. of a new religious order, called by the people METHODISTS, the loss of which, by separation after Wesley's death, is one of the saddest fruits of the suppression of Convocation and the paralysis of Ch. life following on the loss of her power of self-government and self-adaptation. An Erastian Ch. could find no place for a movement which regarded the world as its parish. Within the Ch. the revival led to the formation of the great Evangelical party whose activity called into being the Bible Society, the Church Missionary Society, Sunday Schools, Ragged Schools, later on securing from an unwilling government the abolition of slavery and the slave trade.

V. RECENT HISTORY.

1833-1912. Towards the close of the period which saw the growth of Evangelicism, a new tendency began to manifest itself,

12. Broad Ch., Tractarian, and Ritualist Movements.

again parting into two very different channels, one aiming at the cultivation of the individual moral and spiritual life, while tending to merge the ecclesiastical in the national; the other anxious to cultivate individual piety within a corporate body renewed and strengthened by the recognition of its own inherent powers. The first was the Broad Church movement, led by such men as Arnold of Rugby; the second the Tractarian, so named from the memorable *Tracts for the Times*, issued by a small body of Oxford men, of whom Pusey, Newman, Keble and Manning were the most prominent. The 90th tract of the series resulted in a great outburst of popular indignation and the secession of Newman, Manning and a few others to Rome.

With the revival of the conception of the Ch. as the Mystical Body of Christ, naturally came a new valuation of the Sacraments as means of grace, and of the authority of the Ch. as the custodian of a doctrinal trust. The Bible and the Bible alone was no longer to be regarded as the religion of Protestants, but the Bible as expounded by the Ch. Out of the Tractarian

party came the Ritualistic movement, which was an effort to restore her ancient ritual. The net result of these two movements — the Tractarian and Ritualistic—has been a general reform of Ch. worship, the abandonment of slipshod, easy-going and dull formalism, and the revival of daily service and frequent celebrations of the HC. The joint movement was in fact directed against the Erastian and Latitudinarian heritage of the early Georgian times, rather than against Evangelical principles.

The Broad Ch. party, on the other hand, under the leadership of such men as Kingsley, addressed itself first to the reformation of the practical evils of the time, in which it was ably seconded by the Ritualists who combined a strong affection for Rome with a burning evangelical zeal to restore the lapsed masses of the great towns to the Ch. of their Fathers. The appearance of the *Essays and Reviews* in 1860 created quite as much stir as the *Tracts for the Times*, and for a while drew away public attention from the practices of the Ritualists, High and Low Churchmen uniting in a protest against what they regarded as an attack on the inspiration of the Bible.

During the fifty years that followed, the Ch. has gradually abandoned the Reformation and mediæval view of SCRIPTURE, re-

13. Concluding Survey.

cognising in the Bible a great organic literature of permanent value, which must be studied critically, as all other ancient literature, in order to discover from it the evolution of religious ideas, and above all the nature of the Personality of CHRIST therein revealed. With the expansion of the Empire, she has learned to feel the need of a wider conception of her mission, and the Conferences of Bps. from all parts of the Empire have given impetus to aggressive missionary effort, promising a vast extension of Christianity throughout the world. The most pressing problems she has now to solve are: (1) the evangelisation of the masses in face of militant and materialistic socialism; (2) the reconciliation of capital and labour estranged by selfish greed; (3) the determination of the limits of permissible divergency in ritual and doctrine; (4) the attitude of the State towards Religious Education, Ch. Endowments, and the Establishment; (5) the relations of the Ch. to other Christian bodies; (6) the responsibility of all Christians to the heathen world. These are great problems, but the Holy Spirit Who has guided the Ch. of Eng. through so many centuries of trial, conquest, hope and fear, will assuredly bring her at last to the haven of her desire.—A1.

E. A. WESLEY.

ENTHRONEMENT.—The Consecration of a Bp. originally took place at his cathedral ch., and immediately afterwards he was *enthroned*, i.e., placed by the consecrating Bps. on his THRONE (*Apost. Const.* 85; *Canons of Hippolytus* 430; *Ep. Clement to James* 19). When seated, it was customary for him to preach his inaugural (or, as it was called, *enthronistic*) sermon (*Apost. Const.*, l.c.). In later times, it became usual to consecrate Bps. not in

their cathedrals, but in the Abp.'s ch., and their E. had of necessity to be deferred. But they were not considered to have full possession of their new office until it had taken place. An 11th cent. form of E. may be found in the *Benedictional of Abp. Robert (HBS)*, pp. 129-130, and the Sar. form in Maskell's *Mon. Rit.* 3 28a ff. E. was one of the ceremonies retained by the Ch. of Eng. at the Reformation, but no Order was provided for it in the PB. Hence a variety of use has arisen, but it is customary to follow some such lines as these: (a) the Bp. is solemnly received by the ch. officials at the cathedral door; (b) the Abp.'s Mandate for E. is read; (c) the Bp. takes oath to preserve the rights, liberties and usages of his diocesan ch.; (d) he is then enthroned by the Abp.'s Archdeacon, or his proxy, with a suitable form of words; (e) prayer is made for him, and sometimes the *Te Deum* sung; (f) he goes into the Chapter-House, and the officials promise canonical obedience to him. By peculiar custom the Bp. of Ely is not enthroned, but merely installed.—s6.

J. W. TYRER.

EPACT.—See **CALENDAR**, § 14.

EPIPHANY.—See **FESTIVAL**, § 4, 5, 6, 7; **EPIPHANY (RATIONALE OF SERVICES FOR)**.

EPIPHANY (RATIONALE OF SERVICES FOR).—(The word E. of course points to the

1. The
Festival of
the Epiphany.

Manifestation of Christ to the Gentiles). For the Festival of the E. there are no proper Pss. and no proper Preface at HC, but there are proper *Lessons*, and the Athanasian Creed is to be said. Of the proper *Lessons* those from the OT tell of the conversion of the Gentiles and the deliverance of God's people; those from the NT of the manifestation of Christ (a) in his Bapt., (b) in His first miracle at Cana of Galilee. The *Collect* prays for the ultimate manifestation of the Beatific Vision; the *Epistle* (Eph. 3 1) contains St. Paul's explanation of the revelation (or manifestation) of the mystery of Christ; and the *Gospel* (Matt. 2 1) gives us the story of the visit of the Magi to the infant Saviour.

The lessons of the manifestation of Christ are drawn out in the Sundays aft. E. in the following manner.

The first effect of this manifestation is (a) the knowledge of the truth; and (b) power to fulfil it (*Collect* for 1st Sunday). This is shown in the consecration of our bodies to the service of God (*Epistle*, Rom. 12 1) by lives of obedience, as exemplified by Christ Himself (*Gospel*, Luke 2 41).

The second effect is peace. The *Collect* for the 2nd Sunday prays for this: the *Epistle* (Rom. 12 6) shows how it can be obtained by our own actions; and the *Gospel* (John 2 1) gives a story of domestic peace blessed by Christ.

The third effect is external security. The *Collect* for the 3rd Sunday acknowledges our weakness and on that ground prays to God for help. The *Epistle* (Rom. 12 16) shows the line of individual action we must take in order to make it possible for God to answer this pr.; and the

Gospel (Matt. 8 1), in the stories of the cleansing of the leper and the healing of the centurion's servant, shows how God answers pr., and how our true security is to be found in Christ.

The fourth effect is internal security. We are in danger and necessity not only by reason of our bodily infirmities, but likewise on account of the frailty of our wills. The Incarnation comes to rescue us from this. Christ manifested power not only over the body but also over the soul. In accordance with this thought the *Collect* for the 4th Sunday after E. prays for spiritual protection in temptation; the *Epistle* (Rom. 13 1) shows how that protection will come through our endeavour to walk uprightly among men; and the *Gospel* (Matt. 8 23), by the stories of the storm on the lake and the destruction of the herd of swine, shows how Christ can expel our want of faith and all evil dispositions, and so rescue us in the hour of temptation.

The fifth effect of Christ's manifestation is the establishment of the Church as a defence to the true believer. The *Collect* for the 5th Sunday after E. prays for the Church. The *Epistle* (Col. 3 12) reminds us of the charity and unity of the Church; while the *Gospel* (Matt. 13 24) tells of its comprehensiveness.

The sixth and final effect is destruction of all works of evil and our consequent purification and likeness to Christ. The *Collect* for the 6th Sunday after E., which is the longest of all these *Colls.*, emphasises these points. The *Epistle* (1 John 3 1) sets forth the Love of Christ as the basis of victory over evil and of our likeness to Him, while showing that it is likewise the destruction of all works of the devil. The *Gospel* (Matt. 24 23) describes the second coming of Christ by which all evil shall be done away.

The first *Lessons* for the first three Sundays after E. are taken from Isaiah and contain: (1) a prophetic statement of the manifestation of Christ as the light and strength of Israel (51), as the Redeemer (52), and as the Servant who has won the victory by suffering (53); (2) a call to repentance in the light of the manifestation of Christ (55) and assurance of redemption (54); (3) the call of the Gentiles to whom Christ will be manifested in His Holy Church, and the rejection of the wicked Jews (65, 66). These lessons contain a solemn warning against our rejection of Christ and His work, and an encouragement for us to accept Him as Saviour.

The first *Lessons* for the last three Sundays after E. are from the book of Job and from the Proverbs. Those from Job (on the 4th Sunday) tell us how the hypocrite's hope perishes and the wicked are destroyed before the manifestation of God, while wisdom helps us to understand His revelation. The selections from the Proverbs (for the 5th and 6th Sundays) emphasise the need of wisdom in order to enable us to grasp God's revelation of Himself, and to acquire those cardinal virtues without which wisdom cannot exist.

The number of Sundays after E. varies, of course, with the date of Easter.—GEO. F. L. H. MILLARD.

EPISCOPACY is the name given to the traditional form of government in the Christian Ch. Its characteristics are these.

1. Definition. (i) The government of the Ch. is in the hands of the three Orders of Bishops (*ἐπίσκοποι*), Priests or Presbyters (*πρεσβύτεροι*), and Deacons (*διδάκοι*). This is the form which first meets us and is common to all Episcopal Churches. In the Western Ch., and to a certain extent also in the Eastern, there were added MINOR ORDERS; these may be looked upon as a non-essential element. (ii) In each locality there is one Bp., and one only, who has authority and jurisdiction, but he ought not to govern the Ch. alone. It has always been the Church's rule that the Bp. is to act harmoniously with the other Orders. So Ignatius writes (*Ad Magn.* 6): "Be zealous to do all things in godly concord, the bps. presiding after the likeness of God, and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me." This ideal harmony of the Orders may be studied also in Cyprian's writings. Although Cyprian as a man was anxious to obtain his own way, as a bp. he always claims to act constitutionally and in harmony with his presbyters.

(iii) We have spoken of three Orders according to ordinary usage, but it must be stated that, according to the traditional teaching of the Western Ch., Bishops and Priests constitute only one Order, the difference between the two being that of authority and position, not of order. This principle goes back to very early times. In the *Canons of Hippolytus* 4 32, p. 61, ed. Achelis: *Episcopus in omnibus rebus aequiparetur presbytero excepto nomine cathedrae et ordinatione, quia potestas ordinandi ipsi non tribuitur*. Jerome, who may to a certain extent express an interested antiquarianism, says, *Idem est ergo presbyter, qui episcopus* (*Comm.* in Tit. 1 7). *Episcopi noverint se majus consuetudine quam dispositionis dominicae virtute presbyteris esse majores et in commune debere ecclesiam regere*.

(iv) The special characteristic of Episcopal government is that, as a rule of Ch. order, the rite of ordination is vested in the Bp. Whether this was universal in the early ages is uncertain. Various instances of ordination by presbyters are cited, especially the custom of the Ch. of Alexandria, certain references in the *Canons of Ancyra* and other individual cases, but none of these is free from ambiguity, and they may easily arise from some confusion of language. They are, however, sufficiently strong to prohibit any dogmatic statement to the contrary. It is possible that there was a short period during which ordination was vested in the presbyters (who were indeed also bps.), and, later, it may be possible that it was customary when the bp. died for the presbyters in certain Churches to consecrate his successor, thus preserving a succession of office in their own Ch. But in historical times and probably universally from the 3rd cent. onwards the rule of the Ch.

has been that a bp. alone may ordain and that the consecration of a bp. should be by three other bps. (See APOSTOLIC SUCCESSION, where the subject is discussed more fully.)

At the Council of Trent a discussion took place as to whether the authority of a bp. was derived from God or from the

2. The Source of a Bishop's Authority. Pope, i.e., whether the appointment was *jure divino* or *jure pontificii*. The latter view was main-

tained very strongly by the advocates of papal authority, who held that the first commission was given to St. Peter, that it was through him that the other apostles received their commissions, and that all episcopal authority is derived from the successors of St. Peter. The French and Spanish bps. on the other side fought strongly for the independent authority of the episcopal office. The papal supporters at the time only succeeded in avoiding an adverse decision, but since that date the Papacy has strengthened its position, and in the Roman Catholic Ch. at the present day all bps. are merely vicars of the Pope, and exercise no independent authority or jurisdiction. The whole discussion is most illuminating, and shows how the existence of the Episcopate is a strong guarantee for the liberty of the Ch. (*Sarpi, History of the Council of Trent*, bk. 7).

The origin of E. is somewhat obscure, and the obscurity has not been illuminated by the

3. The Origin of Episcopacy.

controversy which has surrounded the question. It may be taken as certain that monarchical E. prevailed universally in the Ch. during the fourth quarter of the 2nd cent., and that it was then believed to be an apostolic ordinance; that the bp. was looked upon as the successor of the Apostles, and there were lists of bps. going back to the apostolic founders of the different Chs. Before the year 120 Ignatius (*Ad Trall.* 3) expresses the ideal of E. in its most complete form. He considers it essential to the existence of a Ch. (*χωρὶς τούτων ἐκκλησία οὐ καλεῖται*; without bps., priests and deacons, it is not called a Ch.), and he is apparently not aware of the existence of any Ch. where the threefold ministry on which he lays so much stress does not exist. Although his writings clearly imply that there were persons in the community who accepted neither the Ch.'s creed nor the authority of its ministers, that does not seem to imply a different theory of Ch. government, but merely a revolt from existing authority. Of the origin or the source of authority of this ministry Ignatius says nothing; he accepts it as the existing order of things, and his letters represent it as the custom prevailing from Antioch to the coasts of the Ægean. His letter to the Ch. of Rome—a purely spiritual writing—affords no evidence as to that Ch., but it may be safely said that if Ignatius when he arrived at Rome found that Ch. without a bp. it would have been a severe shock to him. The traditions of the succession of bps. at Rome, Alexandria, Antioch and Jerusalem, take us back to an earlier

period still, and there is a specific tradition of the appointment of bps. in Asia by a John, whom it is difficult not to look upon as the Apostle.

On the other hand, when we turn to the apostolic times, it is equally clear that there is no trace of E. in the sense that we have defined it. The Ch. was governed by the Apostles, and Apostolic men such as Timothy and Titus. The Ch. of Jerusalem, with James the Lord's brother at its head, was recognised as having a certain undefined authority, and the building up of a Christian Sanhedrin seemed possible. The local communities seem to have been governed by Colleges of Presbyters (*πρεσβυτεροι*), to whom also the names of *ἐπισκοποι* or *poiqres* were given. The *ἐπισκοποι* and *πρεσβυτεροι* were clearly identical in apostolic times, and the various fanciful theories for distinguishing them have no value: there are still traces of their identity in the 2nd century. Certainly in Clement of Rome they are not yet distinct offices. Moreover, the traditional theory of the Western Ch. to which we have already referred, which represents the bp. as belonging to the same order as the priest, shows that originally there was no fundamental distinction between the two.

As to the manner in which the change was made, there is an extraordinary absence of evidence. It took place apparently without controversy. The attempts to find in 2 John or in the Epistle of Clement signs of such a controversy are unconvincing. The change must have taken place naturally and easily, or we should not find the universality of the custom and the undoubted belief in its apostolic origin after the middle of the 2nd cent. The most probable explanation is that from the beginning the Colleges of Presbyters had a permanent president, to whom, as has been suggested, the celebration of the Euch. would be normally entrusted. During the latter half of the 1st cent. a series of events occurred which profoundly influenced the Ch. Jerusalem was destroyed, and with it the dangers of a reviving Judaism. The Ch. therefore lost its centre. The Apostles and the apostolic men gradually passed away. The missionary ministry of apostles, prophets and evangelists declined in importance as the local communities grew in stability. Naturally and without controversy the place of these as representing the authority of the Ch. as a whole was taken by the existing presidents of the local communities, and silently also the custom grew of confining to the latter the name of Bp. E. as we know it was thus easily and universally established. This hypothesis harmonises with the facts. It explains the later tradition of the Ch. of Rome, which included the Bp. in the body of presbyters. It explains also the tradition of apostolical institution and the lists of bps. going back to apostolic times. In any case, the statement of the Ch. of Eng. in the Ordinal that from the Apostles' times there have been these "Orders

of ministers in Christ's Ch., Bps., Priests and Deacons," may be considered established. E. represents the form which the Christian ministry naturally took so soon as the abnormal and special conditions which prevailed in apostolic times passed away.

We may now compare the authority of E. with that of the rival systems of Ch. government.

They are the Papacy, Presbyterianism, Congregationalism, and the right of free association.

4. Comparison with other Forms of Church Government.

1. *The Papacy.* That in some sense our Lord gave St. Peter a position of leadership in the early Ch. and that the position he actually held corresponds to the promise given may be admitted, but there is no evidence of that position being in any way a primacy, or of any successor in any place holding it. It did not even continue apparently throughout St. Peter's lifetime. And the history of the Ch. through the next 300 years shows conclusively that whatever honour or presidency was given to the see of Rome, owing to its memories of St. Paul and St. Peter and its position as the Ch. of the Metropolis, it exercised no authority over other Chs. If anything approaching the Papal system had existed, the history of the Ch. would have taken a different form. There is no historical evidence for the Papacy.

2. *Presbyterianism.* The establishment of Presbyterianism in the 16th cent., so far as it arose from an appeal to antiquity and was not merely a reaction against existing circumstances, was really based on a false antiquarianism. It is true, of course, that the words (bp. and presbyter) are within certain limits interchangeable in the NT, and that the government of the local community was in the hands of a body of presbyters. But in no sense was the government of the Ch. presbyterian. It is obvious from the study of St. Paul's Epistles that behind the local bodies was the authority of the Apostles and other members of the missionary ministry, and, as these passed away, the authority of the Bp. developed.

3. *Congregationalism.* Congregationalism is an exaggerated assertion of a half truth. It is true that the Ch. and the whole of the local communities in particular are represented as exercising spiritual functions in their corporate capacity; that the local community is the representative in the place where it is situated of the Ch. as a whole, and it possesses all the spiritual functions of the Ch.; that the community also exercises its functions in appointing its officials; that the Ch. as a whole and the local community alike are filled with the Spirit. But the Churches are always represented as acting through their proper officials; and the authority of those officials, as of the Ch., is derived from the Apostles and other first founders of Christianity. The local Churches are parts of the Ch. as a whole. The idea of the Ch. as a whole is prior in thought and in foundation to the local community, and each community is

expected to conform to the general customs of the Church.

4. *Free association.* Still less is there any trace of a right of free association. It may be that there was not complete uniformity at the beginning in the constitution of every community, although this is unproved. It is true, of course, that the expansion of the Ch. followed latent principle rather than eccles. rule, but there is no trace of the communities taking upon themselves each to organise itself in its own way. Both the Acts of the Apostles and St. Paul's Epistles represent authority as coming from above. Nor can the Charismatic ministry, as it is called, be quoted. There is no evidence for a Charismatic ministry as opposed to an official ministry. A person was appointed to an office because he had a Charisma. His Charisma did not give him office. The Ch. was guided by those who had been given authority by Christ himself. The Ch. was believed to be the abode of the Spirit, but it was the Spirit of order not of disorder, and it worked through the appointed organs of the Ch. The analogy of St. Paul between the Ch. and the body with its members means that each person in the Ch. must perform the functions assigned to him, and in every individual case appointments by the Spirit mean appointments through the normal organs of the Society [cp. Body, § 11, 12].

Although the old arguments in favour of E. were stated in too rigid a form, and in that form cannot be historically maintained, yet the authority both of history and of tradition is overwhelmingly in favour of it as against any other form of Ch. government, and history gives ample testimony to its value.

5. Value of Episcopacy.

(1) It was on the Episcopate after the Apostles had passed away that the unity of the Ch. was based. This was the testimony of Ignatius as of Cyprian. "Within the Ch. organisation the most weighty and significant creation was that of the Monarchical Episcopate. It was the Bps., properly speaking, who held together the individual members of the Churches" (Harnack, *Mission*, etc.; Eng. trans., 1 431-9). "Research," says Dr. Whitney, "places the E. in the closest relation with the whole Christian growth; it shows it to us as the product and the keeper of the Christian life; it was this through the storm of early heresies and the rush of barbarian invasions. Then for fourteen cents. it remained the normal type of Christian organisation" (*The Historic Episcopate in relation to the Visible Unity of the Christian Church*, CCR., 1910).

(2) It was the Episcopate that guaranteed purity of apostolic teaching, i.e., that guarded the transmission of tradition from the beginning of Christianity. What that meant, Gnosticism shows. This function of the Episcopate is the main theme of Irenæus. So Von Schubert writes (*Outline of Ch. History*, p. 55): "The Ch. rested upon these three pillars, the Rule of Faith, the Canon of Scripture, and the Bps." In

times of strife without and controversy within the monarchical rule of the Bps. had proved to be the best means of preserving the teaching of the Apostles from one generation to another.

(3) It was the Ch. organisation, and, in particular E., that made the religious ideas of Christianity effective. Had Christianity merely meant a special form of religious or philosophical teaching, it would have been undermined by the wave of speculation in the 2nd cent., it would never have been able to stand against Pagan persecution, and it would not have recreated society under the strain of the northern invaders. It was because our Lord not only taught His followers but founded the Ch., because He entrusted authority over that society to the Apostles, and because He gave that society the principles of ministry, of fellowship, and of sacrament, that it was able to conquer, first the Pagan, and then the Barbarian, world.

(4) E. is the great bulwark of ordered liberty of the Ch. The later Middle Ages represented in many ways the degradation of E. Its authority was overpowered by the Papacy, which fostered the independence of the Monastic Orders, and thus the conditions were prepared which caused the Reformation. Had the Bps. throughout the Christian world been free to act, there can be little doubt that the reform movement would have worked within the Ch. The discussions at the Council of Trent on the source of episcopal authority referred to above show how dangerous the independence of the Episcopate was felt to be by the advocates of Papal power. The power of the modern Papacy depends upon the subservience of the Bps., who are now only Papal vicars.

(5) E. gives a strong and executive force. So Dr. Briggs writes (*Church Unity*, p. 78): "The inefficiency of Protestantism is largely due to the neglect of the executive functions of the historical Episcopate." There is abundant evidence at the present day that now, as much as at any time, the different Christian Churches feel the need of such administrative authority.

The advocates of E. specially at the present day must not lose sight of the episcopal ideal

which arises out of the definition with which we started. On the one side, E. means a bp. with independent authority, bound to act with his fellow bps., but free within the limits of Ch. order and tradition, and with free executive initiative within his diocese. On the other side, the bp. is the constitutional ruler. He represents the whole Ch., and he is bound to act in harmony with the other members of the ministry: all alike, bps., priests, deacons and laity, have their proper functions. This implies the following principles.

(i) The Presbyter has his due rights. The Bp. cannot act apart from the authority of the Synod of his diocese. The Synod has legislative power and shares in the judicial functions. In executive matters it has the right of being consulted. A due and proper recognition of the

status of the Christian Presbyterian is part of any ideal of Episcopacy.

(ii) The Bp. must be directly or indirectly the representative of the Ch. as a whole. There can be no doubt that originally he was elected by the Ch., and this custom prevailed to a late date in some churches. The exact mode in which the Ch. should express its opinions may vary; but in idea at any rate the appointment of a bp. by the Ch., and therefore mainly by the laity, should always be recognised as right. The appointment in the case of an established Ch. by the Sovereign on the advice of his responsible ministers may be recognised as in many ways a wise means of securing lay appointment and that representative.

(iii) Not only the presbyters, but also the laity, should have a voice, and a definite voice, in the government alike of the parish and the diocese. We know nothing decisive of the organisation of the Ch. of Corinth in its primitive times, but it is its unity as a whole that St. Paul looks upon as exercising judicial and disciplinary functions. The parish priest is the chairman of the body of Ch. members, he has his own spiritual functions and duties derived from his appointment, but in administration he should act always with his laity and their representatives. The mediæval office of Churchwarden is historically a sign of this fact. In the diocese Cyprian always lays stress on the co-operation of the laity. The exact method in which the laity may exercise their functions may not yet be worked out, but the rule that gives their representatives a place by the side of, or within, the Ch. Synod is in essence right.

An attempt has been made to state the arguments for E. on the basis of both history and experience, and to put the ideal that

7. Conclusion. it represents in a balanced form.

It is represented that such a historical E. linking the Ch. at the present day with the past, supple, elastic, capable of adapting itself to varied circumstances, balancing authority and freedom, is, more than any other system of Ch. government, adapted to the needs of democratic civilisation and fitted to form the basis of Christian REUNION.

The ideal of E. as held by the Eng. Ch. is looked at from different points of view in the well-known works of Lightfoot,

8. **Bibliography.** Gore, Moberly, Wordsworth. The traditional rules of the Ch. may be studied in treatises on CANON LAW and Ch. polity, such as those of Van Espen, Morinus, and Pelliccia. While older controversialists after the Reformation maintained the wickedness of Prelacy, modern writers confine themselves rather to attacking its exclusive claims.—

A2.

A. C. HEADLAM.

EPISTLES.—The series of Es. in the PB is derived (in the main) from the
1. **History of** corresponding series in the Sar.
Epistle-Cycle. Missal (see GOSPEL). It is generally believed that until the 5th cent. there were

three lessons in the Roman Mass—a lesson from the OT as well as lessons from the Es. and Gospels: but, since about that time, these lessons have been (except on a few occasions) reduced to two—the first from OT, Rev., Acts or Es.; the second always from the Gospels. An OT lesson is used for all week-days in Lent, and a prophetic lesson (from OT or Rev.) on certain special days.¹ These lessons were selected: (1) for holy-days; (2) for all week-days in Lent (except for Thursdays, the masses for which are a later and clumsy addition), probably in connection with the preparation of catechumens for Bapt.; (3) for ordinary Sundays *per annum*. Such great festivals as Easter and Christmas (and, outside Rome, Epiph.) had Vigils, i.e., the service began in the evening and was kept up through the night. This service consisted of a long series of lessons with accompanying chants and Colls., ending with the E. and Gospel, and followed by the *Missa fidelium* in the early morning. This was the original "mass of the festival," and no later mass followed: but it was soon found necessary to add a later mass for the sake of the people who did not sit up all night: and, subsequently, this later mass came to be accounted the principal mass of the day, and so displaced the original mass of the festival from its proper position and importance. The same is true of the Ember Sundays, which also had Vigils: the later mass of these Sundays was not the original mass, and the lessons of the later mass were not the original lessons for the day.

The Es. (and Gospels) in the PB are founded upon those of the Sar. Missal: but certain changes were made in them for the first PB, and a few more subsequently (see GOSPEL).

The passages assigned to special holy-days or seasons were selected with appropriate reference to the day or season, but those for ordinary Sundays "*per annum*," i.e., after Epiph. and after Pentecost, were at first marked simply "*colidiana*" in MSS. of the NT, and were subsequently arranged in series for these Sundays. It must, however, be remembered that the earlier plan was not to number the Sundays after Pentecost in the present manner from I to XXV: in the older Lectionaries we find such a numeration as Sundays I to V "after Pentecost"; Sundays I to V "after the festival of the Apostles" (i.e., St. Peter and St. Paul); Sundays I to V "after St. Lawrence"; Sundays I and II "of September"; Sundays I to VI "after Michaelmas," or Sundays I to VIII "after St. Cyprian"; and, instead of Sundays in Adv., Sundays IV to I "before the Nativity." These Es. for ordinary Sundays have been preserved practically unaltered in our PB. In Eastertide, as also for a few Sundays after Trin., the Es. are taken from the Catholic Es. Then is commenced a series of passages from the Es. of St. Paul in the order of the books of the NT. These are read in order from the 6th Sunday after Trin. till the Sunday before Adv. (with the exception of one Sunday); but somewhat oddly a set of four Es. has been taken out of them

¹ From the above it will be seen that, when a lesson from some other book is read instead of from an E., it ought to be denominated by the term "The Lesson" instead of by the very awkward periphrasis of "The portion of Scripture appointed for the E."

(Nos. 4-7) for the first four Sundays after Epiph.; and the E. now assigned to the 5th Sunday after Epiph. (but which may come either after Epiph. or at the end of the Trin. series) is the last of the series and therefore really the E. for the 25th Sunday after Trin. (Our E. and Gospel for the 6th Sunday after Epiph. were added in 1662, but are not taken from any ancient Lectionary.)

The Es. for Saints' days are mostly from the Sar. Missal, though in several cases from the "Common" of Apostles or Evangelists. In some instances a more suitable passage was selected, e.g., St. John Ev., St. Philip and St. James, St. Barnabas, St. John Bapt., St. James, St. Michael, St. Luke, St. Simon and St. Jude. (For Ceremonial of E. and Bibliography of ancient E.-cycles, see ANTE-COMMUNION SERVICE, § 6, 7.—G. W. C. BISHOP.

EPISTLER (EPISTOLER).—See GOSPELLER.

ERASTIAN.—See PARLIAMENT, AUTHORITY OF.

ESTABLISHED CHURCH.—The discussion of Ch. problems has been much confused by the inaccurate use of technical terms.

1. Terms
Wrongly Used. Even Sir W. Anson writes: "The King is head of the Ch., not for the purpose of discharging any spiritual function, but because the Ch. is the national Ch." The fact that Sir W. Anson denies that the law and custom of the constitution ascribe spiritual functions to the Crown is important, but the denial could be hardly expressed in less felicitous terms. The "headship" of the Crown was asserted and defined by the Supremacy Act of 1534, though without the saving clause in which the clergy had accepted it in 1532. It was affirmed in the Arts. of Edward, repealed in Mary's Second Act of Repeal, which repeal was confirmed by 1 Eliz., c. 1, and the phrase was deliberately excluded from the 39 Arts. These Arts. correct Sir W. Anson at another point. They contain the phrase "national Ch." in its authoritative sense. "Every particular or national Ch. hath authority to change . . . ceremonies." If we substitute "particular" for "national" in the sentence quoted before, the argument is at once seen to be without point, for no one supposes that the King of Eng. possesses rights over the Ch. Universal or over the Gallican Ch. Elizabeth would have described Sir W. Anson as "slandrous" and as "a malicious person, deceiving the simple" (Admonition of 1559).

That writer has been guilty of no worse offence than an inaccuracy which may mislead. But Elizabeth's words would be by no means pointless if they were applied to a good deal that has been printed on the Ch. problem.

2. A "National Church." The phrase, "national Ch." has nothing at all to do with the question of the Church's relations to the State, e.g., with the question whether the former is coterminous with the latter in the sense described by Hooker (*Ecc. Pol.* viii, 12). Further, the conditions described by Hooker have entirely passed away. The proposition that every parishioner is in law deemed "a

member of the Ch." was definitely rejected by the Courts in *Baker v. Lee* (*House of Lords Cases*, viii, p. 504), and is merely "a technical deduction from a former state of the law which could not or did not survive the Toleration Acts" (Lord Selborne, *Defence*, p. 196). No person is a member of the Ch. of Eng. who is unbaptised, excommunicate, or has by his language or conduct expressly or by necessary implication disclaimed Ch.-membership. The matter is discussed further in *Church and Reform*, p. 170. This paragraph strikes at the root of much that has been written on "the Establishment."

We now turn to some theories of the past. As Canon Henson says, "The post-Reformation doctrines of 'Establishment' have been attempts to provide a satisfactory theory to justify existing

arrangements, the prime cause and explanation of which are purely historical" (*Ch. Problems*, p. 39). Warburton worked out a theory of "an Alliance of Church and State" which laid "an obligation on the State to defend and protect the Ch., and to provide a settled maintenance for its ministers." In return a grateful Ch. should be "most zealous for the service of civil government" (p. 86). Paley (*Moral and Polit. Phil.* 6 10) postulates three things in an establishment: a clergy, their limitation to a particular Ch., a legal provision for their maintenance. Coleridge (*Constitution of Ch. and State*, p. 63) argued on similar lines.

These theories are merely ingenious speculations which stand in hardly any intelligible relation to the facts and history of the Ch. of Eng. The climax of irrelevance is to be found in a speech of Burke who in 1772 resisted an attempt to relieve some of the clergy from subscription to the 39 Arts.: "The establishment is a tax laid by the same sovereign authority for the payment of those who . . . teach. . . . The hardship amounts to this, that the people of England are not taxed two shillings in the pound to pay them for teaching as Divine truths their own particular fancies."

Lord Selborne wrote: "The establishment of the Ch. by law consists essentially in the incorporation of the law of the Ch. into that of the nation . . . and in the enforcement of the sentences of those courts when duly pronounced according to law by the civil power" (*Defence*, p. 10). We are here at any rate in contact with facts. But as a definition of "establishment" the sentence is quite arbitrary.

No one would say that the Primitive Methodist Society of Ireland was established, yet its doctrines are set forth in the schedule of 34 & 35 Vict., c. 40, precisely in the same way as the PB is annexed to the Act of 1662, and are thus "incorporated into the general law of the land."

Bishop Collins in the *Enc. Brit.* (1911) took a more tenable position when he wrote (s.v.): "Perhaps the best general definition which can be given and which will cover all cases is, that establishment implies the existence of some

definite and distinctive relation between the State and a religious society (or conceivably more than one) other than that

5. Bp. Collins. which it stands in to other societies of the same general character."

But there are several objections to the use of the phrase in this sense. (1) As the Bp. was careful to point out, every Act which touches the Ch. alters the conditions of its "establishment." (2) The legal status of the Nonconformist bodies is not in every instance the same.

At any rate, it is not true that "non-established" Churches are in point of view "voluntary associations just as cricket clubs,"

8. Analogy of Clubs. for cricket clubs have in most cases no existence in law, and a considerable amount of legislation gives privileges to Nonconformist religious bodies for which no parallel can be found in associations of this character even when they are registered under the Companies Acts, *e.g.*, they can acquire sites for chapels, they are specially protected from disturbance, they are exempted from rates, and their ministers may marry or bury. If the status of the Ch. has shown a tendency to become assimilated to that of the Nonconformists (*e.g.*, powers of Eccles. Comm., abolition of Church rates, revival of Convocations, rights of lay churchmen), there has been an assimilation on the other side.

We must just notice a not very tangible view which is expressed in various ways, but which suggests that the Ch. has secured political privileges, and in return consented to State control, and that the essence of establishment is to be discovered in this equipoise. It is difficult to discuss a conception so wholly unhistorical. Such plausibility as the hypothesis possesses is due to the presence of the Bps. in the House of Lords. But the writ of summons was for many centuries by no means regarded as a privilege. The matter belongs rather to the question of the constitution of the House of Lords than to the question of the relations of Ch. and State. Nor is there anything in the general relations of the Nonconformist bodies to the State which would be inconsistent with the passing of a law which permitted a writ summoning leaders of the Nonconformist ministry to the House of Lords.

Professor Brewer, in his *Endowments and Est. of the Ch. of Eng.* 2 182, 186, 187, applied the term "establishment" to the special status created by Tudor legislation. This use is inconvenient, for it implies that the Ch. was not established before the Reformation and is not established now. Brewer, of course, rejects the view that "establishment in this sense implies "privilege" (p. 181). Yet in a passage which is unintelligible, when read in terms of modern controversy, Abp. Whitgift assumes that toleration implies establishment and establishment privilege, but he means monopoly and is merely describing facts (Parker Soc. ed., 1 390).

8. Effect of Tudor Laws.

There is one strong objection which may be urged against all the explanations of the term "established" which have yet been mentioned. They are arbitrary and unauthoritative; yet in the discussions of constitutional questions it is important to use phrases in their legal sense if they happen to have one. Now Lord Mansfield, in *Chamberlain of London v. Allen Edwards*, laid it down as the law of Eng. that by the Toleration Act "the Dissenters' way of worship was not only rendered innocent and lawful, but was established: it was put under the protection of the law" (*Life*, p. 255). The Toleration Act had had the result anticipated by Parliament in 1663, when it petitioned Charles II against toleration on the ground that it would involve an "establishment of schism."

This use of the phrase in constitutional documents of importance prohibits us from accepting the definition suggested by Bp. Collins. We must content ourselves with a definition which connotes less and denotes more.

The establishment of a religious society is the recognition and protection of its proceedings by the State. The word conveys no suggestion as to the method by which the State recognises the society, whether, as in the case of the Church Army, it is as a limited liability company, or by special Acts such as those which define the status of Irish Primitive Methodists and the Ch. of Scotland, or by general Acts such as the "Dissenters' Chapels Act," or under a complex because ancient body of law such as that which defines the status of the Ch. of England.

Our discussion has not been a plea for any particular view of the relations of the Ch. with the State, but for the disuse of the arguments which assume the form, "The Church is established, therefore. . . ." To admit the validity of this method of handling the Ch. problem is to sign a blank cheque.

A few illustrations may be given as to the use of the word. Tudor Acts usually begin: "Let it be established and enacted." The State confirmed the Acts of the Ch. (see **11. Illustrative Examples.** PARLIAMENT, AUTHORITY OF). Thus, in the 16th and 17th cents. the term is frequently applied to Ch. formularies, *e.g.*, "I will now conform to the Liturgy of the Ch. of England as it is now by law established." The Act of 1571 says that the 39 Arts. are for "the establishing of consent." Derivatively the term is applied to the Ch. itself which is itself established in the establishing of its formularies (so first in canon 3 of 1604), and is so used in various Acts of Parliament, *e.g.*, "the Protestant Reformed religion established by law" (Coronation Oath, 1 W. & M., c. 6).

William III, *à propos* of Toleration, said, "I do hope that the ease which you design to Dissenters will contribute very much to the establishment of the Ch." Defoe characterised his *Shortest Way with Dissenters* as "a proposal for the establishment of the Ch." In Coke and More's *Life of Wesley* (1792), "Mr. Wesley's great desire to remain in union with the Ch. of Eng. would not allow him to apply for a legal establishment (ii. 4 355).

10. Final Definition.

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The questions of the Ch. establishment and its endowments are naturally connected in politics, because they arise from the same group of facts. But it is mere confusion of thought to regard the two problems as necessarily and logically connected.

Again, there is no relation of any kind between the question of establishment and a Coronation. A dissenting mayor goes to chapel on the first Sunday after his accession to office; the King to Westminster. The Coronation service requires no legal sanction and has no legal effect.

Disestablishment is the reverse process to establishment, and strictly means the withdrawal of the recognition of the State. If this process were carried through completely, Anglicanism would not necessarily become a *religio illicita*; it would simply not exist in the eyes of the law. It could not become the purpose of a trust, and brawling at an Anglican Service would no longer be a crime. But as a matter of fact, under a "Disestablishment" Act, the legal support given to the activities and decisions of the Ch. would not be reduced but extended. The consent of the Crown would not be essential to the validity of her canons, and there would be no appeal from her Courts to the Privy Council.

The effect of the Act for the Disestablishment of the Ch. of Ireland was as follows. (1) Every Eccles. Corporation sole or aggregate and every Cathedral Corporation was dissolved, compensation being given for the vested interests of individuals. (2) All Ch. property was vested in Commissioners for use for secular purposes. (3) Power was given to create a Corporation, the Ch. Representative body, to hold and manage property for the Ch. (4) Churches in use at the passing of the Act were conveyed to the Ch. Representative body with their burial grounds. (5) Upon payment to the Commissioners any see or glebe house with garden might be vested in the Ch. Representative body with thirty acres in the case of a see house and ten acres in case of a glebe house upon payment of a sum determined by arbitration. (6) In lieu of private endowments £500,000 were paid to the Ch. Representative body. (7) The clergy received annuities equal to their net income, upon the condition that they remained at their posts. If three-fourths of the clergy commuted, the Commissioners were authorised to add a bonus of 12 p.c. The Ch. received £7,581,471 charged with annuities amounting to £596,651.—*AI, A2. H. J. BARDSLEY.*

12. Dis-establishment.

14. Irish Experience.

ETERNAL LIFE.—Life, absolutely, in the Johannine sense of existence akin to the divine, shared with God by the faithful in Christ, hardly appears in the PB. "Predestination to Life," according to Art. 17, "is the everlasting purpose of God," and the believer in Jesus "shall live, though he die" (Burial). Life, however, occurs frequently with the attribute "eternal" or "everlasting." It consists in the knowledge of God (MP Coll. ³), yet progress is made on the way towards it (SS. Ph. and Ja.) through heavenly wisdom (VS), and dying with Christ is the door of

entrance thereto (VS Exh.). It is a blessing sought for the baptised (Bapt.), and it is the hope of the mourner (Burial). It is given by God (Bapt., Chrys.), as it is "offered" through Christ (Art. 7), Who has "restored" it to us by His resurrection (Easter Pref.); on the other hand, it is finally attained (HC, Confirm., Bapt. ^{1, 2}, Matrim., Access.) or inherited (6 Epiph., Bapt. ³) in divine strength (HC Abs. Exh. ³), for only through God's mercy can men be "everlastingly rewarded" (Bapt. ^{1, 2}).

Of this everlasting life the risen Lord is the author (Ord. ³) as well as restorer, and the gate to it He has opened (Easter). It is, briefly, the final glorious state of the faithful (Ap. Cr., QV) with Christ and with God (VS Exh. ³ Pr. ³), to which they pray to attain corporately as the Church (St. John), and for preservation unto which sacramental food sustains the individual soul (HC Adm.); to the hope of such a consummation Christians must therefore hold fast (2 Adv.).

Of the various expressions synonymous with EL. in the language of PB worship, "thy (thine) ev. kingdom" is most often used, and with similar phraseology. Prayer is made for the bringing of men into that kingdom (R. Fam., Access.) and for the receiving of the soul into it by God (VS). Of such, communicants are assured that they "are heirs through hope" (HC Th.), and the true end of the baptised is to become inheritors or partakers thereof (Bapt., Matrim.). To this kingdom baptised and confirmed finally "come" (Bapt. ^{1, 2}, Confirm.), while in parabolic language the blessed "receive" it "in the last day" (Burial). Thus EL. and the km. come to be related together as a gift (Bapt.), and the latter is the sphere of the former (6 Epiph.).

2. Other Phrases.

Occasionally this L. is designated *joy* to which men may come or attain (MEP Abs., King) or into which they may be received (Ord. ³).

Again, the characteristic of EL. is *glory* (Access.) and that everlasting (Churching), and the sharing thereof is in apostolic figure as the receiving of a crown (St. Pet., Ord. ³): it is a "glorious km." of which the saints take possession (Comm.).

In view of the Incarnation, EL. may be called *ev. salvation*, for which right belief is said to be needful (QV), and that tested by Scripture (Ord. ³). Salvation likewise is spoken of as inherited (Bapt.), and attained (Coll. ¹ aft. HC) by divine assistance.

Further, it is the coming age with which the state of bliss is identified, the life of the righteous with God, as "the life to come" (Churching) or "the life of the world to come" (Nic. Cr.). That world, like the km. of heaven, is the sphere not only of life (Comm., Access.) but also of glory (Churching).

Life then, with the various epithets applied to it, is the state of the faithful beyond or "after this life," conceived throughout the

3. Review. PB as belonging to the future: this is in line with the Synoptic Gospels. Life, as something possessed now, as a present state in the manner of the teaching of the Fourth Gospel and of St. Paul, is a notion that does not find expression in the PB save for the phrases derived from Jn. 17 ³, identifying it with the knowledge of God (MP Coll. ⁴, SS. Ph. and Ja.). Accordingly, there is a certain one-sidedness in the PB use of this great idea,

as contrasted with the NT as a whole: this has reacted upon the language of popular devotion. Moreover the individualistic aspect is predominant.

It is hardly to be doubted that a literal resurrection of the identical physical body to EL. is assumed in the formularies, nor should it be expected to be otherwise, although the knowledge of later days that the body is resolved into its elements has rendered that belief untenable to the modern mind, and for the thoughtful Christian the vivid traditional realism has to give way before a more ethical and spiritual symbolism.

However human attempts at the description of EL. may vary, being largely speculative, the conditions attached to participation in that life by the teaching of Jesus abide: salvation is indissolubly linked with character.—K2.

E. W. WINSTANLEY.

EUCCHARIST.—See COMMUNION (HOLY), LORD'S SUPPER.

EUCCHARISTIC CONSECRATION.

Our Lord Jesus Christ at the last Supper instituted the Sacr. of HC with the words, "Do this in remembrance of me."

1. The Problem.

Two questions at once arise. (A) What did our Lord intend to be done, when he gave this command? In other words, How are the elements to be blessed (consecrated)? (B) When we have consecrated the elements, what is the result? Great attention has been paid to (B), and many controversies have arisen about it. But (A), which is quite as practical as (B), if not more so, has been greatly neglected. The present art. treats of (A); for (B) see LORD'S SUPPER.

Five answers have been given to question (A).

(a) The elements are consecrated by the priest saying a *Prayer of Blessing* (Invocation, *Epiclesis*)¹ over them. (b) The elements are consecrated by the priest saying over them our Lord's *Words of Institution*, "This is my body," "This is my blood," etc. (ab) It is possible to combine these two answers, and hold that both *Prayer* and the *Words of Institution* are necessary. (c) The elements are consecrated by the Euch. *Thanksgiving*. This answer may be set aside at once. For the words our Lord used contained something more than mere thanksgiving, viz., *blessing* (Mark 14 22, Matt. 26 26); and 1 Cor. 10 16 makes it clear that the blessing was not merely a blessing of *God*, but a blessing of the *elements*. Hence, since the only way Christians can bless is by *Prayer*, (c) is only another form of (a). (d) The elements are consecrated by the repetition of the *Lord's Prayer*. This answer (suggested by Gregory the Great) seems to be negatived by the great probability that the Lord's Pr., though early introduced into the

¹ With regard to the distinction between a *Prayer* (εὐχή) and an *Invocation* (ἐπικλήσις), the latter word is much stronger than the former, and signifies a solemn and formal appeal to God for his presence and help. Hence, even if the Euch. Invocation contained the words of Institution, the stress would lie, not on them, but on the direct appeal to God.

Euch. Service (in Africa bef. 315, at Jerusalem bef. 348), did not originally form part of it.

Thus we have only Answers (a), (b) and (ab) to consider. And we shall consider them under the four heads of: (I) the NT; (II) the Fathers of the first four cents., later than which it will be needless to go; (III) the Liturgies; (IV) the *Church Orders* and apocryphal *Acts*.

(I) In all the four NT accounts of the Institution of HC our Lord is represented as having given thanks over (or blessed) the

3. The NT. bread and cup, and then given them to the disciples, saying, as

he gave them, the Words of Institution. In one of the two primary accounts (Mark 14 24) the Words of Institution are stated, in the case of the cup, to have been actually spoken *after* the disciples had communicated. Thus the NT accounts of the Last Supper represent the consecration as effected by the *Thanksgiving* or *Blessing*, the words of which are not recorded, but which we naturally conclude took the form of a *prayer* asking for God's blessing. The Words of Institution were used, not at the Consecration, but at the Administration, and were not consecratory, but declaratory of what the elements had become by virtue of the blessing pronounced over them. This conclusion is confirmed by the only other certain reference to EC. in the NT, "The cup of blessing which we bless, is it not a communion of the blood of Christ?" (1 Cor. 10 16). Hence all the indications in the NT are in favour of (a) and against (b).

(II) We now come to the Fathers. (1) *Justin Martyr* (c. 155) speaks of the Euch. as the "food

4. Fathers of the 2nd and 3rd Centuries. which is consecrated by the *prayer* of the word which is from him¹ (ἡν δὲ εὐχὴς λόγου τοῦ παρ' αὐτοῦ εὐχαριστήσας τροφήν"—1 *Apol.*

66). This is consistent with (a) but not with (b). (2) *Irenaeus* (c. 185) once (*Contr. Haeres.* iv. 18 5) speaks of the elements being consecrated by the "Invocation of God," and twice (*ib.* v. 23, bis) by the "word of God." The meaning of the former expression is quite clear, of the latter not so clear. But a comparison of the passages shows that he uses exactly the same language of both: "bread receiving the Invocation of God is no longer common bread, but the Eucharist (ἄρτος προσλαμβάνόμενος τὴν ἐπίκλησιν τοῦ Θεοῦ οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία);" the elements "receiving the word of God become the Eucharist (προσλαμβάνόμενα τὸν λόγον τοῦ Θεοῦ εὐχαριστία γίνονται)." This at once raises a suspicion that the "word of God" and the "Invocation of God" here mean exactly the same thing. And the suspicion becomes a practical certainty when we find Irenaeus in a third place (*ib.* i, 13 2) combining the two phrases and speaking of the elements being consecrated by the "word of the Invocation." Thus we see that Irenaeus, like Justin, witnesses for (a). On account of its importance we give this last passage

¹ I.e., presumably, "from Christ." For: (a) "Jesus Christ our Saviour" is the last Person named. (b) "Christ," and not "God," is the subject of the whole paragraph, "God" being barely mentioned. (c) Justin seems to have expressly chosen the wording "λόγου τοῦ παρ' αὐτοῦ" to distinguish the word of Christ from the λόγου Θεοῦ, the "Word of God" named just before. It is possible he is here thinking of the Words of Institution, and, if so, he is a witness for (ab).

in full. Marcus, the heretic, "pretended to consecrate cups mixed with wine, and protracted to an unusual length the word of the Invocation (ποτήρια ὡς κεκραμένα προσποιούμενος εὐχαριστεῖν, καὶ ἐπὶ πλεόν ἔκτεινον τὸν λόγον τῆς ἐκκλησίας)." This passage proves that the Euch. Invocation was in use, both among Catholics and heretics, soon after the middle of the 2nd cent., and shows the great likelihood of its being of sub-apostolic, if not apostolic, origin.¹ (3) *Clement of Alexandria* (c. 200—*Paedag.* ii. 2 32) says that Christ "blessed the wine, saying (εὐλόγησέν γε τὸν οἶνον εἰπών), Take, drink, this is my blood." (4) *Tertullian* (c. 210—*Adv. Marcion.* 4 40) likewise says that Christ "made the bread which he took and distributed to the disciples his body by saying, This is my body (acceptum panem et distributum discipulis corpus suum illum fecit, Hoc est corpus meum, dicendo)." These two passages have been quoted in favour of (b). This conclusion may well be questioned. But it is needless to argue the point here, because, whatever their exact meaning, they refer to the last Supper, and not to the Euch. of the Church. And it is by no means safe to argue too strictly from the one to the other. (5) *Hippolytus* (c. 230) in his *Philosophumena* (639) adopts Irenæus' language and speaks of the Euch. being consecrated by "the word of the Invocation," thus adding his witness in favour of (a). (6) *Origen* (c. 240) mentions EC in three places. In (a) he speaks of the Euch. Thanksgiving and Prayer, and describes the bread of the Euch. as "loaves . . . which become by means of the Prayer (διὰ τῆν εὐχὴν) a certain holy body" (*Contr. Cels.* 8 33). In (b) he calls the Eucharistic bread "loaves on which has been invoked (ἐκκεκλησται) the name of God and of Christ and of the Holy Ghost" (*in 1 Cor.* 7 5). In (γ) (*Comm. in Matt.* 11 14) Origen thrice applies to the Euch. St. Paul's words, "it is sanctified through the word of God and prayer" (1 Tim. 4 5). Then he proceeds to ascribe the efficacy to the "prayer which was made over it (τὴν ἐπιγενομένην αὐτῷ εὐχὴν)." And in the same breath he goes on to say, "It is not the substance of the bread, but the word which has been said over it (δὲ ἐπ' αὐτῷ εἰρημένος λόγος), which benefits" the worthy communicant. This shows that by the "word of God" Origen does not mean the 2nd Person of the Trinity, but the Prayer of Consecration, or some part of it, possibly the Words of Institution. Hence he adopts (a), or possibly (ab). (7) *Firmilian*, Bp. of Caesarea in Cappadocia, in a letter written in 256 to Cyprian, mentions a female fanatic who, about twenty-two years bef., had set up herself for a prophetess, and among other things "pretended to hallow bread and consecrate (facere) the Euch. with an Invocation by no means to be despised (invocatione non contemptibili)"—Cyprian, *Ep.* 75 10. Here again we have (a).

In passing on to the Fathers of the 4th cent. we shall have to be content with the more important passages only. (8) *Cyril of Jerusalem*, in his *Mystagogic Lectures* (delivered in 347 or 348), speaks thrice of EC. In the first place (*Cal. Myst.* 1 7) he attributes it to the Invocation of the Trinity; in the other two (*ib.* 3 3, 5 7) to the Invocation of the Holy Ghost. It will suffice to give the second of the three passages: "The bread of the Euch., after the Invocation of the Holy Ghost, is no longer mere bread, but the body of Christ (δὲ ἅρτος τῆς εὐχαριστίας, μετὰ τὴν ἐκκλησίαν τοῦ Ἁγίου Πνεύματος, οὐκ ἔτι ἅρτος λιτὸς, ἀλλὰ σῶμα

¹ *Contr. Haeres.* iv. 17 5 might be cited as proof that Irenæus believed the Words of Institution formed part of our Lord's Thanksgiving (though he does not attribute Consecr. to them). But in v. 33 1 he distinctly says they were spoken aft. the Thanksgiving, when the disciples had communicated.

Χριστοῦ)." Thus Cyril affirms (a) in the very strongest manner. A passage purporting to come from (9) *Athanasius* (c. 350) is given by Gummey, *Consecration of the Eucharist* (p. 251), and Edmund Bishop, *Moment of Consecration* (p. 156). But the passage only occurs as a quotation in a sermon attributed to Eutychius (Patriarch of Constantinople, 552-582), which sermon again is only known from extracts given in the 11th century *Calena* of Nicetas on St. Luke. With such manifold chances of error, its genuineness cannot be relied on. (10) *Basil*, Bp. of Caesarea in Cappadocia (c. 375), in his work *On the Holy Ghost* (27 66) has a very important passage which we must quote in full. "Which of the saints left to us in writing the words of the Invocation (τὰ τῆς ἐκκλησίας ῥήματα) at the Consecration (ἀναδέξει) of the bread of the Euch. and the cup of blessing? For we are not content with what the apostle or the gospel mentioned, but in addition we prefix and append other things which we have received from unwritten tradition and believe to have great power with regard to the Sacrament." This is, we believe, the first certain reference to the use in the Euch. service of the narrative and Words of Institution, for such is of course the meaning of "what the apostle or the gospel mentioned." And, as he is here speaking of customs resting on tradition, we may take his words as evidence, not merely for the generation in which he lived, but for one or two generations earlier. But, as he is careful to say that EC. does not depend on these alone, and as he expressly calls the whole Prayer an Invocation, it becomes clear he believed both necessary, and adopted (ab). Basil's *Funeral Oration* was pronounced in 379 by his brother (11) *Gregory of Nyssa*. And in it Gregory (a) says, "The priesthood of the teacher imitates the dark symbols (αἰνύματα) of the priesthood of the prophet (Elijah), drawing down by threefold summons (διὰ τοῦ τρισσεύειν) in the word of faith the heavenly fire to the sacred rites. For we are frequently taught by Scripture that the power of the Holy Ghost is called fire" (*In Laud. frat. Basil.*). By "the teacher" Gregory means, primarily, Basil, and hence Gregory's words seem to prove that Basil, too, invoked the Holy Ghost in EC. Two other passages of Gregory's must be mentioned. (β) In his *Sermon on the Bapt. of Christ* he says, "The bread again is up to this point common bread, but when the sacramental action consecrates (τὸ μυστήριον λειτουργήσῃ) it, it is called and becomes the body of Christ; thus also the sacramental (μυστικόν) oil, thus the wine, are things of little worth before the blessing, but after the sanctification bestowed by the Spirit (τὸν ἁγίασμα τοῦ Πνεύματος) each of them possesses excellent power (ἐνεργεῖ διαφόρως)." (γ) In his *Oratio Catechetica* (37), like Origen, he applies to the Euch. St. Paul's words, "it is sanctified through the word of God and prayer" (1 Tim. 4 5). Thus Gregory of Nyssa bears witness to the custom of invoking the Holy Ghost on the elements, and must be reckoned among the supporters of (a), or, possibly, from passage (γ), of (ab). (12) *Chrysostom* (Antioch, c. 385) knows of the Invocation of the Holy Ghost in HC, and mentions it at least five times in his writings (*De Sacerd.* 3 4, 6 4; *De Coemeter.* *Appel.* 3; *De Pentecost.* 1 4; *Hom. in Joan.* 45). It will suffice to quote two of these: "The priest stands before the table, lifting up his hands to heaven, calling the Holy Ghost to come down and touch the elements" (*De Coemeter.* *Appel.*); The Bishop "calls (καλεῖ) the Holy Ghost and consummates the most dread sacrifice" (*De Sacerd.* 6 4). Chrysostom knows too that the Words of Institution were repeated by the priest. In his 2nd *Hom. on 2 Tim.* he is speaking of the eternal oneness of the

Euch., and among other proofs of it he says, "As the words which God uttered are the same as those which the priest even now says, so also the offering is the same." But he does not attribute EC. to their use. Two passages, however, from his two Hom. *on the Treachery of Judas* have often been cited to the contrary. They are almost verbally the same, and it will therefore suffice to quote one of them. "The priest stands fulfilling his part, uttering those words. But the power and grace are God's. 'This is my body,' he says.¹ This word transmutes the elements. And as that word which says 'Increase and multiply and fill the earth' was spoken once for all, but becomes effective through all time, strengthening our nature to the procreation of children; so the former word, said once for all, makes the sacrifice complete at every table in the churches from that time till to-day and till his coming" (*De Prod. Jud.* 16). This last sentence makes it certain that Chrysostom is referring, not to the repetition of the Words of Institution by the priest, but to their original utterance at the last Supper, as authorising and rendering effectual every Euch. since. Hence Chrysostom must be ranked among the supporters of (a). (13) *Paer*, Bp. of Alexandria, in a letter written in 373 (*apud* Theodoret, *HE* iv. 22 7) speaks of "the altar where we invoke (ἐπικαλούμεθα) the descent of the Holy Ghost." (14) *Theophilus*, Bp. of Alexandria, in his *Paschal Epistle* for 402 (written, of course, in 401, and translated into Lat. by Jerome), accuses Origen of not believing that "the bread of the Lord . . . and the sacred cup which are placed on the table of the church . . . are sanctified by the Invocation and coming of the Holy Ghost (per invocationem et adventum Sancti Spiritus sanctificari"—Jerome, *Ep.* 98 13). (15) *Jerome* himself (c. 400) says of presbyters that "by their prayers the body and blood of Christ are consecrated" (*Ep.* 146 1, *ad Evangelium*). (16) *Optatus* (c. 370), Bp. of Milevis in Numidia, speaks of "the altars . . . where, in answer to prayer (postulatus), the Holy Ghost has descended" (*De Schism. Donat.* 61). The testimony of (17) *Ambrose*, Bp. of Milan c. 380, is ambiguous (the work *De Sacramentis* is not his, and probably belongs to the 5th cent.). Ambrose knows of the Invocation of the Holy Ghost ("he is invoked in the offerings"—*De Spir. Sanct.* iii. 16 12). He knows also that the elements are consecrated "by the mystery of sacred prayer" (*De Fide* iv. 10 124). So also he speaks of the "blessing" (benedictio) as consecrating (*De Mysteriis* 9 50). But, a little later (9 52) in the same work, he says, "What do we say of the divine consecration itself, where the words (verba) themselves of the Lord and Saviour operate? For that Sacrament which thou receivest is consecrated by the saying (sermone) of Christ." Again in 9 54: "The Lord Jesus himself cries, This is my body. Before the blessing of the heavenly words one kind of thing is named; after the consecration, a body is signified. He himself speaks of his blood. Before consecration it is called one thing, after consecration it is named blood." Again, in *De Ben. Patr.* 9 38, Christ "gave this bread to the disciples that they might divide it to the people of believers. And to-day he gives us that which he himself daily as priest consecrates by his own words." It is somewhat difficult to decide whether Ambrose, like Chrysostom, attributes EC. to the effect of Christ's words spoken once for all at the last Supper, or whether he is speaking of them as repeated at every celebration. In any case, however, he considers prayer necessary for Consecration. And therefore he may be classed among the supporters of (ab). A careful examination of what (18) *Ephrem Syrus* (c. 360) says about EC.

¹ Or 'it (i.e., Scripture) says'; cp. 1 Cor. 6 16, Heb. 8 5.

in his genuine works is greatly needed. Professor Burkitt informs me that the genuineness of all three passages quoted as from him by Gummey (pp. 263-4) is highly doubtful. It would appear, however, that Ephrem sometimes speaks of the Euch. elements almost as if they were changed into the Third Person of the Trinity (see Edmund Bishop, *Moment of Consecration*, pp. 147-9). Such expressions, for which Scripture gives no warrant, would seem to imply familiarity on his part with the Invocation of the Holy Ghost.

We are now in a position to review the Patristic evidence. We have considered eighteen

Fathers of the first four centuries. Of these, three (Clement Alex., Tertullian, Athanasius) have given us no reliable testimony as to EC.

in the Church. Ephrem Syrus, probably, and the remaining fourteen without exception adopt (a), and attribute EC. to prayer, all but two (Justin, Jerome) describing that prayer as an Invocation. Three only, and these among the latest (Basil, Chrysostom, Ambrose), mention the repetition at the Euch. of the Words of Institution. And of these only two (Basil, Ambrose) consider them necessary, in addition to prayer (ab); though it is possible Justin, Origen and Gregory of Nyssa held the same opinion. Not a single one of our authorities adopts (b).

(III) From the Fathers we pass to the Liturgies. No extant Liturgy can be assigned to an earlier date

than the 4th century. But at any rate two (*Sarapion's* and the *Clementine*) may be dated about 350 and 375 respectively. By the 5th cent. the six main types of Liturgy (see COMMUNION, HOLY, § 2-6) were fully established, and the principal Liturgies of each type were in existence. And, although these latter have undergone great changes since in some respects, there is reason to believe that the priest's public prs. in the central portion (from the *Sursum Corda* to the Lord's Pr.), which includes the Consecr., remain almost unaltered. The Consecr. is practically always on the same plan. First, the priest recites the *Narrative and Words of Institution*. Next, he makes a Memorial of Christ's death and resurrection. And last, he invokes the Holy Ghost to descend and bless the elements for the benefit of the communicants. The rationale of this is quite clear. The narrative of Institution is given as the authority under which the priest is acting. The Memorial is a fulfilment of Christ's command, "Do this in remembrance of me." And, man having now done his part, God is asked to bless man's obedience by consecrating the elements in the only way they can be consecrated—by the Holy Ghost (cp. Rom. 15 16). Nothing could be more logical or Scriptural. It is obvious that the Liturgies, by adopting this method of EC., throw the main stress on the Invocation, even if the Words of Institution be likewise considered essential. That is, they favour (a) or (ab), but are irreconcilable with (b).

A few special Liturgies have peculiarities, but there is one only which needs mention here—the *Roman* (for text, see CANON OF LITURGY, § 2). The Roman Canon contains two Invocations¹ or quasi-Invocations, one bef. and one aft. the Words of Institution. The latter departs widely from the normal type. It contains no mention of the Holy Ghost, and no pr. for

¹ So likewise *St. Mark*, *Sarapion*, and possibly the Liturgy in the *Oxford Papyrus* (for text of which see Cabrol, *D.A.C.* art. Canon, 2 1891-2), though its fragmentary condition forbids certainty on the point.

Consecr. of the elements. Instead, God is asked to "command them to be borne by the hands of thy holy angel to thy altar on high in the sight of thy divine majesty." But five things must be noted. (a) This Pr. occupies the exact position of the Invocation in other Liturgies. (b) As in other Liturgies it ends with petition for the spiritual benefit of the communicants. (c) Not till it has been said are the elements called *the body and blood of Christ*. (d) The old Roman *Benedictio Fontis* has in part been modelled on a consecratory prayer of the normal type; this gives reason to suspect that originally the Roman Liturgy contained an express Invocation of the Holy Ghost (see W. C. Bishop, *Primitive Form of Consecration*). (e) The following fragment of Pope Gelasius (c. 495), *Epistle to Elpidius* (if genuine or Roman), settles the point: "How will the heavenly Spirit come to the consecration of the divine mystery in answer to invocation (invocatus), if the priest, even the man who beseeches him to be present (qui eum adesse deprecatur), be rejected as full of wicked deeds?" (Migne, PL 59 113).

(IV) We now come to the *Church Orders* and apocryphal *Acts of Apostles*. Of the *Church Orders*

8. Church Orders and Apocryphal Acts.

the *Didache* (9, 10) gives formulæ for a service connected with a meal of bread and wine expressly called the "Eucharist." But at that early date (c. 100-120), while Christian terminology was still in a fluid condition, the word *Eucharist* (Thanksgiving) might easily be used to denote the Agape, or any religious meal over which a solemn Thanksgiving was made. And there are features in the description which do not seem to square with what we read about the Euch. in the NT or elsewhere. It is to be noted, too, that the formulæ given close as follows:—"Hosanna to the Son of David. If any man is holy let him come (*ἐλθὶς ἅγιος τὸν ἐρχόμενον*). If any man is not (holy) let him repent. Maranatha. Amen." And the writer immediately adds:—"And permit the prophets to give thanks as much as they wish." This certainly looks as if the solemn Euch. service, conducted by the prophets, were to follow, and the one already described were merely the Agape. If this be so, the *Didache* gives no information with regard to EC. Of other formulæ in the *Church Orders* we can only mention the Pr. of Consecr. in the Latin and Ethiopic versions of what Woolley (*Liturgy of the Primitive Church*) calls the *First Church Order* (the Coptic version does not contain it, but Woolley, pp. 10, 84, gives reasons for believing it was originally there also). This seems to be the earliest of all the Euch. forms in the *Church Orders*, and those in the *Apost. Constit.* (Clementine Liturgy) appear to be later (see Maclean, *Ancient Ch. Orders*, pp. 49 ff.; Brightman, *Eastern Liturgies*, pp. xxxiii ff.); if so, it must be as old as the middle of the 4th cent. and may be still older. The Consecr. is of the normal type, though the Invocation is not so fully developed as in Cyril of Jerusalem.

The apocryphal *Acts of John* (2nd cent. ?) and *Acts of Thomas* (3rd cent. ?) contain five accounts (Woolley, pp. 138-147) of Euchs. purporting to have been celebrated by St. John or St. Thomas. It is not clear whether the whole of the prs. used are intended to be given, or merely some specially edifying parts; hence negative inferences can only be drawn with caution. None of them makes any mention of the Institution, but two (in the *Acts of Thomas*) have Invocations, one (Woolley, p. 141) of both Jesus and the Holy Ghost, the other (Woolley, p. 145) of Jesus only.

We have now examined the NT, the early Fathers, the Liturgies, and the Church Orders, and have found them in complete harmony

with each other. The conclusions they establish are the following. (i) The Words of Institution

9. Results Arrived At.

are not the form of EC. (ii) It is doubtful whether they are even necessary to Consecr., though they may be. (iii) The true Form of EC. is *Prayer* for God's blessing on the elements. (iv) This Prayer ought to be an *Invocation*, as it has been ever since the middle of the 2nd cent., and probably earlier. (v) The Invocation ought to follow, and not precede, the Words of Institution.

One important point remains yet to be considered—the nature of the Invocation. We have seen that

in the latter part of the 4th cent. it was usual to invoke the Holy Ghost. It has been questioned (Edmund Bishop, *Moment of Consecration*, p. 138)

whether such an Invocation can be "earlier than the 4th cent., and (as concerns a wider diffusion) the second half of that century." Let us look at the facts.

(i) The custom in question was widespread by the year 380. Cyril (8) is witness for Palestine, Chrysostom (12) for Antioch, Gregory of Nyssa (11) for Asia Minor, Peter (13) for Alexandria, Optatus (16) for Africa, Ambrose (17) for Italy. The natural inference from this is that it was no new introduction, and the burden of proof lies on those who affirm the contrary. (ii) Had it been a new introduction, some of our witnesses would most likely have dropped some hint to that effect. No such hint exists. (iii) On the contrary several of the Fathers imply it was a well-established custom when they wrote. Our earliest authority, (8) Cyril of Jerusalem (348), uses it as an undisputed datum from which to reason and prove other things not so certain (*Cat. Myst.* 1. 7, 33). Optatus (16) is addressing the Donatists; and his words lose their force unless the Donatists (who refused to adopt anything from the Catholics) too practised the rites he mentions. Gregory of Nyssa (11) implies that his brother Basil (10) invoked the Holy Ghost at the Euch.; and Basil regards the words of the Invocation as fixed by unwritten tradition. Theophilus of Alexandria (14) believed the Invocation of the Holy Ghost to be as old as Origen's days, a cent. and a half earlier. The cumulative force of this evidence seems to us to prove that the Invocation of the Holy Ghost was no recent introduction, but a well-established custom of the Church long before 380. And, if this be so, it follows that it was not a result of the Pneumatomachian controversy which began c. 360, as indeed the mention of it in Cyril of Jerusalem (8), some twelve years before, would of itself suffice to prove. It is true that the Cappadocian Fathers (Basil and the two Gregories) and Didymus of Alexandria say nothing of it in their writings on the Holy Ghost. But, as we have seen, this silence could not, with the Cappadocian Fathers (11), proceed from ignorance. Nor could it in the case of Didymus, who must have heard the Invocation of the Holy Ghost every time he was present when his Bp., Peter (13), celebrated. Indeed the Invocation was of little use for their purpose. It was not expressly mentioned in Scripture, and their main arguments were taken from Scripture. And it did not prove their point—the *consubstantiality* of the Holy Ghost. This, on the contrary, followed directly from the Bapt. formula (which was moreover given in Scripture), and from the traditional Creed (which was used publicly only in connection with Baptism).

We must say a word about *Sarapion's Liturgy* (c. 350), which invokes in EC., not the *Holy Ghost*, but the *Word*, the 2nd Person of the Trinity. Passages (Edmund Bishop, *Moment of Consecration*, p. 155 ff.) have been cited from seven Fathers (Justin,

Irenæus, Clement Alex., Origen, Athanasius, the two Gregories) as seeming to support Sarapion's manner of Invocation. We have already examined the quotations from (1) Justin, (2) Irenæus, and (6) Origen, and found that the "word" they speak of in connection with EC. is not the 2nd Person of the Trinity, but the consecratory Prayer, or some part of it. Hence they give no real support to Sarapion. Nor does (11) Gregory of Nyssa. He speaks of "the bread hallowed by the word of God (τῷ λόγῳ τοῦ Θεοῦ)" being "changed into the body of God the Word (τοῦ Θεοῦ λόγῳ)"—*Orat. Cat.* 37). Here the change of phrase seems used intentionally to distinguish the word that consecrates from the Divine Word; and, if so, Gregory of Nyssa too gives Sarapion no support. As we have seen, the genuineness of the passage quoted from (9) Athanasius cannot be relied on. The remaining two quotations (from Clement Alex. and Gregory of Nazianzus) are very brief (five words each) and vague, and the former seems to have no reference whatever to the Form or Act of Consecration. Hence, so far as our evidence goes, Sarapion's Invocation stands by itself, and may well be only a local or personal peculiarity. It shows that the Invocation of the Holy Ghost was not universal in the 4th cent., but it shows nothing more.

But can we trace the Invocation of the Holy Ghost to a date earlier than the 4th century? Not with certainty. But may not (6) Origen's words where he speaks of "the name of God and of Christ and of the Holy Ghost" being "invoked" over the elements imply that, in his time (c. 240), the 3rd Person of the Trinity filled an important place in the Consecr. Prayer? And may not (1) Justin's words describing that Pr. (together with the whole Euch. Thanksgiving) as addressed by "the president" to "the Father of the universe, through the name of the Son and of the Holy Ghost" (1 *Apol.* 65), imply the same for the 2nd century?

Thus the general conclusions to which this latter investigation leads us are the following. (i) The mention of the Holy Ghost in the Euch. Invocation was the normal usage in the 4th century. (ii) It is probably older, possibly much older. (iii) It is probably not absolutely essential to EC. (absence of definite mention in NT, *Sarapion's Liturgy*, etc.), though highly desirable.

The Eastern Church has always held and still holds that EC. is effected through the *Invocation*, either by itself (a), or in conjunction with the *Words of Institution* (ab). For evidence it will suffice to quote the oath taken by Russian Bps. at their Consecr.: "I believe and hold that in the Divine Liturgy the Consecr. of the Body and Blood of Christ is accomplished . . . by the overshadowing and operation of the Holy Ghost, through the episcopal or priestly Invocation" (the original may be seen in Gummey, p. 323).

In the West, as in the East, EC. was, as we have seen, originally attributed to *Prayer*. But an opinion gradually grew up, fostered no doubt by the absence of an Invocation of the Holy Ghost in the Roman Canon, that the *Words of Institution* were the Form of EC. (b). By the time of the Schoolmen, this had come to be the recognised belief, and we find it reflected in their pages (e.g., Peter Lombard, *Sentent.*, bk. 4, dist. 83; Thomas Aquinas, *Summa Theol.*, pt. 3, q. 78, art. 1). One result of this was that, when Euch. ADORATION was introduced in the 12th and 13th cents., the Words of Institution became the centre of the whole service. Every effort was made to fasten attention on them by ringing bells,

holding up lights, burning incense, and elevating for worship the elements believed to be just consecrated. (b) has ever since been the accepted faith of the Ch. of Rome, and is thus expressed in the *Catechism* of the Council of Trent: "We are taught by the holy Evangelists Matthew and Luke, and also by the Apostle, that the Form consists in these words, This is my body. . . . This Form of Consecr. was observed by Christ the Lord and has been perpetually used by the Catholic Ch." (pt. 2, c. 4, q. 19).

The Reformers had been brought up in Scholastic modes of thought. And, however much they came to differ from the Ch. of Rome in other respects, they continued to hold (b)—

12. The Reformation.

that the Words of Institution were the Form of EC. This is still the belief of the Lutheran and, with one exception mentioned below, the Calvinistic bodies. The Lutherans have moreover carried this belief to its logical issue; they have no *Prayer* of Consecration at all, the Celebrant merely reciting over the elements the Narrative and Words of Institution. The Established Church of Scotland has however adopted (ab). For in her *DIRECTORY FOR PUBLIC WORSHIP* she enjoins that the Words of Institution be first read, and then pr. made to God the Father "so to sanctify these elements both of bread and wine, and to bless his own ordinance that," etc.

The Ch. of Eng. before the Reformation used the Roman Canon, but an express Invocation of the Holy Ghost, "with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine,"

12. The Anglican Communion.

was introduced from some Eastern source into the First PB of 1549, though in the wrong place, before the Words of Institution. This great Liturgical gain was unfortunately omitted in the PB of 1552 through the influence of Bucer, though the Pr. which followed was retained in a somewhat altered form. And the wording of the Pr. of Consecr. has remained practically the same ever since 1552. Cosin's efforts in 1662 to have the Invocation re-inserted proving ineffectual. With regard to the doctrine of EC., canon 21 of 1604 and the rubric of 1662 both direct the use of the Words of Institution only for a fresh Consecr.; this points to (b). But the phrase "*Prayer of Consecration*," introduced in 1662, points to (a). We may thus fairly say that the Ch. of Eng. has left the question undecided.

Two of her sister churches have, however, adopted the Invocation. In the Scottish PB of 1637, the Invocation from the 1549 PB reappears. The Scottish Book at first met with little success, but was largely used after 1689 by the disestablished Episcopal Church. In the 18th cent. the Communion Office out of that Book was remodelled into a form more in accordance with the early Liturgies, and became what is called the *Scottish Communion Office*, which is still authorised by the Episcopal Ch. of Scotland to be used as an alternative to the Office in the English PB. In it the Invocation occupies its correct place—after the Words of Institution.

When the Amer. Ch. drew up her PB in 1789, she adopted (with some alterations) the Pr. of Consecr. out of the *Scottish Communion Office*.

and she thus consecrates by an express Invocation of the Holy Ghost. This feature of her services is very precious in the eyes of Amer. Churchmen, and one of her Bps. has declared that, in giving the primitive Form of EC., "Scotland gave us a greater boon than when she gave us the episcopate." One of the first results of any future revision of the English PB ought to be the adoption (at any rate as an alternative) of an Invocation of the Holy Ghost in the Pr. of Consecration. And for guidance we may well turn to the Amer. Church.

On the general subject: E. S. Foulkes, *Primitive Consecration of the Eucharistic Oblation* (fanciful, but suggestive); Edmund Bishop, *The*

14. *Literature. Moment of Consecration* (Appendix VI to Dom Connolly's *Liturgical Homilies of Narsai*, Texts and Studies, Cambridge, 1909); R. M. Woolley, *The Liturgy of the Primitive Church*, Cambridge, 1910; W. C. Bishop, *The Primitive Form of Consecration of the Holy Eucharist*, CQR, July, 1908; H. R. Gummey, *The Consecration of the Eucharist*, Philadelphia, 1908. On Scottish and Amer. Offices: see the last-named work; also Bp. Dowden, *Historical Account of the Scottish Communion Office*, Edinburgh, 1884.—H2. J. W. TYLER.

EVANGELIST—There appears to have been no special order of evangelist in the early Ch. In the NT the term is used generally of those who, whether ordained as St. Philip and St. Timothy or as laymen (Acts 8 4), preached the Gospel. There seems to have been in subapostolic times a large class of such men, who are described as apostles or prophets, side by side with the regular ordained clergy; and the word is used by Euseb. (*HE*. v. 10) of Pantaenus, the teacher of Clement of Alexandria, who went as a missionary to India. From the 4th cent. it became restricted to the writers of the four canonical gospels, though it is sometimes used of the reader of the Gospel in public worship. In recent years the title has been given, somewhat vaguely, to anyone doing mission work by preaching; but the Abps.' *Regulations respecting Readers and other lay officers*, § 14 (see *MINOR ORDERS, READER*), define an E. as a Reader who has been trained for a year at least at a recognised institution, has passed an examination, and has the necessary testimonials. His status is that of a Parochial or, in some cases, of a Diocesan Reader, and his commission may include all or any of their duties, but his work is "more that of a mission preacher than that of a regular assistant of the clergy." How far preaching, as commonly understood, is the most effective method of propaganda in our complex modern society, or how nearly it has reached the limit of its power, and whether more effective mission work is not done by schools (see *CATECHIST*), by literature and through the Press, by societies and organisations, are questions that have not been thought out in pastoral work with the same thoroughness that they have received in the political sphere, but in any case the work of laymen in such evangelisation must be large. (Cp. literature under *MINOR ORDERS*.)—A3. CLEMENT F. ROGERS.

EVE.—See **EVEN**.

EVEN or EVE.—The (complete) day before certain Holy-days. The PB rubric (1662) says that the Coll. for a Sunday or Holy-day which has a Vigil or Even is to be said at the evening service next bef., i.e., at the "First Evensong." This rule comes from the old custom of the day beginning with sunset, so

that what we should call Saturday evening was "Sunday evening," as among the E. Syrians to-day, with whom (for example) the service on what we call "Sunday evening" is the ferial service of Monday. The PB tells us which festivals have "Vigils," but not those which have "Evens." It has been suggested that PB uses both words synonymously, which would mean that the Coll., e.g., for Michaelmas, was not to be used on the evening bef. But as the PB talks of "New Year's Eve" (Dec. 31), which is certainly not a vigil, this view is hardly tenable. As therefore the PB gives us no information, we must have recourse to pre-existing custom. According to the Pre-Reformation usage, which probably went on till 1662, Sundays and all our present Red-Letter or other Holy-days (we may omit Jan. 30, May 29, Nov. 5 as of more modern origin, and the days after Easter and Pentecost as not affecting the question) had evens except Ash Wed., Good Fr., Easter Even. On the evenings bef. these exceptional days, then, the Coll. should not be said. The three Holy-days after Christmas have, strictly speaking, no First Evensong, according to pre-Reformation usage; but their Collects would be said at the Evensong of the day bef. in addition to and aft. the Coll. for that day. Thus, on the evenings of Dec. 26, 27, there would be three Collects, that for Christmas coming last. Another Pre-Reformation rule appears now to be abolished, that, if a vigil had a Coll. of its own (e.g., Easter Even), that Coll. and not the Coll. of the festival was to be used at the Evensong; the PB rule makes no such exception. See also **OCCURRENCE AND CONCURRENCE**.—C3. A. J. MACLEAN.

EVENING COMMUNION.—It is clear that in St. Paul's day the Euch. was celebrated by the Ch. of Corinth in the evening at the

1. *Primitive*
Use. Agape (1 Cor. 11 21); and as long as this combination prevailed the evening (or very early dawn, Acts 20 11) must have been the usual hour. If Bp. Lightfoot's view be correct that Ignatius' phrase "ἀγᾶθη τοῦ εὐχέλ" (*Ad Smyrn.* 8) is equivalent to "celebrate," then the Euch. and Agape had not been separated in the Churches of Smyrna and Antioch in A.D. 115. St. Augustine, in his first letter to Januarius (*Ep.* 54 6), attributes the institution of the fast before Communion, which would involve the separation, to St. Paul's disciplinary action at Corinth (1 Cor. 11 34). And Pliny's letter to Trajan makes it clear that before A.D. 112 the custom of the Churches of Bithynia-Pontus was to celebrate in the morning (*ante lucem*) and to hold the Agape at a later hour, a practice which was almost universal by the end of the 2nd century.

The subsequent exceptions may be divided into (a) those which were survivals of primitive custom, and (b) those due to the

2. *Exceptional*
Uses. rigid character of fasting, which was held to be broken even by the reception of the Eucharist.

(a) Socrates (*HE* 5 22) says that the churches near Alexandria, and in the Thebaid, were accustomed to hold their gatherings on Saturday night, and partake of the mysteries after a banquet. The other example is a case rather of dramatisation than of survival. St. Augustine relates that some Churches in North Africa celebrated after supper on Maundy Thursday "that a more striking commemoration of the sacred event might be made" (*Ep.* 54 7).

This custom is recognised and tolerated by the Council of Hippo (A.D. 393) and the third Council of Carthage (A.D. 397).

(b) Owing to the rigid nature of fasting, the practice arose of postponing the Celebration on week-days in Lent and other fast-days, on which, according to the Roman Missal, conventual High Mass shall be celebrated after None, or, in some cases, immediately before Evensong.

In the Church of England, the practice of communicating in the evening is of comparatively recent origin. In November, 1852, the Leeds Ruridecanal Chapter, under Dr. Hook, proposed Evening Celebrations, with a view to meeting the needs of working-class populations, and the practice was adopted in other places. It has been strongly opposed on the ground that it involves a breach of the rule of the Fast before Communion, which was for many centuries universally observed by the whole Church, and for other more sentimental reasons. [See further, FASTING COMMUNION, and for the validity of such rules cp. ORDER.]—B2.

M. LINTON SMITH.

EVENING PRAYER.—See COMMON PRAYER.

EVENSONG.—See COMMON PRAYER, § 12.

EXAMINATION.—From the earliest days one of the gravest responsibilities of a bp. has been the testing of ordinands as to their fitness for the ministry (1 Tim. 5 22; 3rd Council of Carthage, A.D. 397, c. 22; cp. 1st Ember Prayer and Questions in Consecration of Bishops). The fitness includes moral uprightness, spiritual capacity and learning.

In the primitive Church we find allusions to several methods of "proving" men. Such are the direct witness of the Holy Spirit speaking through a "prophet" (Acts 13 2; 1 Tim. 4 14; Clem. Rom., *Ad Cor.*, c. 42); the attestation of the Church (Acts 6 3, 16 2; Clem. Rom., *Ad Cor.* 44; Cyprian, *Ep.* 38 1); and esp. the bp.'s personal knowledge of his men (e.g., 2 Tim. 1 5, 3 15; cp. 1 Tim. 3 1-13, Tit. 1 5-9).

Quite early it became the custom for the bp. to gather about him a band of young men, whose training consisted in the common life with him and the education he gave them, together with pastoral work done under his supervision while passing through the Minor Orders, until he judged them worthy of the diaconate and presbyterate (so at Rome in 4th cent., *Ep. Siricii ad Himerum* 9). In 531 a Council of Toledo (cap. 1) required that ordinands should reside under supervision of their bp. in a house attached to the cathedral ch. A more advanced education in theology was supplied by the schools attached to famous teachers such as Justin Martyr at Rome, Irenæus in S. Gaul, and especially the great Schools of Alexandria, Antioch, Edessa: but these affected only the *élite* of the Church's scholars.

From the 5th cent. the monasteries became great training schools for the clergy, but the

close personal touch with the bp. was still preserved. In England, St. Peter's, Canterbury, under Theodore; Lindis-

farne under Aidan (Bede, *HE* 3 3-5); Whitby (*ib.*, 4 23); Wearmouth-

Jarrow; York under Egbert; and Sherborne under Aldhelm are conspicuous instances. On the Continent, Charlemagne further organised clerical education by establishing two grades of institutions: (a) for boys, a school in each parish under the vicar, (b) for higher education, a school at each cathedral and abbey. The outlines of this system are still preserved in the *petit* and *grand séminaires*, ordered by the Council of Trent to be established in every diocese. The subjects of sacred study at Charlemagne's schools were the Bible, the Fathers, Church Ritual (*i.e.*, Liturgies, etc.), Plainsong, and Church Discipline. Apart from personal knowledge, the bps. probably accepted ordinands on the recommendation of these institutions. The first formal examination of which we hear is in the 9th cent., when Hincmar, Abp. of Rheims, used to test his candidates as to their ability to say off by heart the Apostles' Creed, the Lord's Prayer, and the Mass, and to read with fluency St. Paul's Epistles. In the 12th cent. the rise of the Universities brought about important changes. In England, Oxford and Cambridge became the chief schools for training the clergy, and their degrees were accepted by the bps. as sufficient security for the intellectual standard of ordinands.

At the Reformation it was contemplated (esp. by Lord Bacon) that this should be supplemented by a clerical seminary attached to each cathedral, but the only seminary actually established was one at Salisbury founded by Bp. Burnet. At the same time, the qualifications were defined in the Pref. to the Ordinal: the ordinand is to be "a man of virtuous conversation and without crime," and "learned in the Latin tongue and sufficiently instructed in Holy Scripture" [see further, ORDINAL]. The canons go into fuller detail (can. 34).

No person is to be admitted to Holy Orders except he "hath taken some degree of school in either of the said Universities (*i.e.*, Oxford or Cambridge), or at the least . . . be able to yield an account of his faith in Latin according to the Articles of Religion . . . and to confirm the same by sufficient testimonies out of the Holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation under the seal of some College of Cambridge or Oxford where before he remained, or of 3 or 4 grave ministers, together with the subscription and testimony of other credible persons who have known his life and behaviour by the space of 3 years next before." These last requirements are still in force: the testimonials from the College and from 3 (beneficed) clergy are *both* required. They are further supplemented by the *Si quis*, which occupies the same place with regard to ordination as banns to matrimony. The three testimonials represent the primitive consent of clergy and laity to the ordination. Canon 35 requires that the bp. shall "diligently examine him in the presence of those

ministers that shall assist him at the imposition of hands; and if the said bp. have any lawful impediment he shall cause the said ministers carefully to examine every such person to be so ordered." It goes on to order that these examiners shall be of "his cathedral church, if they may . . . be had"—or "other sufficient preachers of the same diocese to the number of 3 at the least." A bp. contravening these regulations may be suspended from ordaining for two years by the abb. By canon 49 (cp. also Ordination of Deacons) an ordained person may not preach except he be licensed after examination by the bp. as "a sufficient or convenient preacher"—otherwise he may only read the Homilies (without gloss or addition).

The system of examining chaplains thus instituted has become universal. The subjects in detail and the method of examination were left to the discretion of the bp. During the 18th cent. the standard grew very lax indeed. The merit of raising it rests largely with Bps. Jebb (Limerick, 1822-33) and Samuel Wilberforce (Oxford and Winchester, 1845-73). Bp. Jebb's list of subjects (see Forster, *Life of Bp. Jebb*, pp. 178 ff.) was much the same as at present day. As well as answering the set questions the candidates were required to furnish written analyses of the books set them. The bp. personally examined them in their "manner of reading the Liturgy." The whole examination was intended by him "to kindle and diffuse in his men a lifelong spirit of professional study." The time of the E. was the Ember Week: it was not till after 1850 that the present practice of putting the E. some weeks earlier than the ordination was introduced. The revival in the 19th cent. of training schools for the clergy has had an important influence upon the examinations. For convenience of their work, they pleaded for more uniformity amongst the dioceses as to choice of subjects and standard required. The result was the institution in 1875 of the Preliminary Examination for Holy Orders (conducted originally by the Theological Faculty at Cambridge, but since extended to other Universities). As a rule, bps. require non-graduates to take this examination. Some bps. accept it in lieu of their own Diocesan Examination. In 1886 the English bps. agreed that the special subjects of the Universities Preliminary should be adopted for each Diocesan Examination also: and that in all dioceses the general subjects should be: contents of Bible; Creeds and Articles; Prayer Book. In 1892 the bps. in Convocation provided a central examination (called Central Entrance Examination) for non-graduate candidates previous to entrance into a theological college. Its purpose is to test the general knowledge of the candidate and it is of a very elementary character.

At the present time considerable dissatisfaction is expressed with the present method of episcopal Es., esp. with regard to (a) the inequality of standard in different dioceses, (b) the separation of the examining staff from the

teaching work. Two lines of reform are suggested: (1) a Central E. for all candidates in the more academic subjects, supplemented by a Diocesan E. on the more immediately pastoral work; (2) a decentralising of examination by allowing the theological colleges to follow each its own system of training and examining, subject to supervision by a Central Council, and supplemented as before by a Diocesan Examination (see *CQR*, 1910, July, pp. 343 f., Oct., pp. 136-9).

For early and mediæval period: Zschokke, *Die theol. Studien u. Anstalten der kath. Kirche in Oesterreich*, 1894, pt. I; Braun, *Geschichte der Heranbildung des Klerus* (1889-97); Westcott, *Cathedral Foundations* (in Howson, *Essays on Cathedrals*) 1872; Pusey, *Prospective and past benefits of Cathedral Institutions* (1833). On modern Roman methods: Icard, *Traditions des Prêtres de St. Sulpice* (1886). On Anglican methods: Prentiss, *Union Theol. Sem. of New York* (1899); *Handbook of Theol. Colleges of Ch. of England* (1885 onwards); *Report of Committee appointed by the Abps. on Supply and Training of Candidates for Holy Orders* (1908); *Report of Committee of Bps. on Training of Non-Graduate Candidates* (1905); Stitt, *Regulations for Ordination* (1904); and arts. in *Cont. Rev.* (vol. 35), *Journal of Sacred Lit.* (vol. 12), *Brit. Quar.* (no. 52), *CQR* (vols. 19, 20, and July and Oct., 1910).—re.

S. C. GAYFORD.

EXARCH.—In Greek a title signifying any ruler. It was used in the Councils of the 5th cent. indiscriminately of metropolitans and patriarchs. In later usage it was confined to the occupants of certain greater sees, as Ephesus, Thessalonica and Caesarea, who had the privileges, without the title, of **PATRIARCH**. In modern times it has been given to the administrative heads of some national Churches in the East, as of the Bulgarians (Suicer, *Thes.*, s.v.).—T3.

T. A. LACEY.

EXCHANGE OF LIVINGS requires the concurrence of (a) the incumbents concerned, (b) the patrons of both livings, (c) the bps. of both dioceses. Such exchanges are difficult to arrange upon a voluntary basis, from the great inequality of the values of benefices and from other causes. But an E. between town and country incumbents is often beneficial to both parishes.—T4. G. HARFORD.

EXCOMMUNICATION.—By the 33rd Art. (see text under **ARTICLES OF RELIGION**), "open denunciation" of "excommunicate persons" was to be made in parish church and cathedral during the Ante-Communion Service, after the recital of the Nicene Creed. It is to be noticed that these provisions only applied to E. by a competent court, after citation of the offender and monition to him,¹ and the terms of canons 65 and 68 (taken with the "Forme of the sentence of E.," appended to the canons of 1571) show further that the "greater E." (see below) is intended.² To a man so sentenced Christian burial was not to be denied unless his crime were

¹ Even where the law provides that an offender is by a certain offence "*ipso facto* excommunicate" (e.g., 5-6 Edw. VI, c. 4, and canons 2-12, 73), it is implied that proof of the *factum* shall first have been made and a declaratory sentence given by a competent eccles. court.

² So Lyndwode, i. 18 78 (1679), "Nam Excommunicatio simpliciter prolata intelligitur de majori."

"grievous and notorious;" and there were "no man able to testify to his repentance" (canon 68). This earlier law governs the present rubric (of the year 1662) in the Burial Service.

There were two forms in which this discipline was imposed on offenders: (a) the lesser E., whereby they were deprived of the sacraments of the Ch. and the divine offices; (b) the greater E., by which, in addition, the faithful were forbidden to consort with or comfort them, on pain of themselves incurring the lesser Excommunication.

E., devised in order to punish offences against religion and morals, was soon extended to those wherein the secular rights and privileges of the Ch. or of men in Orders were invaded;¹ and eccles. courts were very largely occupied with these demands for pecuniary redress.

From an early period, E., with the civil consequences described below, was the only sanction by which such courts could enforce obedience. The non-appearance of a defendant or his failure to answer after appearance, his non-fulfilment of a sentence, or non-payment of costs, were all treated as contempts that authorised Excommunication.

Civil Consequences. Blackstone (*Comm.* 3 102) states the English Common Law, as it was in 1768: "An excommunicated person is disabled to do any act, that is required to be done by one that is *probus et legalis homo*. He cannot serve upon juries, cannot be a witness in any court, and cannot bring an action."

If the offender remained forty days under sentence of E., his diocesan bp. might certify the fact in chancery (see SIGNIFICAVIT), with a prayer for the imprisonment of the offender "according to the ancient custom of the realm"; and thereupon the sovereign's writ issued commanding the sheriff to arrest and imprison him until he was reconciled to the Ch. and such reconciliation certified by the bp.

Statute 53 Geo. III, c. 127, substituted for E. in all such cases of contempt a decree pronouncing the offender contumacious, and signifying his contempt in the same way as E. used to be signified, all other proceedings being the same. While formally preserving E. as a spiritual censure in definitive sentences, the Act (ss. 2, 3) fixed the maximum term of imprisonment at six months, and provided that "no person who shall be so pronounced . . . excommunicate shall incur any civil penalty or incapacity whatever" (except imprisonment, if any). See also 2-3 Will. IV, c. 93.

As a matter of fact, while several imprisonments (chiefly in ritual cases) have taken place under s. 1 since the Public Worship Regulation Act, 1874, it is believed that the procedure *de excommunicato capiendo* under ss. 2, 3 is entirely obsolete.—A5.

R. J. WHITWELL.

EXHORTATION.—The word Exh. covers all addresses in which the Minister, in prescribed terms, calls the people either to the due performance of acts of worship or generally to Christian duty. The principal Exhortations are the following:

¹ We find the lesser excommunication in cases of taking away the goods of a church, intruding into benefices and denying of tithes, as well as in those of making privy marriage contracts, and maintaining schism and conventicles. And the greater excommunication was applied in cases of depriving the minister of grass or trees in the churchyard, as well as of hindering a man from making a will, of assaulting a priest in church, and of bigamy. By Stat. 5-6 Edw. VI, c. 4, E. is the punishment prescribed for a violent assault in a ch. or churchyard.

1. The Address, beginning *Dearly beloved Brethren*, after the "Sentences of the Scriptures" which open MP and EP. This first appeared in 1552. Then, and in 1559, it was *printed* for MP only, but a rubric prescribed the Sentences and Exh. for use at the beginning "likewise of Evening Prayer." In 1662 Sentences and Exh. appeared in full in both places. This ministerial appeal for the public confession of sin as a Scriptural exordium to public worship is not without ancient precedent in the Euch. and other Offices of Gaul and Spain.¹ Perhaps a more immediate suggestion came to our Reformers from the Service Book of Calvin, translated into Latin and published early in 1552 by Valerand Pullain, pastor of the Flemish exiles at Glastonbury. But no close parallel *in words* appears between his opening and ours.

2. The Exh. in HC, beginning *Dearly beloved, on—day next I purpose*. In substance, this appears in "The Order of the Communion," 1548, and it stands almost unaltered in the Book of 1549, but prefaced with a rubric providing that "if upon the Sunday or holy-day the people be negligent to come to the Communion, then shall the priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them." (In 1548 the Exh. was for normal use, "at the least one day before," and the priest was to say "as hereafter followeth, or such like.") In 1552 the corresponding Exh. was to be "sometime said also, at the discretion of the Curate." In 1662 the Exh. and its rubric were brought to their present form.

The most noteworthy change in wording between 1549 and 1552 (and later) lay in the closing passage. In the earlier form the advice to seek "comfort and counsel" of the Curate, or "some other discreet and learned priest, taught in the law of God," is so given as to imply a more normal recourse to private confession than at present, and care is taken to mediate between those who "do use, to their further satisfying, the auricular and secret confession to the priest," and those who "are satisfied with their humble confession to God and the general confession to the Church; but in all things to follow and keep the rule of charity."

3. The Exh. "in case he shall see the people negligent to come to the Holy Communion." This first appeared in 1552, and no material alteration has been made since, except that a long paragraph directed against NON-COMMUNICATING ATTENDANCE was deleted in 1662.

4. The Exh. immediately before Communion; *Dearly beloved in the Lord*. This appeared first in the "Order" of 1548. The only important subsequent change is that the original words (1548-9), "He hath left, in those holy mysteries, as a pledge of His love and a continual remembrance of the same, His own blessed

¹ In fact Exhs. of similar character to those in the PB have formed part of Christian services from the earliest times.

body and precious blood, for us to feed upon spiritually to our endless comfort and consolation," were altered (1552) to precisely the present words, "He hath instituted . . . endless comfort." The almost total disuse of this noble Exhortation is to be regretted.

5, 6, 7, 8. The various addresses in the course of Public Bapt. remain practically unaltered since 1549, except that, in the Address before the Questions, the words, "to sanctify him with the Holy Ghost," were added in 1662, and that the closing injunction regarding Confirm. has the same date.

9, 10, 11, 12, 13. The Bapt. of Adults dates from 1662, and the five interesting Exhortations remain, of course, unaltered.

14, 15. The opening and closing Addresses of the Marriage Service date from 1549 and stand almost wholly unaltered to-day.

16. The Exh. in the Office of VS dates from 1549. The Scripture quoted was in 1662 corrected to the AV. Otherwise there is no change of importance. An Exh. *à propos* of Unction (1549) was deleted, with the provision for the rite, in 1552.

17. The Exh. in the Communion remains practically unaltered from 1549.

18, 19, 20. The Exhortations in the Ordinal (to the men about to be ordained Priests and consecrated Bishops) remain practically unchanged from the first Reformed Ordinal, 1550.

—XI.

HANDLEY MOULE.

EXHORTATION, THE SHORT.—This name is often given to the Invitation, "Ye that do truly," etc., addressed to "them that come to receive the HC." It is first found in the *Order of Communion* (1548), and was transferred thence into the First PB of 1549 and all subsequent PBs. It usually follows the Long Exh., and always leads up to the General Conf., though the position of the section in which it stands varies in different PBs, being sometimes after the Pr. of Consecr., but oftener before it. Two changes of some importance were made in 1662: (a) the words "with faith" were added after "draw near"; (b) the clause "before this congregation here gathered together in His holy name" (following "Almighty God") was omitted. The final words, "meekly kneeling upon your knees" (altered in the Amer. PB to "devoutly kneeling"), assume that the communicants are standing, as is quite natural after the Long Exhortation. But they are omitted in the *Scottish Communion Office*, where the Short Exh. is immediately preceded, not by the Long Exh., but by the Lord's Pr., and it may be assumed that the communicants are already on their knees.—12.

J. W. TYRER.

EXORCISM.—The practice of E., that is, the casting out of evil spirits by certain formulæ, as distinguished from our Lord's miraculous power, was common among the Jews (see Luke 11 19; Acts 19 13; Josephus, *Antiq. of Jews* 8 2), and very naturally passed into the Christian Ch. The early Christians however refused to make use of charms or invocation of spirits, and confined themselves to pr. (Irenæus, *Cont. Hæres.* ii. 32 4, 5); and there can be no doubt they performed in this manner many wonderful cures. By the middle of the 3rd cent. the work of E. had mainly fallen into the hands of a special minor order of clergy called *Exorcists*,

who are first mentioned in Cyprian's *Eps.* (75 10, etc.), and in Cornelius' *Ep. to Fabius* (Euseb., *HE* vi. 43 11). The idea that an evil spirit dwelt in all heathen caused (in Africa, at any rate, as early as the appointment of Exorcists—see *Sententie Episc.* at 7th Council of Carthage, A.D. 256, *pluries*) converts to be exorcised bef. Bapt.; and by the 4th cent. such E. was practically universal. It was retained during the Middle Ages, and in the Sar. Manual several forms of E. were said over each infant. In their place the PB of 1549 contained one E. made up of phrases from those in the Sar.; but this was omitted in 1552 (see BAPTISMAL OFFICES, § 9). Canon 72 of 1604 forbids ministers, without the Bp.'s licence, to attempt to "cast out any Devil or Devils."—1b.

J. W. TYRER.

EXPECTATION SUNDAY.—A name sometimes given to the Sunday aft. Ascension Day, as falling within the ten days during which the Apostles were expecting the descent of the Holy Ghost.—CI.

J. W. TYRER.

EXPENSES, CHURCH.—The aspiration for worship is inherent in man's nature. For this purpose places for united worship are built by man, and chosen men are set apart as directors and leaders of united worship. The duty of providing for the support of such ministers and for the maintenance of worship has been universally recognised in all religions as an obligation on the worshippers, cp. as an example Gen. 47 22. In the Jewish Ch. the services of the tabernacle and afterwards of the temple were maintained by a fixed provision (Ex. 30 12-16, Matt. 17 24-27). From the very first constitution of the Ch. of Christ its general necessities were supplied by the voluntary gifts of its members (Acts 4 34, 35), and this natural necessity passed gradually into a recognised obligation which at a later date took the form of CHURCH RATES for the repair of the ch. and the supplying of the requirements of Divine worship. The abolition of Ch. rates threw the Ch. members back to the earlier custom of voluntary offerings, and it is by such offerings that both buildings and worship are now maintained alike in the Ch. of Eng. and throughout the Anglican Communion. It is everywhere recognised that an obligation rests upon Ch. worshippers to provide for the necessities of worship and, though endowments have in a measure obscured the strength of this obligation in England, it is nowhere denied, while it is accepted in the unendowed branches of the Ch. The method, practically universal, of gathering the offerings is by collections at public worship, supplemented by various other means which the circumstances of parish and congregation may suggest.

[It is generally found convenient to restrict the term CE. to the ordinary items of recurrent expenditure involved in the proper upkeep of the services, as distinct, both from repairs to the fabric or replacement of fittings, etc., on a large scale (which can best be met by special efforts or funds), and also from Clergy Maintenance or Sustentation funds. The items of CE. are usually dissected under various heads, so as to appear in the annual statement in a form suitable

for comparison with previous years or other chs. The publishers of this work issue an account book enabling this to be done with a minimum of trouble. It is usually advisable that CE., like other departments of parochial finance should be supervised by a Parochial Ch. Council. G. H. J.—A6.

G. R. BULLOCK-WEBSTER.

EXTREME UNCTION.—See **UNCTION.**

FABRIC (PRESERVATION OF).—Church restoration, however sympathetic, is an evil, and can only be provided against

1. Precautions. by systematic care of the F. Most cathedrals are under the charge of a permanent surveyor; generally in parish churches the chancels are periodically inspected by a diocesan surveyor, the rest of the F. being left to the care of the churchwardens. In directing repairs the chief dangers to be guarded against are those of storm and fire. Careful attention should be paid to the condition of roof coverings, gutters, drains, glazing and ironwork, and timely repairs should be carried out with the best materials as soon as defects are discovered. Internal fittings should not be neglected, for instance, any insecure parts of old screens or seats should be properly secured. Dampness, dirt and bad ventilation will induce dry rot in timber, and an ill-kept and seldom used church will soon fall into disrepair.

The chief risk of fire arises when flue pipes are allowed to get foul or become defective, or when they are taken through a roof without proper insulation. The use of naked lights in or near an organ is another source of danger; and no system of heating can be regarded as really safe, unless the furnace and fuel store are effectively insulated from the church, and unless every precaution is taken to keep any inflammable matter away from all warm air ducts or high-pressure hot-water pipes. In exposed positions an adequate system of lightning conductors should be installed and occasionally examined by competent persons.

Should repairs have been neglected and restoration become necessary, it is essential that the best expert advice should be followed by those responsible for the F. A restoration should never be made an excuse for altering the character of an ancient building, or for substituting sham antiquities for work which may not commend itself to the restorer's taste. Additions which are really necessary are legitimate unless involving destruction of ancient work. In nine cases out of ten a restoration makes an old church look like a new one, and such a process cannot be too strongly condemned.—R6.

CHARLES A. NICHOLSON.

FACULTIES, COURT OF.—See article by Mr. Wilfrid Hooper in *Eng. Hist. Rev.* 25 670-686.—A5.

FACULTY.—The word *faculty* means, generally, a privilege or special dispensation granted

to a person by favour and indulgence to do that which he cannot do under the ordinary law. But the present article only

1. Definition and Scope.

treats of faculties with respect to a church or a churchyard or some other structure or property which is subject to the jurisdiction or control of the ORDINARY. With the exception of any chancels, chapels, aisles, pews or vaults, or any grave spaces in the churchyard, which may be in private ownership, the freehold of the church and churchyard is (a) in the case of an ancient parish in the rector, whether spiritual or lay, or, in some instances, with the exception of the chancel, in the vicar; and (b) in the case of a new ecclesiastical parish in the incumbent. The legal ownership of the movable articles in the church is in all cases in the churchwardens, as a *quasi corporation*. But all consecrated ground and buildings and their contents are under the care of the Ordinary; and therefore, with certain definite exceptions, no change whether by way of addition, subtraction or alteration can lawfully be made, either by the above-mentioned legal owners or by any other person, in the fabric or contents of a church or in a churchyard or consecrated burial-ground or their contents or the fences surrounding them, without a F. from the Ordinary. This restriction extends to all material additions, removals or alterations, whether of a legal or illegal character, and notwithstanding that they have been made without a F. But it does not apply to mere repairs, effecting simply a restoration to the former state of things, nor to such small matters as movable seats, cushions, hassocks, book-boxes and books, and trifling alterations in pews. Moreover, as regards churchyards, the incumbent is entrusted with a discretion to authorise the erection of tombstones and monuments of ordinary dimensions and to sanction inscriptions thereon, and he may level the mound above a grave without a F. But his discretion, whether exercised affirmatively or negatively, can always be overridden by a F. (*Keel v. Smith*, 1875, Law Rep., 1 Prob. Div., 73). The construction of a vault under a church or in a churchyard, or of a brick grave in a churchyard, requires the sanction of a F.; and, except to the extent to which the Consecration of Churchyards Acts, 1867, 1868, permit the giver of land as an addition to a churchyard to reserve the exclusive right of burial in a part of such land, no exclusive grave-space in a churchyard can be acquired, nor can any exclusive right in perpetuity to a pew or seat in a church be acquired, without a F. Where a cemetery is provided by a cemetery company, the company has the management and control of both the consecrated and unconsecrated parts of the cemetery; but the bishop can object to unsuitable inscriptions in the consecrated part and require their removal (Cemetery Clauses Act, 1847, s. 51). And as regards the consecrated, as well as the unconsecrated, portion of a burial ground provided under the Burial Acts, the whole control is in the burial

authority; except that any question as to the fitness of a monumental inscription in the consecrated portion is determined by the bishop of the diocese (Burial Act, 1852, s. 38). But inasmuch as human remains, both in a churchyard and in the consecrated portion of a cemetery or burial ground, are under the protection of the Ordinary, a F. is necessary to authorise their disinterment whether for removal to another place of burial or for any other purpose. An incumbent or churchwarden or any other person who, except in the above-mentioned cases where a F. is not necessary, makes any change in a church or churchyard or introduces anything therein or removes anything therefrom without a F. commits an ecclesiastical offence for which he may be criminally prosecuted in the ecclesiastical courts, and may be censured and condemned in costs. A person who, without the incumbent's consent, introduces anything into a churchyard for which the incumbent's consent without a F. is sufficient, is guilty of a similar offence and incurs a similar liability.

A F. can be applied for either (i) to sanction some proposed change, or (ii) to order the restoration of what existed previously to some change made without a F., or (iii) to sanction a change made without a F.; in which last case it is called a confirmatory F. It is obtained from the CONSISTORY COURT of the diocese, but an appeal lies from the grant or refusal of a faculty by that court to the Court of Arches or Chancery Court of York, as the case may be, and thence to the Judicial Committee of the Privy Council. It is generally applied for by the incumbent and churchwardens, with the addition sometimes of a certain number of the parishioners; but any member of the vestry may also apply for it. It can be opposed by anyone who is similarly connected with the parish. But no one outside the parish—not even the rural dean, or the archdeacon, or the bishop himself—has any right either to promote or oppose the grant. A F. will be granted as a matter of course to remove from a church an illegal ornament or piece of furniture, even though it was in the church at its consecration; and an application for a F. for an illegal ornament or piece of furniture will, as a matter of course, be refused. In other cases the grant or refusal of a F. is in the discretion of the court, which, however, is exercised in accordance with certain recognised principles. If the fabric of the church or soil of the churchyard is to be affected, the rector or incumbent in whom the freehold is vested must either join in the application or be given the opportunity of objecting to it, and his rights as the freeholder will not be set aside except for grave cause. As, however, he holds the freehold not for himself but for the benefit of the parishioners, his rights will not be allowed to override their manifest interests; and, except with regard to monuments, in respect of which they are not consulted, their opinion, as ascertained by a resolution of the vestry, or, in the case of a

new ecclesiastical parish, of a meeting in the nature of a vestry, is always taken into consideration. It is not, however, absolutely conclusive; and, if the welfare of the parish appears to require it, the F. will be granted in spite of the opposition of the vestry, or will be refused in spite of their support of the application. Ground which has been consecrated cannot strictly be secularised except by Act of Parliament. But for the convenience of the parish a F. has been granted in suitable cases sanctioning its use for secular purposes. Thus, a F. has been obtained for throwing a strip of a churchyard into an adjoining road for the purpose of widening it, and for the construction in a churchyard of a building intended for purposes not wholly or strictly ecclesiastical, such as a vestry hall, a school, a mortuary, or even an electric lighting chamber. Where a new church is built under the Church Building Acts to take the place of an old church, a F. can be obtained, with the approval of the bishop, for the total or partial demolition of the old church; and in suitable cases a F. will be granted for the removal of a church to another site.

A F. for creating a private right, such as a pew or a vault, which has been obtained without fraud or misrepresentation, cannot be afterwards revoked; but the situation of the pew or vault may be changed by a subsequent F. And when a F. has been granted, the case for granting or refusing it will not be reopened. But, where an article has not been sanctioned by a F., a F. can at a future time, for good cause shown, be obtained for its removal. Where a pew or a vault has from time immemorial been in the possession of a certain family of parishioners or been used by the occupiers of a certain house in the parish, and has been kept in repair by them, a lost F. will be presumed to have been granted attaching it to that family or house. Similar Fs. are occasionally granted in the present day, but only in very exceptional circumstances, where it is clear that the general accommodation of the parishioners as regards sittings in church or grave-spaces in the churchyard will not be interfered with.

The mode of obtaining a F. is regulated by the rules and practice of the Consistory Court of each diocese and varies slightly in different dioceses. The exact

3. Procedure.

procedure of the particular diocese can be ascertained from the annual diocesan calendar or directory or by inquiry at the diocesan registry. But it is everywhere commenced by a petition. If the removal of human remains is desired, it must be accompanied by a certificate of the medical officer of health that the removal will cause no risk to the public health, and the consent of the incumbent and churchwardens must be given. And if the remains are to be moved to unconsecrated ground, but not otherwise, the licence of the Home Secretary must also be obtained. The F. will then be granted in a proper case without

any further publication of the proceedings or consent to them. In other cases the presentation of the petition is followed as a matter of course by the issue of a citation, unless the chancellor of the diocese considers that there are grave doubts whether the desired F. should under any circumstances be granted, in which case he hears the application in court before deciding whether or not the citation shall be issued. The citation is served personally on the incumbent and churchwardens, if they are not the applicants for the F., and is published to all the parishioners by being affixed on or near the church door for a definite time, usually including two successive Sundays. If a F. is applied for to remove something which has been introduced into a church or churchyard without a F., a counter-petition may be presented for a F. confirming the introduction without the necessity of a second citation, and a F. for removal or a confirmatory F. will be granted according to the merits of the case. The citation affixed at the church door summons all the parishioners to appear and object to the grant of the F. if they desire to oppose the grant. If they do not appear, and the application is supported by a resolution of the vestry, they will be presumed to be in favour of it. No one can afterwards complain that the alteration has been made without due notice or without ample opportunity having been given for objecting to it. If the incumbent or churchwardens refuse or neglect to give effect to a F., another parishioner may be empowered to carry it out.

The fees for a F. for alterations in a church or churchyard are fixed under statutory authority. In the case of an unopposed

4. Fees. F. for an alteration within the category of minor alterations enumerated by the chancellor of the diocese it is £2 2s. In other cases it is £4 14s. 6d. The fees for a private F. for a vault, a brick grave, or the removal of human remains, vary in the different dioceses. Where a F. is opposed, there may also be a court fee to be paid, and the costs incidental to obtaining it will be ordered to be paid by the parties applying for it or opposing it, according to the justice of the case, or they may be apportioned, or each side may be left to bear its own costs.—A4.

P. V. SMITH.

FAIR LINEN CLOTH.—It has been claimed that the covering of the Holy Table with a C. at the Euch. dates from apostolic times; there can hardly be said to be evidence for this, but certain it is that the custom has come down to us from remote antiquity. It is not always easy to be sure, when we read of this covering in an ancient writer, whether he refers to the "fair linen," or to the corporas, or to some other altar C.; at first it would seem that silk, cloth of gold, or some other precious stuff, was permitted to be used as the material of the altar cloths or the corporas, but eventually fine linen came to be considered the only stuff suitable for, at all events, the uppermost C. that covers the altar at the celebration of the Euch. This C. has varied in dimensions and arrangement according to the fashion of the time; no principle is involved in such details.

The direction in our rubric that the Holy Table at the time of HC is to be covered with a Fair Linen C. is in agreement with the use and wont of catholic antiquity.—R3.

T. I. BALL.

FAITH.—The necessity and importance of F. are frequently emphasised in the PB. From the very first the child is taught in the Cat. that he must "believe all the articles of the Christian F.," and our English word "believe" means "to esteem dear," implying that F. must come from the heart as well as from the head (A. W. Robinson); while an open profession of F. is made at the renewal of the Bapt. vows prior to Confirmation. F. is an essential requisite for the right reception of Bapt. and HC; this is taught in the Cat. and emphasised in the Short Exhortation of the Communion Service. In several of the Colls. we are taught to pray for F. and its increase, and the Eps. and Gospels inculcate the need and importance of it. In the VS the minister prays for the sick man that "the sense of his weakness may add strength to his F.," and teaches him that one object of sickness is that his "F. may be found in the day of the Lord laudable, glorious and honourable." Finally, in the Burial Service we pray that "we, with all those that are departed in the true F. of thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory." (Cp. GRACES, THE CHRISTIAN.)—K3.

MORLEY STEVENSON.

FAITHFUL.—The technical name for the baptised (*πιστοί*, fideles), as distinguished from catechumens who were also called Christians, though that title was denied to heretics. Similar titles are *φωτισμένοι* (illuminati), *μεμνημένοι* (initiati), and *τέλειοι* (perfecti). These alone were allowed to partake of the Euch., hence the latter part of the service after the catechumens were dismissed was called the *missa fidelium*. Similarly the Lord's Pr. was only allowed to the baptised, and was called the *oratio fidelium* (numerous quotations in Bingham's *Antiquities* i. 47). The 13th Art. of 1538, though largely based on the AUGSBURG CONFESSION, distinguished between the invisible Ch. known only to God, and the Congregation of all who are baptised and have not denied Christ nor are excommunicate; and the 20th Art. of 1553 and the 19th of 1563 define the visible Church as the "congregation of faithful men (*coetus fidelium*)" in this sense.

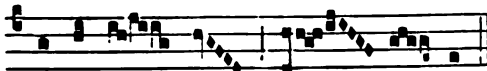
(DCA, art. *Faithful*; Ducange, *Glossarium*, "Fidelis"; Hardwick, *Hist. of the Arts.*, pp. 19, 63, 263, 300, 386.)—A3. CLEMENT F. ROGERS.

FALDSTOOL.—(i) A movable chair for the bishop's use when away from his throne: mentioned as early as the 11th cent. (ii) A folding stool or desk used for prayer, e.g., by the sovereign at coronation. (iii) A low desk at which the Lit. and latter part of Communion Service are said when not read from the ordinary prayer desk. Originally the reader knelt before the Holy Table without support. The faldstool came into use as a matter of convenience, and is usually set at the entrance to the chancel (Joel 2 17). Its introduction for the Lit. dates from about 1600; e.g., the plan of Bishop Andrews' chapel shows the "faldistory."—R5. S. REDMAN.

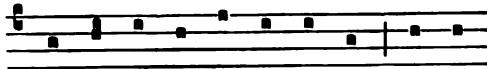
FALL OF MAN. See ORIGINAL SIN.

FARSE.—Farse is the term used to denote a verbal interpolation into a liturgical text. The origin of farsing probably lay in the practical needs of the ecclesiastical musicians. For many cents. the

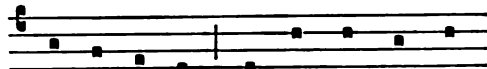
liturgical melodies (see PLAINSONG) were handed down by oral tradition, such musical notation as was available consisting only of a series of signs (based upon the rhetorical accent marks) which merely served to remind the singer of the phrasing of a melody already committed to memory. The difficulty of memorising a long series of notes coming upon a single syllable seems to have been met by the interpolation of additional words as an aid to the memory. Thus the melody of *Kyrie fons bonitatis*, which runs thus:



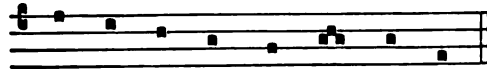
Ky-ri-e e - - - lei-son.
was farsed as follows:



Ky-ri-e, fons bo-ni-ta-tis, Pa-ter

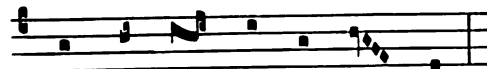


in-ge-ni-te, a quo bo-na cunc-

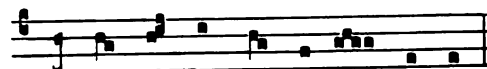


-ta pro-ce-dunt, e-le-i-son

a mode of treatment not unlike that involved in setting the same melody to the farsed form of *Kyrie* in our present PB:



Lord, have mer-cy up-on us:



and in-cline our hearts to keep this law.

Another and more serious type of liturgical interpolation is described under art. TROPE.—Q2.

F. BURGESS.

FAST.—By fasting was meant in ancient times either total abstinence from food, as on the two days bef. Easter, or a partial abstinence.

1. General. The latter usually implied eating nothing until evening, when a slight meal was taken. If this meal was restricted to bread and salt and water, as in Holy Week, the F. was called "xerophagy" (cp. Tertull., *De Jej.* 11). For the Fs. on Wednesdays, Fridays, and Saturdays, see WEEK, THE CHRISTIAN, § 3, 5. For other regular Fs. see ADVENT, EMBER DAYS, LENT, ROGATION DAYS, VIGIL. (For ethics see FASTING.) We may mention here some other Fs. in addition to these, in different parts of the Church. St. Athanasius (*Apol. de fuga* 6) refers to a F. immediately aft. Pentecost. In the *Apost. Const.* (520) this is postponed till after the Octave of Pentecost and lasts a week. In the West, in the 4th cent. we find a F. sometimes bef., but

more usually aft., Pentecost (Duchesne, *Chr. Wor.*, p. 285). And this seems to be the same as the Greek "Fast of the Apostles," which at different times has lasted for a week or up to June 29. The E. Syrians call the fifty days aft. Pentecost the Season (shābhū'ā) of the Apostles, but it is not a F. The Greeks have a fortnight's F. in August, called the F. of the Theotokos, Aug. 1-15 (Shann, *Euchology*, p. 519); this, perhaps, lasted at one time for forty days (*DCA* 1 662). The E. Syrians have "Rogations" (bā'wāthā) of three days each (Mon., Tues., Wed.), named "of Mar Zaya," "of the Virgins," and "of the Ninevites," respectively, following the second Sunday after Christmas, the first and fifth after Epiph.; but the first two are nearly obsolete. In the *Testament of our Lord* (122, 31) and the *Arab. Didascalia* (§ 38), we find special Fs. for bishops, three days a week, during the first year after their consecration, and the Testament gives a similar rule for presbyters. Fasting is often prescribed as a condition of penitence. It was forbidden on Sundays and in Eastertide; see FESTIVAL, § 23, and WEEK, THE CHRISTIAN, § 2.

In the Roman Church at the present time there is a distinction between a F. and a day of Abstinence; on the latter, meals at any hour and in any quantity are permitted, provided meat be not eaten; on the former the quantity of food is restricted, in addition to meat being forbidden. This distinction, in England at least, is modern. In the PB Tables the terms appear to be interchangeable (*DCA* 19 f.; Staley, *Liturgical Year*, p. 172).

A F. bef. Bapt. is prescribed in the *Didache* (c. A.D. 120), for the candidates, for the baptiser, and for others.

2. Fast before Baptism. The principal early references are: Did. 7; Justin M., 1 *Apol.* 61; Tertullian, *de Bapt.* 20, *de Jej.* 8; *Clementine Recognitions* (4th cent. ?) 7 36; and most of the Church Orders which describe Baptism, appoint at least a one-day's F. (Maclean, *Ancient Ch. Ord.*, ch. 8).

After the separation of Euch. and Agape, a F. bef. Communion was customary. It is implied in Tertullian,

3. Fast before Communion. *De Orat.* 19, and found in the Church Orders, viz., *Test. of our Lord*, 220, 23; *Can. of Hippolytus* 19 150-152, 28 205; *Verona Fragm. of Didascalia*, ed. Hauler, p. 117; *Egyptian Ch. O.* 58; *Ethiopic Ch. O.* 44. The classical passage is in St. Augustine, *Ep.* 54 8 Ben., *ad Januar.* (118 6): "It seemed good to the Holy Ghost that for the honour of so great a sacrament the body of the Lord should enter into the mouth of a Christian bef. other foods; for so is this custom kept throughout the world." The rule however had not quite the same stringency as in later times, and Maundy Th. was, in Africa at least, an exception (see HOLY WEEK, § 2); for some other exceptions see *DCA* 1418. It must also be observed that any difficulty of receiving the sacrament fasting was greatly alleviated as long as the practice of private reservation obtained. For this practice see Tertull., *De Orat.*, 19, *Ad Uxor.* 25; Ambrose, *Orat. de excessu fratris Satyri* 143; Basil, *Ep.* 93, *Ad Caesariam*; *Test. of our Lord* 225 (cp. 122 where a daily Euch. is negatived); and elsewhere.

For Bibliography, see under FESTIVAL, § 42, List B.—C3.

A. J. MACLEAN.

FASTING.—By F. is meant, in a religious sense, voluntary abstinence from food rather than mere hunger and thirst (cp. 2 Cor. 11 27). Natural instinct or primeval revelation seems to have

established this as a religious practice. The Jews ranked it with almsgiving and pr. Our Lord did not deny its value, nor condemn it as "a tradition of men," but laid down the rules of purity of motive, cheerfulness, and absence of ostentation (Matt. 6 16-18). The use of F. in the Christian Church has usually been referred to Matt. 9 15 (with parallels); F. in Mark 9 29 is probably a gloss.

Christians from the first seem without hesitation to have combined F. with pr. (Acts 13 2, 3, 14 23), and the practice is undoubtedly part of the continuous and universal tradition of the Church. The religious and ethical value of F. has been insisted on both by Catholic and Protestant writers. F. has been felt to be a natural expression of penitence, a tribute to the supremacy of the spiritual over the natural, and a means of checking the bodily desires and subjecting them to the spirit (FLESH); while to some temperaments it has proved a means also of cleansing the mind and rendering the soul more fit for pr. Devotionally it is an imitation of the life of Christ, and practically a help to charity and sympathy with the poor. In modern times F. may supply a much-needed protest against the encroachments of luxury in all classes, and the growing materialism of the age.

The Church of England before the Reformation kept with great strictness the seasons and days of F. which she had inherited from the primitive Church, and which were generally observed throughout Western Christendom, viz., the annual fasts of LENT, ROGATION DAYS and VIGIL, the quarterly fasts of the EMBER DAYS and the weekly fast of FRIDAY; WEDNESDAY being also observed in the East and SATURDAY in the West.

The revolt of Cranmer and his party against mediæval practices led, at the opening of the reign of Edward VI, to an open disregard of the fast-days. It was noted with amazement in 1547 that "the Archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth." The period of licence, however, was brief. Statutes of 1549 and 1552 re-imposed, under severe penalties, the rule of abstinence from flesh on the usual fast-days. These enactments, in addition to explaining the religious reasons for F., and the duty of obedience to rulers in matters which in themselves are indifferent, urged the advantage that the use of fish would bring to English fisheries and seaports. The Homily on F. (1562) covers much the same ground.

Without doubt the ancient fast-days continued to be observed in some quarters at least. But it was not till the 17th cent. that they were tabulated and placed in the PB. The present table appears first in the PB of 1636, though it is found with slight variations in Cosin's *Devotions* (1627). After some discussion of the general question of seasons of religious F. at the Savoy Conference, the Table of Vigils, Fasts and Days of Abstinence was inserted in the

revised PB of 1662. It follows the mediæval rule, except that Saturdays have disappeared.

In the 17th and 18th cents. the High Church school, preserving the spirit of the Caroline divines, continued to maintain the obligation of the fast-days. The existence of MS. "dispensations" shows that the duty was to some extent recognised by the laity. On the other hand, such a book as *A Method of Devotion* (1708), by Elizabeth Burnet, wife of the bishop, while upholding the value of F., limits its formal observance to days of special appointment, "not all those the Rubrick appoints, most of which by general Disuse cease to be of obligation." There are some characteristic allusions to fast-days in Pepys' *Diary* (e.g., Mar. and April, 1661). The Tractarian movement again drew attention to the rule of the PB. Careful and temperately written disquisitions on F. form Nos. 18 and 66 of the *Tracts for the Times*.

In the early Church a fast-day involved a literal abstinence from all food or drink till the ninth hour.

But there was no universal practice as to the quantity or quality of the one evening meal. Some ate flesh, others

fish only, others again merely dry bread (Socrates, *Eccles. Hist.* 5 22). In the Middle Ages flesh was entirely forbidden, and in Lent even milk and eggs (St. Thos. Aq., *Summa* ii. 2 147). Only one meal was allowed, to which the later Middle Ages added a "collation." The modern Roman Church continues this strictness in theory, though in practice many relaxations are allowed. She also distinguishes between "fast-days" and "days of abstinence." On the latter, the quality, not the quantity, of food is restricted, fish being substituted for flesh. It is very doubtful whether such a distinction is intended by the PB Table. Though the difference between a more or less rigorous fast is very ancient, it is not probable that the words "Fasting" and "Abstinence" were discriminated in the 17th cent. None of the great Anglican writers of the period hints at any such distinction.

The practical question, how Churchmen to-day who recognise on fast-days, with George Herbert, that

"The Scriptures bid us *fast*; the Church says, *now*,"

are to fulfil the obligation, is not easy, and often harasses tender consciences. The absence of any continuous use, and the unwillingness of bishops to give instructions, lead naturally to each man being a law to himself. The excessive number of fast-days in the Table, the conditions of modern life, the English climate, the impossibility of abstaining in most cases from flesh, the expensiveness of fish, are all considerations that call for some authoritative guidance, as to how far it is lawful to substitute other forms of self-denial for that physical F. which the Church originally intended. (For liturgical and antiquarian side of subject see art. FAST.)

DCA, art. *Fasting*; Collier, *Ecclesiastical History of Great Britain*; *A Catholic Dictionary* (Addis,

Arnold & Scannell, 1897); George Herbert, *The Priest to the Temple*, 1630; Jeremy Taylor, *Holy Living*, 1630; *The Whole Duty of Man*, 1657; *Tracts for the Times*, 1833-41; F. W. Puller, *Concerning the Fast before Communion*; Vernon Staley, *Days of Fasting and Abstinence* (Transactions of St. Paul's Eccles. Soc.).—PE. A. R. WHITHAM.

FASTING COMMUNION.—That the Euch. was instituted aft. the Last Supper shows that its first recipients were not fasting ;

1. Early History.

and that it followed the Agape at Corinth when 1 Cor. was written 11 20-34) shows that in the earliest period FC. was neither the rule nor the practice. However, in Ac. 20 7-12, we find a meal (perhaps the Agape) following the "breaking of bread," an order which may have been introduced by St. Paul because of the disorders at Corinth. Thenceforward, as it seems, where the Agape was associated with the Euch., it followed Communion ; an exception being the case of certain Egyptians of the Thebaid in the 5th cent., who used to communicate on Saturday evenings aft. a plentiful meal, a practice mentioned with disapproval by the historian who records it (Socrates, *HE* 5 22). That the Euch. was celebrated early in the day is indicated in Pliny's *Letter to Trajan*, c. 112 (*ante lucem*) ; and an early hour became usual (cp. Tertullian, *De Cor.* 3, and Cyprian, *Ep.* 63 16). But on fast days it was postponed to a later hour (cp. Tert., *De Orat.* 19, and *Peregr. Silviæ* or *Ethiopiæ*, p. 61), the practice of communicating late on fast days and early on feasts showing plainly that FC. was the general habit of the Church. The earliest extant rule on the subject is in the *Canons of Hippolytus* (28 105), viz., "Let none of the faithful taste anything before he has partaken of the mysteries, especially on days of holy fast."

The practice is alluded to in a famous passage of St. Augustine, *Ep.* 118 (54), *ad Januarium*. He had been consulted by Januarius (400) as to the propriety of the custom observed in N. Africa, of celebrating the Euch. on Maundy Thursday *post coenam*, as a reminder to the faithful of the circumstances of its institution. Augustine refuses to condemn this exceptional practice, on the grounds that rules of discipline vary in different localities, and that for non-fasting communion there was the precedent of the Last Supper. But he adds that the Church is not therefore to be reproached because of her general rule of fasting before reception : "Numquid tamen propterea calumniandum est universæ ecclesiæ quod a ieiuniis semper accipitur ? Ex hoc enim placuit Spiritui Sancto, ut in honorem tanti sacramenti in os Christiani prius dominicum corpus intraret, quam caeteri cibi : nam ideo per universum orbem mos iste servatur" ; and he suggested that this rule might even be traced up to St. Paul (1 Cor. 11 34). That is, Augustine recognises that there is no law of Divine institution on the subject,¹ but he alleges reverence for the Sacrament as the reason for the Church's law and practice (a consideration frequently urged in later times, e.g., by St. Thomas Aq., *Summa*, pars III, qu. lxxx, art. 8), while he admits the exception of Maundy Thursday. With Augustine's pronouncement should be compared the 29th canon of the 3rd Council of Carthage (397), which however only refers to the celebrant, viz., "ut sacramenta altaris non nisi a ieiuniis hominibus celebrentur, excepto uno die anniversario, quo coena domini celebratur." It is not necessary to rehearse later conciliar decisions (all decisions of local or provincial councils, only valid within their

¹ This is admitted by writers of repute of all schools. Even Liguori lays down that "the natural fast required before Communion is not indeed of divine right, but only of ecclesiastical" (*Theolog. Moral.* vi. 3 278).

respective jurisdictions ; see Bingham, *Antiquities* xv. 78), or to illustrate the rule further from the Fathers, e.g., from Chrysostom (*Ep.* 125, *ad Cyriacum*) and Ambrose (*Serm.* 8 on Ps. 119), or to quote the Penitentials of the Anglo-Saxon Church. The general practice of the Church, both East and West, was uniform, and supported by Canon Law for a thousand years bef. the Reformation ; and the custom of FC. is still observed in the Roman and the Eastern Churches.

This custom was not avowedly repudiated or abandoned by the English Church at the Reformation.¹

2. In the Church of England.

The communions of the laity were infrequent, and in the 16th cent. people were accustomed to do much more bef. the first meal of the day than they now do before breakfast. It was only gradually, as it seems, that the rule of FC. was relaxed in practice, and the old Canon law fell into desuetude, the reason for relaxation being rather a change in social conditions than in theological preconceptions. In every period of the post-Reformation Church many persons indeed observed for themselves the strict rule, Bishop Jeremy Taylor and Bishop Sparrow being two notable examples in the 17th cent. ; and during the 18th cent. more than one manual of devotion recommends fasting bef. reception. But in the first half of the 19th cent. this rule was infrequently observed, and it was due to the Oxford Tractarians that it again became common. Nevertheless, the Oxford leaders were careful not to prescribe a rigid law. "I believe," wrote Dr. Pusey,² "non-fasting communion comes under our Blessed Lord's rule, *I will have mercy and not sacrifice*, and I feel sure that, if He were here, He would dispense with the custom Himself in many cases ; as of the weakly."

At the present day, by the stricter school of Anglicans, it is urged that it is not competent

3. At the Present Day.

for individuals to set aside a custom so long and so widely observed as that of FC., and to ignore the precepts of Canon Law which have never been formally repealed. On the other hand, it is pointed out that canons of discipline are not like canons of faith. The latter may be inviolable ; the former depend upon circumstances. The Faith is matter of revelation : discipline is the enactment of the Church, and what the Church has said in regard to discipline she can unsay, if conditions change. And, for those who hold that Art. 34 covers the case of disciplinary traditions, the English Church is at liberty to relax the rule of fasting as she will. Even those who do not acknowledge that the individual can take the law into his own hands admit that it is legitimate for him to obtain a dispensation from fasting bef. communion, for cause shown, from his bishop. Again, circumstances have changed, and rules of discipline appropriate in the East in the 2nd cent. may not be reasonable in the West eighteen hundred years later. Tertullian speaks of a Christian woman, married to a heathen, who takes the Euch. secretly "before all other food" (*ante omnem cibum*), and this indicates the practice of FC. in his day. But it is not to be

¹ Note in *The King's Book*, put forth in 1543, the reason given for fasting reception is in the words above quoted from Augustine.

² *Spiritual Letters*, pp. 273, 275 ; cp. also Bishop King's opinion cited in the *Life of Archbishop Benson* 2 522.

forgotten that at that period the faithful used sometimes to bring home particles of the consecrated species for private reception—a habit which would make FC. an easier matter than it is under modern conditions. Further, it may be reasonably argued that “Disuser” abrogates the obligation of law. Even if it be admitted that FC. was the rule of the English Church in the 16th cent., the widespread neglect of the law—a neglect public and unrebuked by ecclesiastical authority—for 300 years may be taken to indicate that the law is no longer binding. Following out such considerations as these, the Upper Houses of Convocation of Canterbury and York adopted careful Reports on the subject (in 1893 and 1899), in which, while the value to many of the habit as a spiritual discipline is recognised, it is distinctly laid down that to describe non-fasting reception of the Euch. as a sin is contrary to the teaching and spirit of the Church of England.

J. F. Keating, *The Agape and the Eucharist* (useful for the history of the Agape); Bp. John Wordsworth, *The Ministry of Grace*,

4. *Literature*. pp. 375 ff. (a valuable summary); Bp. Kingdon, *Fasting Communion* (a detailed argument against the permanent obligation of the rule); N. Poyntz, *The Fast before Communion*, and F. W. Puller, *Concerning the Fast before Communion* (both pleading for the dispensing power of the bishop, but the latter strongly advocating the fast in normal cases); H. P. Liddon, *Evening Communions*, with a postscript by W. Bright (being an answer to some of Dr. Kingdon's arguments); and the Reports of Convocation on the subject (reprinted in Evan Daniel, *The Prayer Book*).—pe, He.

J. H. BERNARD.

FATHERS.—Both in ancient and modern times the term “Fathers” has been used with some latitude of meaning. Strictly

1. *The Term*. speaking, it denotes the Church writers of the earlier centuries, more especially those who were famous teachers or champions of the Catholic faith. The following list contains the names of F. who for various reasons are of special interest to students of the PB, with their approximate dates and most important writings.

1. ANTE-NICENE.—Clement of Rome, c. 95; 1 *Corinthians*.—Ignatius of Antioch, mart. c. 115; Seven Genuine Epistles.—Polycarp of Smyrna, mart. 155; *Philippians* (c. 115).—Hermas of Rome, 100–140; *Shepherd*.—*Didache* or *Teaching of the Twelve Apostles* (100–130).—Justin, mart. c. 165; *Apologies* i, ii; *Dialogue with Trypho the Jew*.—Irenæus of Lyons, fl. c. 180; *Against all the Heresies*; *Preaching of the Apostles*.—Hippolytus of Portus, fl. c. 200; *Philosophumena*.—Clement of Alexandria, fl. c. 200; *Protrepticus*; *Paedagogus*; *Stromateis*.—Origen of Alexandria, fl. 203–254; works exegetical, critical, doctrinal, apologetic (specimens in the *Philocalia*, cent. iv).—Tertullian of Carthage, fl. 197–220; works apologetic, anti-heretical, ecclesiastical, ascetic and pro-Montanistic.—Cyprian of Carthage, mart. 258; tracts and letters, dealing with the great Ch. questions of the time.—Novatian of Rome, c. 250; *De Trinitate*.

2. POST-NICENE.—A. (Greek).—Eusebius of Cæsarea, d. 340; *Ch. History* (a treasury of early fragments and traditions); theological and expository works.—Cyril of Jerusalem, 315–386; *Catechetical Lectures* delivered at Jerusalem in 348.—Athanasius of Alexandria, fl. 325–373; *De Incarnatione*; *Orations ag. the Arians*; *Letters to Sarapion*; many other treatises bearing on the history and polemics of the Arian controversy.—Basil of Neo-Cæsarea, fl. 370–378; *De Spiritu Sancto*; *Moralia*; monastic rules; letters.—Gregory of Nazianzus, Bp. in Constantinople, fl. 378–390; homilies and orations, esp. the *Five Theological Orations*; poems.—Gregory of Nyssa, fl. 372–395; *Catechetical Orations*; dogmatic and controversial works. (The last three are known as “Cappadocians,” and hold an important place in the history of doctrine).—Epiphanius of Salamis, d. 403; *Anchoratus*, *Panarion* (anti-heretical works).—John Chrysostom (the Golden-mouthed), fl. at Antioch 381–398, at Constantinople 398–404, d. 407; homilies, expository and occasional; letters.—Cyril of Alexandria, fl. 412–444; commentaries; doctrinal and polemical works.—Theodoret of Cyrrhus, fl. 427–455; commentaries; *Church History*; doctrinal and polemical works; letters.—“Dionysius the Areopagite,” fl. cent. v–vi; anonymous author of mystical works (*Heavenly hierarchy*, etc., which, in a Latin form, influenced western mediæval thought—cp. *SCHOOLMEN*).—John of Damascus, fl. cent. viii; *De fide orthodoxa* (a summary of the dogmatic teaching of earlier Greek Fathers).

B. (Latin).—Hilary of Poitiers, fl. c. 360; *De Trinitate*; *De Synodis*; comm. on St. Matthew.—Ambrose of Milan, fl. 340–397; dogmatic treatises, esp. *De fide*, *De Spiritu Sancto*, *De Mysteriis*; comm. on St. Luke; hymns.—Augustine of Hippo, fl. 387–430; expositions, esp. the *Tractatus in St. Joannem*; sermons; letters; polemical writings, chiefly against Donatism and Pelagianism; *De civitate Dei*; *De Trinitate*; *Confessions*.—Jerome (Hieronymus, “Hierome”), fl. 383–420; commentaries; critical and polemical works; letters; the Vulgate Latin version of the OT and NT.—Leo the Great, Bp. of Rome, 440–461; Sermons; “Tome” on the Incarnation, read at the Co. of Chalcedon.—Gregory the Great, Bp. of Rome, 590–604; *Pastoral Rule*; *Moralia* (on Job); letters.—Bede of Jarrow, d. 735; *History of the Church of the English race*; commentaries.

The English Reformers constantly appeal to the Fathers as witnesses to the doctrine, discipline and practice of the ancient Ch., to which, on the whole, they desired to return. A like appeal was made by them in regard to

Ch. worship. Cranmer, who had been anticipated herein by Card. Quignon (see Quignon's words in *Brev. Quignon* i, ed. Wickham Legg, p. xx ff.), in his Preface to the PB of 1549 sends his readers to “the ancient fathers” for the original conception of the “Divine Service,” esp. in reference to the reading of Holy Scripture and the recitation of the Psalter. Similarly, in the Communion, the “Godly discipline” of “the Primitive Church” is the ideal at which the reformed Ch. should aim; and in the Ordinal “ancient authors” are cited as witnessing to the antiquity of the Three Orders, and “the ancient canons” as ruling the procedure at the consecration of a Bishop.

Direct reference to the Fathers in the PB are, from the nature of the case, less frequent. But in the 1549 postscript, “Of Ceremonies,” printed since

1552 after the Preface, it is noted that "St. Augustine in his time complained" (Aug., *Ep.* 55 35) of the multitude of ceremonies; and the same Father is quoted in Art.

4. Direct References.

29. on the incapacity of the wicked to partake of Christ in the Sacrament of His Body and Blood (Aug., *Tract in Joann.* 26 18, where however the Benedictine editors bracket certain words which were in the text used by the compilers of the Arts.). In Art. 6, Jerome (*Prolog. in libros Salom.*) is similarly cited to show the manner of acceptance given by the ancient Ch. to the Deutero-canonical books of the OT. The *Prayer of St. Chrysostom* is not, so far as we know, the work of that Father, nor is it even taken from the liturgy that bears his name, but comes from the liturgy of St. Basil.

Beside references, direct or indirect, to the works of the Fathers, the PB is full of patristic materials and reminiscences, which are recognised

5. General Indebtedness.

without difficulty by the instructed student. Thus the *Gloria Patri* will carry his thoughts back to Basil's *De Spiritu Sancto* (68 47); the *Te Deum* to the baptism of Augustine by Ambrose, with which the old legend connected it. In the A.P. Creed he will recognise the simpler Roman form of Justin's time, which it presupposes; the "Nicene" Creed is full of memories of more than one Ecumenical Council, and of the great Greek Fathers of the fourth century—Athanasius, Eusebius of Cæsarea, Cyril of Jerusalem, Epiphanius, and others; the *Quicumque* expresses the fervent faith of the Church of South Gaul in days when Arianism was again lifting its head. The Collects connect themselves with Leo and Gregory, and the troubles of their times; the Ember days recall Leo's sermons at Rome; the Rogation days and the Litany remind us of Mamertus of Lyons. In HC many of the features of this great service which were already familiar to Justin can be noted. The *Sursum corda*, "Preface," and *Sanctus*, are echoes of words heard in the African churches of St. Cyprian's day: the *Gloria in excelsis* was sung as a daily morning hymn in the East by the fourth century. This list might be extended almost indefinitely. Scarcely an office in the PB is without some prayer or action which the Fathers of East or West would recognise if they could enter our churches to-day.

In two respects, however, the Fathers have found less consideration from the compilers of the PB than could have been wished.

6. Scant Mention: No Commemoration.

(a) They are scantily represented in the Calendar, and are not commemorated by name in the offices. The Calendar of 1549 exhibits no names of any but Biblical saints, and this precedent was generally followed in 1552 and 1559, exception being made in favour of St. George, St. Lawrence, and St. Clement (of Rome). In 1561, the Ecclesiastical Commissioners reinstated a considerable number of non-scriptural names, but without adding their days to the Table of Feasts, or providing any special services for them. The revision of 1662 gave also the names of St. Alban and Ven. Bede, but otherwise left the situation unaltered. Of the "black-letter" saints only eight can properly be called "Fathers" (St. Clement, St. Cyprian, St. Hilary, St. Ambrose, St. Augustine of Hippo, St. Jerome, St. Benedict, St. Gregory the Great), and not a single Greek Father, with the exception of the unknown

"Dionysius the Areopagite," appears in the English hagiology.

(b) The mediæval service-books of the Ch. of Eng. made use of the writings of the Fathers as lessons. The Sarum Mattins attached three lessons to each nocturn of Psalms, and when there were three nocturns, as on Sundays,

the second and third systems of lessons were often drawn from patristic writings. Quignon reduced the number of lessons to the invariable number of three, and greatly diminished the patristic matter, and in this he was followed by Cranmer; the latter, after some fluctuations of judgment, in 1549 adopted the principle of ordering two lessons to be read daily both at Mattins and Evensong, one from the OT and one from the NT. This order had the great advantage of securing that all who attended the Common Prayer should hear the English Bible regularly read, but it did this at the sacrifice of much edifying exposition of Scripture and practical teaching drawn from the great writers of the ancient Church.—K2^a.

H. B. SWETE.

FEAST.—See FESTIVAL.

FEE.—See PROPERTY (CHURCH), § 8.

FELO-DE-SE (a felon upon himself) is one who deliberately destroys his own life. By eccles. law the F. is excluded from Christian burial; and formerly the coroner would direct his body to be buried in a public highway with a stake driven through it. Now, however, the F. may be buried in consecrated ground. (See BURIAL, § 2.)—Oa.

HUGH R. P. GAMON.

FERIA.—The word F., in liturgical language, is used to signify any day which is not a Sunday or holy-day. Hence *Ferial* Office means *week-day* Office.—c6.

J. W. TYRER.

FESTIVAL.

- I. HISTORY AND MEANING, § 1-3.
- II. CHRISTMAS AND EPIPHANY, § 4-7.
- III. FESTIVALS IN OCTAVE OF CHRISTMAS, § 8-12.
- IV. FESTIVALS BETWEEN EPIPHANY AND EASTER, § 13-15.
- V. EASTER, § 16-20.
- VI. ASCENSION DAY, § 21.
- VII. WHITSUNDAY, WHITSUNTIDE, § 22-24.
- VIII. TRINITY SUNDAY, § 25.
- IX. SAINTS' DAYS, § 26-40.
- X. MICHAELMAS, § 41.
- XI. BIBLIOGRAPHY, § 42.

I. HISTORY AND MEANING. The object of this article is to discuss the history and meaning of the Christian Fs. with-

1. Preliminary.

out touching on the services appointed for them. In examining their history we shall do well to bear in mind that in some cases a day was determined as being the anniversary of an event bef. it was observed as a F. This was notably the case with Christmas. We must also notice that the existence of a Homily on an event in the Gospel

story (e.g., on the Annunciation) does not necessarily imply that the event was commemorated by a F. at the time of the Homily. Moreover, it is well to remember that the authorship and date of many festal Homilies are uncertain, and that some of them are much later than their reputed writers. For want of bearing these cautions in mind some scholars have been led to antedate the Christian Fs. by several generations. For the sources of information on the subject see the lists of principal service books, martyrologies and calendars, and of modern works bearing on the subject, at the end of this article. Only those Fs. are treated here which appear in PB as Red-Letter days.

The growth of the number of annual Fs. was at first very slow. Till the beginning of the 4th cent. we read only of Easter and Pentecost; these are the only Fs. known to Tertullian (e.g., *De Bapt.* 19, *De Jejun.* 14) and Origen (*C. Cels.* 8 22). No annual F. is mentioned in the *Didache* (c. A.D. 120) or in the *Apostolic Church Order* (3rd cent. ?); and in the older *Didascalia* (3rd cent. ?) only Easter. The F. of the Nativity (Christmas, Epiph.) was added c. 300. But it was not till towards the end of the 4th cent. that the festal cycle was developed. The *Testament of our Lord* (c. 350 ?) only knows Easter, Pentecost, Epiphany. But in the *Apostolic Constitutions* (c. 375) we have Christmas and Epiph. as separate Fs., and also Ascension day, the Apostles' days (pl.), St. Stephen and all Martyrs' day (or days ?), and a festival of St. James the Lord's brother (?) (5 8, 13, 8 33). There is an evident tendency in this book to increase the number of Fs., and to press their acceptance. This festal cycle agrees with that of St. Chrysostom (*Hom. de B. Philogon.* 3). The *Pilgrimage of "Silvia"* or of "*Etheria*" (c. 385) has only one Nativity F. (Epiph.), but adds to the list the Presentation, Palm Sunday, the fortieth day aft. Easter, and the Dedication or Holy-Cross Day; the Ascension, however, is commemorated on the day of Pentecost (see § 21 below). The Cappadocian fathers (represented by St. Gregory of Nyssa, *In Laud. Frat. Basilii* 1), and a Syriac Martyrology of c. 412, give us festivals aft. Christmas, namely, St. Stephen, St. Peter and St. Paul, St. James and St. John. But on the whole it is clear that annual commemorations grew more slowly than weekly ones (see WEEK, THE CHRISTIAN). The method of the growth is illustrated by "*Silvia*," where we find an increasing desire to celebrate the events of our Lord's earthly life in the holy places themselves. In Jerome also we find an advocacy of the observance of Fs. (*Comm. in Gal.* 4 10).

When Christmas (or Epiph.) was established certain other Fs. followed in its wake, depending on the great feast for their date. Such were Purification, Annunciation, Nativity of St. John Baptist, and (later) Circumcision. To these we must probably add the Saints' days after Christmas (see below, § 8).

Saints' days other than those just mentioned

seem at first to have arisen owing to a desire to commemorate the death day (*dies natalis*) of a martyr, or the translation of his relics (*depositio*, burial), or the consecration of a church dedicated to him. The *Edessene Canons* (c. 350) order a memorial of martyrs on their death days (can. 18). So in the 2nd cent. they commemorated the "birthday" (τὴν ἡμέραν γενέθλιον) of Polycarp (*Letter of the Smyrnaeans* 18); see also Cyprian, *Ep.* 12 (37) 2, and Basil, *Ep.* 93. Apostles' days were at first kept because they were, or were believed to be, martyrs. It is noteworthy that the earliest calendars have very few feasts of Apostles; the *Leonine Sacramentary* has only June 29 and Nov. 30; *Philocalus* has only June 29 and Feb. 22 (St. Peter's Chair). Days of Apostles who laboured outside the limits of the Roman Empire were not in the earlier period kept in the West (Kellner, p. 278). In *Cal. Carthag.* we have only St. John Baptist (June 24 and Dec. 27), St. Luke (Oct. 13), St. Andrew (Nov. 30 ?), St. Stephen (Dec. 26), St. James the Great (Dec. 27), Innocents (Dec. 28), and in June some unnamed Apostles, probably St. Peter and St. Paul; St. Luke is expressly called a martyr. Several of the Saints' days are accounted for by dedication Fs., which were common from the 4th cent. onwards; but the rise of a F. and its observance at a distance from its original home were often separated by a considerable interval. Many Fs. are of purely local origin.

It has been thought that originally groups of saints were commemorated, and that only at a later date individuals had days of their own. The evidence as a whole seems to be against this view; but there are many instances of grouping. The East Syrians commemorate the Twelve Apostles on the 7th Sunday aft. Pentecost (called Nusardél), and the Seventy (or Seventy-two) Disciples on the 7th Friday (formerly also on the 7th Wednesday); the Four Evangelists, the Greek Doctors (esp. Diodore, Nestorius, Theodore), the Syrian Doctors (esp. Ephraim and Narsai), and all the Departed, respectively on the 5th, 7th, 8th, and 10th Fridays aft. Christmas. This Church however provides lessons for some individual Fs. such as those of St. Mary, St. John Baptist, St. Peter and St. Paul, and St. Stephen (respectively the 2nd, 3rd, 4th, and 6th Fridays aft. Christmas), and a few Eastern saints; also for some Fs. on fixed days of the month—St. George (April 24), St. Thomas (July 3), Transfiguration (Aug. 6), Holy Cross Day (Sept. 13), besides Christmas and Epiph. It is a peculiarity of this calendar that most of the Saints' days fall on a Friday. It sharply distinguishes "feasts of our Lord" and "commemorations of saints." We find some instances of grouping in the Greek calendar also; thus, June 30 is "the Council of the Twelve Apostles." Perhaps this commemorates the building by Constantine of the Church of All the Apostles at Constantinople (Socrates, *HE* 1 16, 40). So Low Sunday among the Ethiopians is the F. of the Twelve; among

the Armenians the 6th Saturday aft. Pentecost (DCA 1 109).

Fs. were in the 4th and 5th cents. marked by a cessation of work and of legal business and public games (see *Apost. Const.* 8 33; Socrates, *HE* 5 22; and *WEEK, THE CHRISTIAN*, § 2).

In the Middle Ages Fs. enormously increased in number, and for convenience were divided into classes. In the Sarum books we have the following division: (1) Double feasts, subdivided into principal, greater, lesser, and inferior; (2) Simple feasts, subdivided into four classes, the first two of which had nine lessons, the last two three. Sundays were divided thus: principal, greater, lesser, and inferior; and ferias similarly had four divisions. The PB has chosen as suitable for proper Collects, Epistles and Gospels, besides Sundays, feasts of our Lord (including the two days aft. Easter and the two aft. Whitsunday), and the Fs. which are based on the NT, as also All Saints'. A Table of "all the feasts that are to be observed in the Church of England throughout the year," that is, of "Red-Letter Days," as they are popularly called, is prefixed to the PB. We notice that two of these were not Doubles in Sarum—the Conversion of St. Paul and St. Barnabas. On the other hand, many Sarum Doubles have been omitted from the Table: the Assumption, the Patronal F., the Dedication F. (Principal Doubles), Corpus Christi, Visitation of BVM, Feast of Relics, the Holy Name, Nativity of BVM (Greater Doubles), Easter Wed., Whitsun Wed., Invention of the Cross, Transfiguration, Exaltation of the Cross, St. Thomas of Canterbury, Conception of BVM (Lesser Doubles); St. Gregory, St. Ambrose, St. George, St. Augustine of Canterbury, St. Augustine of Hippo, St. Jerome, Translation of St. Edward (Inferior Doubles). St. Mary Magdalene (July 22), a Simple in Sarum, was a Red-Letter Day in 1549; it was altogether omitted in 1552, probably because of the erroneous identification in the Gospel for the day of the Saint with the sinful woman of Luke 7 36 ff.; and it was only reintroduced as a Black-Letter Day in 1604. For the classification in the Sarum Brev. see Procter and Wordsworth's edition, 2 462 ff. The 1662 calendar (Sealed Books) prints in red "K. Charles, Martyr" (Jan. 30), "Charles II, Nat. & Ref." (May 29), and "Papists' Conspiracy" (Nov. 5). Services for these days are referred to but are not given in the *Sealed Books* (ed. Stephens, 3 239). In the Amer. PB the Transfiguration (Aug. 6) is a Red-Letter Day.

SUNDAY. (See *WEEK, THE CHRISTIAN*, § 2.)

II. CHRISTMAS AND EPIPHANY. These were originally one F., the former being Western, the latter Eastern; both were at first

4. Christmas and Epiphany. intended for the commemoration of the Nativity. The principal names for Christmas are *Nativitas* (Natalis, Natalitia) Domini; in *Ap. Const.* ἡ γενέθλιος (5 13) or ἡ τῶν γενεθλίων ἑορτή (8 33); γενέθλια; in Modern Gk. τὰ χριστούγεννα; Syr. Beith Yalda; old Eng. Noél (as Fr.) and Yule; Gaelic Nodhlaic; Welsh Nadolig; Ger. Weihnachtsfest (from the vigil). The principal names for Epiph. are Epiphania, etc.: ἡ ἐπιφάνεια, τὰ ἐπιφάνια, τὰ θεοφάνια (or φανία), τὰ ἅγια φῶτα (from the baptismal ceremonies), etc.; Syr. Denha or Beith D. (also E. Syr. "The new waters"); old Eng. also Twelfth Night; Fr. Le jour des rois; Dutch Drie-koningen-dag; Welsh Ystwyll = Stella.

No tradition seems to have been preserved as to the day of our Lord's birth. The present dates of these two Fs. are due to calculations based partly on the supposed year of the Crucifixion, and partly on a strange exegesis as to the exact length of our Lord's earthly life. The most notable calculation was that of Hippolytus (c. 220), Bishop of Portus (?) near Rome, made in order that the Christians might be independent of the Jewish Paschal computations. Hippolytus used a cycle of 16 years (Eusebius, *HE* vi. 22). He calculated a lunar year at 354 days or 11½ days less than the average calendrical solar year. He therefore interpolated every eight years three months of 30 days each (for $8 \times 11\frac{1}{2} = 90$), and putting two eight-year periods together produced a cycle of 16 years. He had determined that A.D. 29 was the year of the Crucifixion (as indeed was not improbably the case); and using his cycle he arrived at Friday, Mar. 25, as the day of the Crucifixion. As a matter of fact, the calculation was wrong; the lunar day is approximately 354 d. 9 h., and this alone would have made his cycle at fault. Yet this erroneous calculation is the foundation of our Christmas. For Hippolytus held (by a curious exegesis) that our Lord's earthly life must have lasted an exact number of years. Fractions were held to be imperfections, not to be expected in the life of the Saviour of the world. Hippolytus, therefore, fixed the Annunciation, as the beginning of the Incarnation, at Mar. 25, the Crucifixion having taken place (as he held) on the 32nd anniversary of it; and then, reckoning nine months from this day, he arrived at Dec. 25 for the day of our Lord's birth (see his *Commentary on Daniel* 4 23, ed. Bonwetsch). But the observance of Dec. 25 as a F. is not found for some considerable time after Hippolytus.

The calculation just described was not the only one in the early Church. Clement of Alexandria (*Strom.* 1 21, in *Ante Nic. Chr. Lib.* p. 445) gives the 28th year of Augustus on 25 Pachon, according to some, but on 24 or 25 Pharmuthi according to others, for the Nativity; the Egyptian month Pachon began on April 26, Pharmuthi on Mar. 27 (DCA 2 135). The author of the treatise *de Pascha Computus*, § 18 (A.D. 243), formerly included in Cyprian's works, arrived at Mar. 28. The *Acts of Pilate* gives Mar. 25 for the Passion (perhaps deriving the date from Hippolytus); and this would lead to Dec. 25 for the Nativity. But the most important calculation for our investigation (next to that of Hippolytus) is that of the sect of Montanists mentioned by Sozomen (*HE* 7 18), who fixed on April 6 as the day of the creation of the sun, and celebrated Easter on that day if it was a Sunday, or, if not, on the following Sunday. The meaning seems to be that they fixed on April 6 as the day of the Crucifixion. Reckoning on the same principle as Hippolytus, the Annunciation would have taken place on April 6, the birth of Christ on Jan. 6. We thus arrive at the choice made in the East for the day of the Nativity. The links which we do not possess are the name of the originator of this last calculation, and the secret of his influence on the East. It is easy to understand how Hippolytus' date spread in the West, as he was the most learned man of his time. It does not amount to more than a great probability that the calculation of April 6 brought about the Eastern date for the Nativity.

But in the 3rd cent. there is no trace of the observance of any day as the festival of the Nativity. In the 4th cent. the festal observance of Dec. 25 spread in the West, that of Jan. 6 in the

6. Early Observance.

East. The former date is found, probably as a feast, in the *Philocalian Calendar*, A.D. 354 ("Natus Christus in Bethleem Judae"). The fact that the heathen F. of the sun fell on the same day would probably lead to the Christianising of the occasion, and to the laying of emphasis on Christ being the Sun of Righteousness, though the heathen F. was not the reason for the choice of Dec. 25. We hear of Jan. 6 being observed as a F. earlier. It is mentioned in the *Acts of Philip of Heraclea* (A.D. 304; Ruinart, *Acta Sincera* 2, p. 410). It is found in the *Testament of our Lord*, apparently as of recent introduction (above § 2), in the *Edessene Canons*, 6 (c. 350), in Epiphanius (*Haer.* 51), "*Silvia*" (see above, § 2), and other 4th cent. writers, who do not know any other F. of the Nativity, and who call it by the Eastern names: Epiphany, Epiphanies, Theophanies, Denha. On this day both the birth and the baptism of our Lord were commemorated; see Cassian, *Conf.* 10 2 (c. 400), who says that in the West the two commemorations were separated. Even in the 6th cent. Cosmas Indicopleustes says that the Nativity and Baptism were commemorated on the same day at Jerusalem (Migne, *Patr. Gr.* 88 197). There is some indication that Gaul was Eastern in this respect during the 4th cent. (*DCA* 1 617 b); and probably also Spain (see ADVENT, § 1).

The reason for the celebration of the Baptism and Birth together may probably be found in an exegesis parallel to that of Hippolytus. Clement of Alexandria (*Strom.* 1 21) seems to imply that Jesus was baptised on his 30th birthday; cp. Lk. 3 23. It is curious that we find an earlier instance of the commemoration of the baptism than of the birth of our Lord. The followers of Basilides in the 2nd cent. celebrated the former with a vigil (Clem. Alex., *l.c.*).

Towards the end of the 4th cent. the West and the East made mutual concessions. The West adopted Jan. 6 (with its Eastern names) in addition to their own date; and the East (but only slowly) adopted Dec. 25 in addition to Jan. 6. Almost the first instance of this accommodation is found at Antioch. St. Chrysostom, writing in 386, says that the Western F. had only been adopted at Antioch less than ten years before (*In Diem Natalem* 2 355A., ed. Montfaucon). At the same date the *Apostolic Constitutions*, a Syrian work, gives both days; of Epiph. it says that the Lord then manifested his own Godhead (5 13). At Constantinople both Fs. were first observed by Gregory of Nazianzus in 379. At Alexandria the change took place rather later, but bef. 432, when Paul of Emesa preached there on Dec. 25 (*DCB* 4 262). Thereafter, the East commemorated the Birth on Dec. 25 and the Baptism on Jan. 6; and this is the present custom. But the Armenians stand alone in observing Jan. 6 only; this is their festival of the Nativity. In the West the adoption of the double F. was universal, except among the Donatists, in St. Augustine's time (see his *Sermons on the Epiphany*, esp. 102 Ben.). Both are given in

Polemius Silvius (A.D. 448) and in the *Carthaginian Calendar*, c. 500. At the Epiph. however the West laid the chief emphasis not on the Baptism but on the coming of the Wise Men. This may have been due to St. Augustine's influence. His six sermons on the Epiph. are entirely taken up with the latter event. Yet other manifestations of our Lord's glory have, but in a much lesser degree, been dwelt on in the West (and so now in PB)—namely, the Baptism, and the Marriage at Cana as the beginning of miracles and the manifestation of the glory of Jesus (Jn. 2 11). Polemius Silvius mentions both events and also the magi. We also more rarely find the Feeding of the Five Thousand commemorated. In the East Epiphanius speaks of the Miracle at Cana occurring on or about Jan. 6 (Tybi 11) and of its being sometimes repeated on the anniversaries of the day (*Haer.* 51 29 f.; 1 451, ed. Petavius).

Both the Roman and Sarum missals have three masses for Christmas, as there were three stationar masses said in Rome on that day, at 7. Liturgical Sta. Maria Maggiore, Sta. Anastasia, and St. Peter's. In Sarum the services are headed "At Cockcrow," "At Dawn," "Third Mass." In 1549 two celebrations were provided for, with separate Collects, Epistles and Gospels, and the Irish and Amer. Prayer Books have reverted to this plan.

Epiph. was a season for baptism in the East, though not so frequently as Easter or Whitsuntide; Gregory of Nyssa's *Orat. de Bapt. Christi*, and Ephraim's *Hymns on the Epiphany* (*Nic. and post-Nic. Fathers*, p. 272) are perhaps early instances of this. Both are intended for this F., and in both the newly baptised seem to be addressed. Epiph. was less often chosen for baptism in the West, but see some instances in *DCA* 1 688. The Russians and Greeks have the custom of blessing the waters on this day, a custom of long standing (*ib.* 620). The E. Syrians bathe in the middle of the night before the Epiph. Liturgy. Gregory of Tours says that bathing in the Jordan at Epiphany was the custom of those who lived near that river, in memory of Christ's baptism (*De Gloria Martyrum*, 1 88).

III. FESTIVALS IN OCTAVE OF CHRISTMAS. In a large number of calendars festivals occur in the week

8. Festivals after Christmas. Dec. 25-Jan. 1. It will be convenient to tabulate them as follows:

PB (*Roman, Sarum*): Dec. 26, Stephen; 27, John Ev.; 28, Innocents; Jan. 1, Circumcision.

Present Greek: Dec. 26, Council of Mother of God; 27, Stephen; 29, Innocents; Sun. aft. Chr., Joseph, David, and James the Lord's brother; Jan. 1, Circumcision.

Old Mozarabic, 10th or 11th cent. (see *JTS* 11 73): Dec. 26, Stephen; 27, Eugenia and companions; 28, James the Lord's brother; 29, John Ev.; 30, James, brother of John.

Syriac Martyrology, c. A.D. 412: Dec. 26, Stephen; 27, James and John; 28, Peter and Paul.

Carthaginian Calendar, c. 500: Dec. 26, Stephen; 27, "John Baptist and James the Apostle whom (quem) Herod slew"; 28, "the holy Innocents whom Herod slew."

Armenian: Dec. 25, James the Lord's brother and David; 26, Stephen; 27, Peter and Paul; 28, James and John; for the Armenian Christmas see § 6; Jan. 7, Stephen (the double

commemoration approximates to the double Christmas-Epiph. observance).

East Syrian: Fridays after Christmas, (1) James the Lord's brother (observance obsolete); (2) Mary; (3) John Bapt.; (4) Peter and Paul; (5) Four Evangelists; (6) Stephen (see above, § 2).

There is other evidence of Fs. connected with Christmas. St. Gregory of Nyssa says that at the time of the funeral of his brother, St. Basil, who died Jan. 1, 379, they were commemorating Stephen, Peter, James, John, Paul (*In Laudem Fratr. Basil., ad snit.*). In Rome, up to the 7th cent., Jan. 1 was observed as a commemoration of St. Mary (cp. Greek and East Syrian above; in *Martyr. Hieron.* Jan. 18, at Toledo Dec. 18, were kept as the F. of the Virgin). In the *Apost. Constitutions* (c. A.D. 375) St. Stephen's Day is mentioned (833) and "Blessed James the Bishop" is associated with Stephen (58); and, though it is not explicitly stated, these commemorations probably followed Christmas. The reason for the association of these Saints' days with Christmas is not very plain. Durandus' explanation that St. Stephen, St. John, and the Innocents represent the three kinds of martyrdom (in will and deed, in will but not in deed, in deed but not in will) does not suit the history of the days as given above, and is clearly an afterthought. It has even been conjectured that the association is purely accidental, as it is found among the Armenians, who do not keep Dec. 25. But this hardly seems probable.

St. Stephen is found in all the authorities tabulated in § 8; also in the Calendar of Polemius Silvius, and in the Coptic 9. *St. Stephen*, and Ethiopic Calendars; but not in *Leonine Sacram.*, which gives St. John and Innocents. Other dates are found, perhaps commemorating the alleged discovery of relics at Caphar Gamala, near Jerusalem, A.D. 415, and their translation to Jerusalem; or the alleged translation of the relics from Jerusalem to Constantinople, A.D. 312 ('*sic*,' *Gk. Cal.*, Shann, p. 519). The Armenians and Greeks and the *Leonine Sacramentary* commemorate St. Stephen on Aug. 2, the Copts on Sept. 12, the Ethiopians on Oct. 14.

In the older authorities some other saints are associated with St. John; in E. Syr. the other three Evangelists; but more usually his brother St. James. There is, however, much confusion between the various Johns and Jameses of the Gospels.

In the *Missale Gothicum* (JTS 10 590) Dec. 27 is called "Natalis Apostolorum Johannis et Jacobi"; and in *Cal. Carthag.* John Baptist and James, "whom Herod slew," are commemorated on Dec. 27, an obvious but well-reasoned error. A Sacramentary of the 8th cent. has "John Apostle, and James of Alphaeus the Lord's brother," on Dec. 27; the *Senlis Sacram.* (9th cent.) has John, Apostle and Evangelist, on Dec. 27, and "Ordination to the Episcopate and death of James the Apostle, brother of the Lord," and John Evangelist on Dec. 28 (JTS 10 591); and the "Ambrosian" has John Evang. on Dec. 27, and "Ordination of James" on Dec. 29; the *Mart. Hieron.* has both on Dec. 27 (*ib.*, p. 592). For the old "Mozarabic" see above; but as the oldest Mozarabic service book, the *Orationale Gothicum*, has

no service for the two Jameses, these names must have been added to the Mozarabic calendar between the 7th and 11th cent. (W. C. Bishop, in JTS 11 73). The *Breviarium Gothicum* has James the Lord's brother on Dec. 29, and the son of Zebedee on Dec. 30. In the course of time both the Jameses dropped out in the West; and among the Greeks John also, though they commemorate his decease on Sept. 26. The F. of St. John on Dec. 27 is not connected with the Roman F. of St. John outside the Latin Gate, May 6, which commemorates the story of the Oil (Tertullian, *De Praescr.* 36), and which is found in the *Missale Gothicum* but not in the older forms of *Mart. Hieron.*; the Greeks apparently commemorate the incident in their festival of St. John on May 8.

Innocents (in old Eng. Childermas). This probably took the place of the commemoration 11. *Innocents* of Peter and Paul in the West, as that was made on June 29 (below, § 34). It is found in *Cal. Carthag.*; before that the children (Innocentes, Infantes) were commemorated at Epiph. (*DCA* 1 840a): in the *Lectiary of Silos*, not on Dec. 28, but on Jan. 9 ("Allisio Infantium").

The Octave of Christmas has commemorated the Circumcision of our Lord, in the Gallican rite from the 6th cent., in Rome from the 7th cent. (see above), in Constantinople from the 8th cent.; it is so found in Charlemagne's Calendar, c. 781. In Gaul it was made a fast, in order to counteract heathen orgies on that day. The rule of the PB that the Coll., etc., is to last till Jan. 5 dates from 1637 (Scottish Liturgy); in 1552 the same rule only applied to an intervening Sunday. In Sarum the intervening days were occupied by the Octaves of St. Stephen, St. John, and Innocents, and by the Vigil of the Epiph., the last having also a memorial of St. Thomas of Canterbury. The present rule is liturgically inappropriate, and might well be superseded by the provision of a special Coll., Epistle and Gospel.

IV. FESTIVALS BETWEEN EPIPHANY AND EASTER. Purification (Feb. 2), also called Candle-

12. *Purification*. mas, Gk. *ὑπαπαντή* or *ὑπαρτή*, lit. "the meeting" (of Simeon and Jesus, and so old Lat. Hypapante (Bede, Usuard); first found in "*Silvia*" at Jerusalem at end of 4th cent., doubtless due to the wish to commemorate the event on the spot. "*Silvia*" calls it "Quadragesimae de Epiphania"; it necessarily fell on the fortieth day after the Nativity F. (Lev. 12 2, 4), and therefore in "*Silvia*," as now among the Armenians, on Feb. 14. It was introduced into Constantinople by Justin, c. 526, or Justinian, c. 541; and probably, c. 600, into the West by the Emperor Maurice, who is said also to have introduced the Annunciation and the Nativity and Departure of the BVM. These festivals came to Rome first and thence passed into the Gallican rite (Duchesne, *Christian Worship*, p. 273). The Purification and Annunciation are

not kept by the East Syrians. The name Candlemas comes from the processions with candles customary on this day, probably in remembrance of Lk. 2 32.

Annunciation (Mar. 25), also called Lady Day; Lat. Annuntiatio BMV. or Ann. Dominica

(Sarum); Gk. εὐαγγελισμός. For the date, see § 5 above. It was a Constantinople F., probably introduced into Rome c. 600 (see above, § 13); mentioned in the *Paschal Chronicle*, c. 620 (?). Up to the 7th cent. Jan. 1 seems to have been the only festival of St. Mary kept in Rome. The Trullan Council (A.D. 692) allowed no other F. than this in Lent (can. 52); mass was only to be said in Lent on Saturdays, Sundays, and on the Annunciation; on other days the Liturgy of the Presanctified was to be used. But the Council of Toledo (656?) fixed it on Dec. 18, so as not to interfere with Lent (can. 1). In the Greek calendar it is as PB. The E. Syrians do not observe it, perhaps because of its clashing with Lent. In Sarum, if this feast fell on Monday, Tuesday, or Wednesday of Holy Week, it was observed; if later in the week, it was transferred. This may be the annual memorial of St. Mary (μνήμη τῆς θεοτόκου) which the Palestinian monks kept c. 500 (Kellner, p. 227; he thinks that Aug. 15 is referred to).

Septuagesima, Sexagesima, Quinquagesima. These are the three Sundays bef. Lent; the last is exactly 50 days bef. Easter, but the other two are named loosely. About the 7th cent. stationary masses for these days were instituted at Rome (Duchesne, *Chr. Wor.*, p. 244). Although the season bef. Lent is not a fast, it has a solemn character as preparatory to the Great Fast. For the Carnival, see LENT. In "*Silvia*" (6 1, 3) the name Quinquagesima (or "Quinquagesimarum dies") is used for Pentecost, i.e., for the fiftieth day after Easter; and so the Council of Tours, A.D. 567 (can. 17). The Sarum Brev. forbids the Te D. from Septuagesima to Easter (ed. Procter and Wordsworth, 1 493).

MID-LENT SUNDAY, PASSION SUNDAY. See LENT.

PALM SUNDAY. See HOLY WEEK.

V. EASTER. The principal names for the F. are: Lat. Pascha, Dies Paschatis (or Paschae),

16. Names of Easter. Dominica Resurrectionis, Festum festorum; Gk. τὸ πάσχα (whence Fr. pâques; the name derived from Aram. כֶּסֶף, Heb. כֶּסֶף, "Passover," though erroneously thought by many older writers to come from πάσχειν), also ἱερὴ πασχαλῖος, ἡ ἀναστάσιμος or πάσχα ἀναστάσιμος, κυριακή μεγάλη, ἡ πασχαλία or τὰ πασχαλῖα (Procter-Frere, p. 540); Modern Gk. also ἡ λαμπρά; Syr. "Feast of the Resurrection," "the Great Feast," also Peskha (not E. Syr., see below); Germ. Ostern; Gaelic Càisg; Welsh Pasg. "Easter" is from Anglo-Sax. "Eostre" the goddess of spring. The word Pascha in earlier Gk. ecclesiastical writings has

more than one meaning. Sometimes it means the season ending on Easter Day, as in several of the Church Orders (Maclean, *Ancient Ch. Ord.* 8 3). Thus the *Testament of our Lord* speaks of the "forty days of Pascha," meaning Lent (so some MSS. of *Apostolic Canons* 69), and of the "end of Pascha" being at midnight of Easter Even (2 8, 18, 12). So in the *Apost. Constitutions* (5 13, 18) we read of "the holy week of Pascha," "the fast of Pascha," "the days of Pascha." On the other hand, the name often means one day: usually Easter Day; occasionally Good Friday, later called π. σταυρώσιμον to distinguish it (see § 17); and among the East Syrians Maundy Th. Tertullian uses the name both in the sense of a single day (*De Cor.* 3, *De Orat.* 18) and of a season (*De Jejun.* 14).

Tertullian uses the phrase "the day of Pascha" in the sense of "Good Fr." He clearly takes "Pascha" as being derived from πάσχειν, for he says that "the Lord's Pascha is the passion of Christ" (*Adv. Jud.* 10); the name is connected with "the days when the Bridegroom was taken away" (*De Jejun.* 13). The principal event commemorated was the death, not the resurrection, of Christ. The "day of Pascha" was a general fast (*De Orat.* 18) called also Parasceve (*De Jejun.* 14). Saturday in Pascha was a fast day (*ib.*). We might have conjectured, were it not for contemporary history, that Tertullian did not observe the Sunday at all. Yet there is inconsistency in his language. For directly "the day of Pascha" is over there is joy and no fasting till Pentecost (*De Cor.* 3: "a die Paschae in Pentecosten"), though the Saturday was a fast; and Pascha affords the best day for Bapt., aft. which Pentecost (the fifty days) is a most extensive season for it (*De Bapt.* 19). Bapt. was never administered, as far as we know, on the Friday, but in the night between the Saturday and Sunday (see below, § 19). Hence we may probably draw the conclusion that Tertullian observed both the Friday and the Sunday, that he laid most stress on the observance of the Friday, and that he was inconsistent in applying the phrase "the day of Pascha" to both, though he usually used it of the Friday.

This leads us to ask what was the event commemorated in the F. of Pascha? Although the matter is not quite clear, the evidence seems to point to the custom, at least in some places, of our Lord's death and resurrection being commemorated on the same day in the ante-Nicene period, and even later, the commemoration being preceded by a fast of shorter or longer duration (see LENT). The Quartodecimans (below, § 18) seem to have had this custom. They probably laid stress on the Death rather than on the Resurrection, for Nisan 14, though it might have been the day of the Crucifixion, could not possibly have been the day when our Lord rose. That they did not commemorate the Resurrection on Nisan 16 is seen from the fact that they ended their fast on Nisan 14 (Eusebius, *HE* v. 231). The Tübingen theory was that they commemorated, not the Death of our Lord but the Last Supper, on Nisan 14. It is quite probable that they commemorated the

Last Supper on the same day that they commemorated the Crucifixion and Resurrection; for, according to Eastern reckoning, in which the day begins at sunset, the Last Supper and Crucifixion took place on *the same day*, namely, on the Friday. We find also some evidence of the double commemoration on one day among those who kept the Sunday. This may be the case with some at least of the Church Orders, where the preparation for the Sunday Paschal observance consists, among other things, of a two-days' absolute fast; for leave is given to sick people who cannot fast two days to omit the Friday fast and to abstain only on the Saturday. This could hardly have been the case if the Friday had been the commemoration of the Passion. And (e.g., in the *Testament of our Lord*) the description of the Friday tells us of the preparation of the candidates for Bapt., but does not mention the death of our Lord.

On the other hand, Origen (*C. Cels.* 8 22) speaks of the observance of the two events on two separate days, for we can hardly otherwise understand the words, "We are accustomed to observe certain days, as for example the Lord's Day, Parasceve, Pascha, Pentecost" (note the simplicity of the festal cycle). The "Parasceve" must be Good Fr., for had Origen meant every Friday he would also have mentioned Wednesday, as (if we may trust Rufinus' translation) he does elsewhere (*Hom. in Lev.* 10 2).

Another still more curious result of historical investigation is the possibility of Easter not having been observed at all as an annual festival in some parts of the Church in the first two centuries. It may be that the weekly commemoration of the Resurrection was thought to suffice (see WEEK, THE CHRISTIAN, § 2). Certainly the Apostles continued the observance of the Jewish Passover (Ac. 20 6); but did Gentile Christians at once convert it into the Christian Easter? The Apostolic Fathers and Justin do not mention it. The *Didache* refers to Sunday and the fasts on Wednesday and Friday and bef. Bapt., but not to Easter; and if it were not for the accounts of the Paschal Controversy we might have suspected that Easter was not kept at all till towards the end of the 2nd cent. This would, however, be a mistake; it was kept at Rome c. 120 (see below, § 18), and the Quartodecimans relied on St. John for their custom. But it is quite probable that the observance of Easter was not *universal* till the latter half of the 2nd cent., or at any rate that it had not till then attained its subsequent supreme importance.

(a) Many discussions about Easter arose in the 2nd cent., the chief authorities for which are Eusebius (*HE* v. 23 ff.), Socrates (*HE* 5 22), and Sozomen (*HE* 7 19). It was disputed whether Easter should be celebrated always on a Sunday, or always on Nisan 14, whatever day of the week that might be. The latter practice was that of the Christians of Asia Minor, nicknamed 'Quartodecimans,' *τεσσαρακαιδεκαίται*. There were three stages of the controversy. First, c. 150,

Polycarp, Bishop of Smyrna, and Anicetus, Bishop of Rome, differed on the subject, but (in consequence of Polycarp's visit to Rome) agreed to do so in a friendly spirit, and Anicetus allowed Polycarp to celebrate the Euch. at Rome as a mark of respect; for such is the only probable meaning of Irenæus' words preserved by Eusebius (*loc. cit.*). We next hear of the dispute as arising at Laodicea in Phrygia, c. 170; for this Melito of Sardis (quoted by Eusebius, *HE* iv. 26) is our authority. Melito seems to have been a Quartodeciman; he wrote a book *On Pascha*, which Clement of Alexandria apparently answered in a work with the same title. The controversy culminated in a bitter discussion between Victor of Rome and Polycrates of Ephesus, c. 190. Synods were held to overcome the opposition of the Quartodecimans. Polycrates, on the other hand, with the "Asiatic" bishops, maintained his position, citing the Apostles Philip and John as authorities; his letter is given by Eusebius. Victor excommunicated all "Asia" (the Roman province), as Socrates tells us, but probably the excommunication was ineffectual, for Eusebius only uses the phrase "endeavoured to excommunicate." The other churches, though disagreeing with the "Asiatics," did not approve of Victor's harsh measures. Irenæus, Bishop of Gaul, came forward in a character suited to his name, as a "peacemaker," and it is to his letter to Victor (in Eusebius) that we are indebted for the information about Polycarp and Anicetus. The rule of observing the Sunday gradually spread, and the other practice was latterly limited to a few separate communities, who however (as Sozomen tells us) lingered on till the 5th cent. The Roman usage was confirmed at Nicaea, and the bishops of "Asia" were among those who there agreed to it.

(b) The difficulty of determining Pascha led to varieties of usage not only bef. but even aft. Nicaea. Some, like the authors of the older *Didascalia* and the *Canons of Hippolytus*, trusted to Jewish computations. Others enjoined independence (cp. *Apost. Const.* 5 17); as early as the beginning of the 3rd cent. Hippolytus and others had made calculations so as to make independence of the Jews possible (above, § 5). Before the Nicene Council Antioch represented the former, Alexandria the latter class. The Alexandrian Church probably invented the nineteen-years cycle which, somewhat modified, is still in use. Nicaea decided in favour of the Alexandrians.

(c) Of great interest to us is the controversy in Britain on Easter. The Celtic Church was not Quartodeciman; and bef. Nicaea Rome used the cycle which for long was in use in Britain. But the improvements due to the spread of astronomical knowledge, and especially to the labours of Dionysius Exiguus, whose results were published 527 and were accepted at Rome soon afterwards, did not reach these islands. Hence, when Augustine and his successors arrived, they found that the native Church was observing Easter on a different day from themselves. The evil example of Victor was followed, and the violent accusations of heresy hurled at the head of the Celtic bishops only made them more tenacious of their old method of reckoning. By a historical blunder they adduced St. John's example for their practice. It was only aft. many generations that the truer Roman method of reckoning was accepted.

Whatever other days or seasons might be added, Easter was pre-eminently the usual time for Bapt. in the early Church, though Tertullian (*De Bapt.* 19) says that every day is fit for Bapt.; if there be a difference in the solemnity, there is none in the grace conveyed. The accepted candidates (*competentes*) had been

18. Paschal Controversies.

19. Baptism at Easter.

prepared in Lent; and after various ceremonies, such as bathing on Maundy Th., being exorcised and signed with the sign of the cross or "seal" on the Saturday, and (as a rule) after a two days' rigorous fast, they were baptised at cock-crow on Easter Day. The Easter Euch. was the occasion of their first communion. On leaving the baptistery they were brought to the bishop in the church for confirmation clad in white, then communicated, and in some churches fed with milk and honey. The white robes were worn for a week, until Low Sunday ("Dominica in albis," *sc.* depositis; ἡ κυριακή ἐν λευκοῖς). This period of eight days is called by St. Augustine "octo dies neophytorum" (*Ep.* 55 ³² Ben., *ad Januarium*). In the 5th cent. the Church in Thessaly would baptise at no other time, and consequently many died unbaptised (Socrates, *HE* 5 ²²). The Council of Agde or Agatha (South Gaul), A.D. 506, ordered baptisms to be eight days before Easter (can. 13). For a detailed description see the present writer's *Ancient Church Orders*, c. 6.

The PB of 1549 provided two celebrations for Easter Day and so do the Irish and Amer. Prayer Books.

Sarum provided a mass for each day of Easter Week. But there was a tendency to limit the general holiday to three days, as at the Council of Constance, A.D. 1094; and this perhaps influenced our Reformers in providing special Epistles and Gospels for Monday and Tuesday only, besides Easter Day. The E. Syrians call this octave the "Week of Weeks," and the Sunday aft. Easter "New Sunday." They provide for Eucharists on each day except the Saturday. On Eastertide, see further below, § 23, 24, and OCTAVE. For Easter Even, see HOLY WEEK, § 4.

VI. ASCENSION DAY (ἡ ἀνάληψις or ἡμέρα ἀναλήψεως). This F. is not mentioned till the latter half of the 4th cent., when we find a sermon for it by Eusebius of Emesa (not by his earlier namesake of Caesarea, see *DCA* 1 ¹⁴⁵); and it is mentioned by Epiphanius (2 ²⁸⁵, ed. Petavius), Ephraim, Chrysostom, Gregory of Nyssa (in the title of whose sermon the day is called ἐπισκοπή, *i.e.*, apparently, "an extra F.") and in *Apost. Constit.* (5 ²⁰, 8 ³³). It is not found in the *Testament of our Lord* or in the earlier Church Orders. Augustine says that it was universal in his time, and that, like the anniversaries of the Passion, Resurrection, and Descent of the Spirit, it came from the Apostles themselves or from plenary councils (*Ep.* 54 ¹, Ben., *ad Januar.*)—a strange statement in view of its recent introduction. Socrates (*HE* 7 ²⁶) says that all the people of Constantinople assembled in the church of a suburban village named Elaea to celebrate this F. Antioch had a similar custom (Chrys., *Hom. in Ascen.* 1). There is evidence that in some places the Ascension was commemorated on the same day as the Descent of the Holy Spirit, on Whit Sunday. This is the arrangement in "*Silvia*" and in the best reading of the *Edessene Canons* (can. 9; *c.* A.D. 350). It is curious that, though in "*Silvia*" the fortieth day was observed ("quadagesimarum dies"), yet it was on the fiftieth day that

the Ascension lection was read. Probably this was like the custom forbidden at Elvira in Spain (*c.* A.D. 305, can. 43), which ordered all to keep the day of Pentecost, some MSS. adding a gloss, "non quadagesimam." Ephraim says that the Ascension F. coincided with the Feast of the "Champions," *i.e.* (?) martyrs (*Nisibene Hymns* 630). In his *Hymns on the Nativity* 3, Ascension, Easter and the Nativity are called the "three feasts of (our Lord's) Godhead." In his first *Epiph. hymn* (v. 11) the Epiph. is said to be the thirteenth day since Jesus ascended, a type of Jesus and the Twelve; the meaning is obscure. At Rome there was a custom of blessing beans on Ascension Day (Duchesne, *Chr. Wor.*, p. 183). For the preparatory fast, see ROGATION DAYS.

VII. WHITSUNDAY, WHITSUNTIDE. The principal names for this F. are Pentecoste, Dies (Dominica) Pentecostes; πεντηκοστή; 22. Whit-
suntide. Ger. Pfingsten; Gaelic Cuingeis; Welsh Sulgwyn = White Sunday.

The derivation of "Whitsunday" is probably from "White Sunday" (Skeat), and the name is due to bapt. associations (below, § 24); the derivation from "Pfingsten" is unlikely, as is that (found in the 14th cent., Procter-Frere, p. 546) from "Wit-Sunday," suggested by the gift of the Spirit. The PB has only the forms "Whitsunday," "Whit-Sunday," "Whitsun Week." The last probably stands for "White-Sunday Week." "Whitsun Monday" (not found in PB) would then stand for "White-Sunday Monday." In the PB preparatory Tables the name Pentecost is retained. For "*Silvia*" see above, § 15.

Pentecost is one of the two earliest Fs. of the Church, dating at least from Irenæus, who is quoted by Pseudo-Justin in *Quaest.*

23. History. *et Respons. ad Orthodoxos* 115.

It is mentioned frequently in the 3rd cent. and onwards. But the name "Pentecost" is used in two senses: either as the fiftieth day after Easter, when the Descent of the Spirit is commemorated; or as the season of fifty days from Easter to Whitsunday, which we call "Eastertide." Tertullian uses the word in both senses (*De Bapt.* 19, *De Cor.* 3). The authorities which forbid kneeling and fasting in Pentecost (see below) use the name in the latter sense; cp. also Origen, *C. Cels.* 8 ²²; Antioch *in encanensis*, can. 20 (A.D. 341); *Apost. Canons* 37. Basil (*De Spir.* S. 27 ⁶⁶) speaks of "the seven weeks of Pentecost." But at Elvira (*c.* 305) we read of the "Day of Pentecost" (can. 43), and this seems to have been the usage of Irenæus (as above). In *Apost. Const.* 5 ²⁰, 8 ³³, both usages are found. Kneeling and fasting were forbidden in "Pentecost" (Eastertide), in contrast to St. Paul's practice recorded in Acts 20 ³⁶, 21 ⁵; the authorities for this are Tertullian, *De Orat.* 23, *De Cor.* 3; Nicaea, can. 20; *Testament of our Lord* 2 ¹² (cp. also 1 ²⁸, 34); Basil (*loc. cit.*); *Apost. Const.* 5 ²⁰; "*Silvia*" 6 ¹; Cassian, *Inst.* 2 ¹⁸; Augustine, *Ep.* 55 ³² Ben. (119 ¹⁷) *ad Januarium*.

Pentecost was one of the favourite seasons for Baptism, especially in the West; Augustine (*Serm.*

24. Observance. 272 Ben., *ad Infantes*) has left us a homily preached to the neophytes on the "day of Pentecost" about the Euch. The vigil service had special reference to Bapt. But this is probably merely because the Baptisms at Easter became so numerous that they had to be postponed to *Easteride*, which, as we have seen, was called Pentecost. The day of Pentecost had at first no special connection with Bapt. Tertullian says (*De Bapt.* 19) that, after Pascha, Pentecost is a most "extensive space" (read *latissimum*, not *laetissimum*) for Bapt., as the season when Jesus appeared to his disciples.

Public games were forbidden in this season by Theodosius II, A.D. 425. Whitsun-week is mentioned in *Apost. Const.* 520. In the Sarum Missal a mass is provided for each day of it; our Reformers limited the *propria* to the first three days, as at Easter (see above, § 20). Whitsun Friday is called by E. Syrians "Friday of Gold," and commemorates Acts 3 6.

VIII. TRINITY SUNDAY. The Octave of Pentecost is observed in the West as the feast of the

25. Trinity Sunday. Holy Trinity, summing up the teaching of the preceding half year with its cycle of anniversaries of our Lord. It was so first kept by Stephen, Bishop of Liège, A.D. 902-920; and was enjoined by Pope John XXII for universal use A.D. 1334. Another favourite day for a "votive mass" of the Holy Trinity was the Sunday bef. Advent. The Greeks observe the Octave of Pentecost as All Saints' Day (see below, § 40), and call it *αγίαση των Αγίων πάντων*. It is not observed by the E. Syrians for either purpose. The Sundays which follow, up to Advent, are named in PB as in Sarum "aft. Trinity"; but in the Roman books they are named "aft. Pentecost."

IX. SAINTS' DAYS. (All these are found in the Sarum and the present Roman Calendars as PB.)

(a) St. Andrew (Nov. 30), a F. of nearly universal observance from the 6th cent., the

26. St. Andrew. traditional day of the Apostle's martyrdom; found in *Leonine Sacram.* and *Cal. Carthag.*; Gk. as PB, but not kept by E. Syrians. In the Gothic Cal. (c. A.D. 390?) Nov. 29. The translation of the saint's relics, together with those of St. Luke, to the church of the Apostles at Constantinople took place on Mar. 3, A.D. 357, and was observed there on that day (Jerome, *de Vir. Ill.* 7, gives the year but not the day); elsewhere on May 9, or (*Mart. Hieron.*) on Sept. 3. The dedication of his basilica at Rome was on Nov. 3; his "ordination" as Bishop of Patras was commemorated on Feb. 5 (*Mart. Hieron.*).

(b) St. Thomas (Dec. 21). This F. perhaps began in the East and spread to the West; why this day was chosen is not known.

27. St. Thomas. It is not in *Cal. Carthag.*, or in *Leonine, Lctionary of Luxeuil, Miss. Gothicum, Orat. Goth.*; but it is found on Dec. 21 in the later Gregorian, the Mozarabic, and in *Mart. Hieron.* The Greeks commemorate St. Thomas on Oct. 6, the E. Syrians on July 3 (a great F.). The Apostle's relics were said to have been translated to Edessa on Aug. 22, 394

(*Edessene Chronicle*). Socrates (*HE* 4 18) says that there was a magnificent church of St. Thomas at Edessa. An extant homily, formerly ascribed to St. Chrysostom, was probably preached in this church c. A.D. 412.

(c) St. Stephen, (d) St. John, (e) Innocents. See above, §§ 8, 9, 10, 11.

(f) Conversion of St. Paul (Jan. 25), a comparatively late F.; not in the Gelasian or in earlier Gregorian; it is found in

28. Conversion of St. Paul. Ado and Usuardus. The two oldest recensions of *Mart. Hieron.* have on this day, "Translation of St. Paul at Rome," perhaps referring to the carrying of the relics from the catacombs to St. Paul's basilica in the time of Constantine (Kellner, 288). But when the F. spread the Conversion was the idea attached to it (see below § 34 and also § 8 above). Pope Innocent III ordered it to be observed in the diocese of Worms as it was in Rome, A.D. 1198; it was adopted in Cologne by Abp. Conrad von Hochstaden, 1260. The Sexagesima mass in the Sarum and Roman Missals was in honour of St. Paul, who is mentioned as "doctor gentium" in the Collect.

(g) St. Matthias (Feb. 24), not in the Gelasian or in the older Gregorian, but found in the

29. St. Matthias. Mozarabic and in *Mart. Hieron.*, etc.; Gk. Aug. 9 (Shann gives "Matthew" by error), Ethiopic

Mar. 4. Before the Reformation it was kept on Feb. 25 in leap year. The day *a.d. vi kal. Mart.* was kept twice in those years, which therefore were called "bissextile." A similar rule is found in the 1549 PB, where it is said that Feb. 25 is counted in leap year for two days, and its psalms and lessons are to be used twice; but in that book Feb. 24 is St. Matthias. So also in 1552, 1559; but in 1561 and 1604 St. Matthias was ordered to be kept in leap years on Feb. 25, and Feb. 23, 24 to be duplicated. The present arrangement dates from 1662. On date of St. Matthias see Wheatly, *On Book of CP* v. 28 5.

(h) St. Mark (April 25). Origin unknown; the Gregorian, Bede, Usuardus, and Gk. as PB, and so the old Byzantine Calendar

30. St. Mark. (which also gives Jan. 11). But the F. was not in the Western or Constantinople Calendars till the 9th cent. The *Mart. Hieron.* gives Sept. 23 as the day of his death at Alexandria; the Neapolitan, Coptic, Basilean, May 17; the Paschal Chron., Mar. 26. (See ROGATION DAYS.)

(i) St. Philip and St. James (May 1). These two saints are joined together only in the West;

so the Roman books from the **31. St. Philip and St. James.** Gelasian onwards; not in the Mozarabic or most ancient Gallican.

This F. commemorates the rebuilding of the church of the Holy Apostles in Rome (originally erected c. 350), and its rededication on this day to these two saints, c. 561. St. Philip had already been commemorated on May 1 (*Lib. Pont.* 1 306, ed. Duchesne). But it is difficult to say why in the rededication of the church

St. James was associated with him. The *Mart. Hieron.* mentions a F. of Philip at Hierapolis, in Phrygia; and the Gothic Calendar gives under Nov. 15, "Philip, Apostle in Hierapolis." The F. of May 1 is not in the Gk. Calendar, which commemorates the Apostles separately: (a) Philip, Nov. 14 (Armenian, Nov. 17); we notice some confusion between the two Philips in the calendars as in early Christian literature, largely due to the word "Apostle" being used in a wide sense; (b) James, Oct. 9 ("son of Alphaeus") and Oct. 23 ("the brother of God"). Here these two Jameses are separated, but usually for calendrical purposes the son of Alphaeus may be taken as one with the Lord's brother, however untrue the identification may be from a historical point of view.

(h) St. Barnabas (June 11), probably an Eastern F., brought to the West before the 8th cent. It is in Bede (June 10) and the Neapolitan Calendar; in the Gk. Calendar also (see below, § 36).

There was a tradition that St. Barnabas was stoned by the Jews at Salamis in Cyprus on June 11 (c. 64); but more probably this is the date of the finding of his supposed relics in 488, when the discovery was used to support the ecclesiastical autonomy of Cyprus against the claims of Peter the Fuller. Cyprus had been declared autonomous at Ephesus in 431. This F. was omitted by error in the calendar of the 1552 PB, which nevertheless had the *propria* for the day.

(i) St. John Baptist (June 24). This F., unlike most other Red-Letter Saints' days in PB, commemorates the Nativity and not the Death. It is found in the Gk., Coptic and Ethiopian calendars. The date depends on Christmas, Dec. 25 (Lk. 1 26), and therefore its origin is probably Western. It is kept on June 24 rather than June 25, because the former date is *a.d. viii kal. Jul.*, while Dec. 25 likewise is *a.d. viii kal. Jan.* This confirms the Western origin. It certainly was observed at the end of the 4th cent., as Augustine shows that Jn. 3 30 agrees with the astronomical fact that days decrease after June 24 and increase after Dec. 25 (*Serm.* 287 4, Ben.); it is found in *Cal. Carthag.*, but it is not in *Apost. Const.* (c. 375), and probably it had not then reached the East. The feast of the Nativity of St. John is mentioned at the Council of Agde or Agatha, in South Gaul, A.D. 506 (can. 21).

Other Fs. of the Baptist are found in several calendars. For the Christmas commemoration see above, § 8; Gk. also on Jan. 7 ("The Council of the Baptist John"); Armenian on Jan. 14, and so probably a Tours calendar of 5th cent. (Perpetuus). The Beheading (*decolatio*) of the Baptist (Aug. 29) was a F. brought from Constantinople to Gaul and thence to Rome; Gelasian and Gk. as PB. The *Mart. Hieron.* gives Aug. 30, and so the Coptic and Ethiopic, which however also give a commemoration of the Baptist on Aug. 29. Other days are the Finding of the Head of the Baptist, Feb. 24 (Gk., Copt., Eth., cp. Sozomen, *HE* 7 21); Conception of John, Sept. 23 (Gk. and some Western martyrologies); Imprisonment of John, Aug. 24, etc.

(m) St. Peter (June 29). This is one of the oldest of the Saints' days, being found in the Philocalian Calendar, A.D. 354; we find against

34. St. Peter. this day "Petri in catacumbas et Pauli Ostiense Tusco et Basso

coss." (so Ruinart exactly). Prudentius, c. 405, alludes to the F. of the day of the death of these two Apostles (*Peristeph.* 12). St. Peter and St. Paul were always associated together on this day till the Reformation (see also above, § 8). The F. undoubtedly commemorates the translation of the bodies of the Apostles to the catacombs in 258. There was a tradition, probably founded on this translation, that they died on the same day, though Augustine and others distinctly say in different years (see Lightfoot, *Clement* 2 499 f., who remarks that "Ostiense" must be an interpolation by a scribe who knew that in his time St. Paul was buried on the Ostian Way). The F. of June 29 was adopted at Constantinople bef. the end of the 5th cent., and so the Gk. and Armenian calendars now. It is not in the *Apost. Const.* It was probably in *Cal. Carthag.* (see above, § 2), and is found in all later Western martyrologies and calendars. In the Roman and Sarum books June 30 is marked as a commemoration of St. Paul. The church of the Apostles at Constantinople was rebuilt and rededicated on June 29 by Justinian in 550, and this increased the popularity of the F. in the East. The E. Syrians (who do not keep June 29) have an obsolete F. of the two Apostles on July 29 (cp. Aug. 1, St. Peter's Chains?) as well as the Christmas commemoration (above § 8), and the Armenians keep both June 29 and Dec. 27. For the tradition of the association of the two Apostles in Rome: cp. Dionysius of Corinth (in Eusebius, *HE* ii. 25); Caius (*ib.*), who says that in his time, c. 200, their bodies rested on the Vatican and on the Ostian Way respectively; Tertullian (*C. Marc.* 4 5, *De Praescr.* 36). Cosin tried unsuccessfully to restore the name of St. Paul on June 29.

There are several other Fs. of St. Peter. Polemius Silvius has "Depositio SS. Petri et Pauli" on Feb. 22; so the *Lectinary of Silos* (which also has June 29). This elsewhere in Gaul was the F. of "St. Peter's Chair"; Philocalus has "viii Kal. Mart. Natale Petri de Cathedra"; it never was an Eastern or African F.; if it fell in Lent it seems to have been observed earlier, on Jan. 18. The Gk. Calendar has also "Bonds of Peter" on Jan. 16; this is not the same as the Roman F. (so PB) of St. Peter ad Vincula (also called Lammus) on Aug. 1.

At Rome there was a custom on June 29, as at Easter, Pentecost, and Christmas, for all the Cardinal Presbyters to celebrate the Euch. with the Pope; so that they "simultaneously consecrate the body and blood of the Lord" (*Ordo Romanus* 1 48; ed. Atchley, p. 149).

(n) St. James the Great (July 25). The date can have no reference to the day of the martyrdom, which took place just before the Passover (Ac. 12 1 ff.). That would be a very inconvenient date for the F., and others were substituted in different countries. The F. of July 25 is not in the Gelasian or the early Gregorian, and first

35. St. James
the Great.

appears in the 9th cent. St. James is not commemorated separately by E. Syrians. Other dates are: April 30, Greek, W. Syrian and Coptic (Coptic also April 12); Feb. 4, Ethiopic; May 25 and Nov. 15, Neapolitan. See also above, § 8.

(o) St. Bartholomew (Aug. 24). Probably an Eastern F., brought to the West not before the 8th cent. In the Greek Calendar St. Bartholomew is commemorated with St. Barnabas on June 11, but on Aug. 25 we read, "Recovery of the relics of the Apostle Bartholomew," apparently the translation of the relics by the Emperor Anastasius to Daras on the borders of Mesopotamia, A.D. 500. The *Mart. Hieron.* has a double entry; on June 13, assigning the Apostle's death to Persia, and on Aug. 24 to India. Not E. Syrian; Armenian, Feb. 25 and Dec. 8; Ethiopic, June 17 and Nov. 19.

(p) St. Matthew (Sept. 21). A late F., not in the Leonine or Gelasian Sacramentaries, the *Orationale Gothicum*, nor in the earlier Gregorian. It is found in the Ambrosian, Mozarabic, *Mart. Hieron.*, Bede, etc. Other dates are: Nov. 16, Greek, Armenian, Coptic; Oct. 9, Ethiopic, Coptic; Aug. 30, Coptic. Not E. Syrian.

(q) St. Luke (Oct. 18). This F. is found in the Gregorian Sacram. and in the Greek Calendar; it is on Oct. 19 in the Ethiopic, and 38. St. Luke. so in Bede (*Auctaria*); on Oct. 13 in *Cal. Carthag.* St. Luke's relics are said by St. Jerome to have been taken to the church of the Apostles at Constantinople, A.D. 357, together with those of St. Andrew. See above, § 26.

(r) St. Simon and St. Jude (Oct. 28). The association of these two Apostles is Western only, though we find some confusion between them in Eastern Calendars. The reason of the choice of Oct. 28 is unknown. The various calendars give the following dates. The Greek has: May 10, Simon Zelotes (so Basilean), identified in the *Menaion* with Nathanael; June 19, Jude the Lord's brother (so Basilean); Aug. 21, Thaddaeus. The Basilean also has: April 29, "Simon who is called Jude"; May 29, the Apostle Jude. The W. Syrian lectionary has: May 10, Simon; May 16, Jude. The Coptic has "Jude Thaddaeus" (cp. Basilean) on May 20. The Neapolitan has: May 16, Jude; July 1, Simon and Jude; Sept. 10, Passion of Simon, Apostle. The F. is not in the E. Syrian, Leonine, Gelasian, old Gallican, or in the older Gregorian; but it is in the Ambrosian and Mozarabic and in *Comes Hieron.* The Ethiopic and Coptic Calendars have "Nathanael the Canaanite," on July 10; the Armenian has Simon on Sept. 28.

(s) All Saints (Nov. 1). This is a very interesting F. as illustrating the development of religious thought. Originally it was a

40. All Saints. martyrs' F. (see above, § 2), possibly in the wider sense of the word which included confessors who were not

actually put to death for the Name. The temple erected at Rome B.C. 27 and called "Pantheon" (*πανθεῖον*, also *πανθεον*), dedicated, probably, not to "all the gods" (for the name seems to mean rather "very sacred"), but to the gods of the seven planets, was consecrated as a Christian church by Boniface IV on May 13, 609 or 610, under the name of St. Mary and all Martyrs (*Sancta Maria ad Martyres*). In addition to this day, Nov. 1 was kept in the Pantheon as a F., c. 800; and—perhaps because of the convenience of pilgrimages—this day soon ousted the other one and became the annual F. of All Saints. It was introduced into the Frankish Empire by Louis the Pious, A.D. 835. Before the 9th cent. we can trace the change from "All Martyrs" to "All Saints." Gregory III dedicated a chapel in St. Peter's to "all Apostles, Martyrs, Confessors and all the just and perfect who are at rest throughout the whole world," c. 735 (*Lib. Pont.* 1 417). This F. had no octave in Sarum; it has one in the Roman books. In the 10th cent. it was supplemented by the observance of the following day as All Souls. The Greeks keep the Sunday after Pentecost as All Saints' Day (see above, § 25). This was in the same way a development of an All Martyrs' F., of which we read in Chrysostom (*Encomium on all the Saints who were martyrs in all the world*, Migne, *Patr. Gr.* 50 706 ff.) and *Apost. Const.* 8 33.

X. MICHAELMAS. Dedications of churches to St. Michael were common from the time of Constantine onwards; and the various Fs. no doubt commemorate in this case such dedications. This is the case with the F. of Sept. 29 (so found in the Gelasian), which is noted (on Sept. 30, however) in the Leonine as the dedication of a church of the Holy Angel in the Via Salaria, six miles from Rome, in the 5th cent. The F. spread in the West, and in England King Æthelred, A.D. 1014, commanded its observance with vigil and three days' preparatory fast; the Council of Mainz (can. 36), A.D. 813, also ordered its observance ("dedicatio S. Michaelis"). But it is not in the Gallican books.

The Greeks and Copts keep Nov. 8 ("Michael, Gabriel and all Angels," also called *ἑορτὴ τῶν ἁγίων*), doubtless the date of the dedication of St. Michael's church in the baths of Arcadius, near Constantinople (Sozomen, *HE* 2 3). The Greeks also have Fs. of the Angels on Mar. 26 and July 13; the Copts on April 7, June 6-8, Aug. 5, Sept. 9, Dec. 8; the Ethiopians keep the 12th day of each of their months in honour of the Angels; and the W. Syrian lectionary has Sept. 6. The E. Syrians have no such F. Other days in the West commemorate alleged manifestations of angels—on Mount Garganus c. A.D. 495 (May 8); and at Mont St. Michel in Normandy ("in Monte Tumba") c. A.D. 710 (Oct. 16)—and dedications of churches in those places.

XI. A. ANCIENT AUTHORITIES FOR INFORMATION IN THIS ARTICLE.

(a) *Sacramentaries, Missals, etc.* Leonine (6th cent., Roman); Gelasian (7th cent., combination of Roman and Gallican); Gregorian (8th cent., Roman, but has a Gallican supplement, by Alcuin?); Missale

Gallicanum Vetus, c. 700; also Gallican Masses in Mone's *Lat. u. Gr. Messen*, 1850—of about the same date; Orationale Gothicum (see above

42. Bibliography. § 10; it contains the Colls. for all the Brev. services; published by Bianchini in *Liturgia Ant. Hispanica, Gothica...* Romae, 1746; Missale Gothicum, c. 700 (from Autun?, contains some Roman elements); Missale Francorum, c. 700 (Roman, with some Gallican rubrics); Stowe Missal, c. 628; Mozarabic, Sarum, and Roman Missals and Breviaries.

(b) *Calendars*. Philocalus, A.D. 354 (Roman; given in Ruinart, *Acta Martyrum Sincera*, ed. 2, p. 617, and Migne, *PL* 13); Polemius Silvius, Bp. of Sion 435-455 (Gallican; see Mommsen, *Corp. Inscr. Lat.* 133); Gothic, c. 390 (a fragment, given in editions of Ulfilas and in Wordsworth, *Min. of Gr.* p. 65); Carthaginian, c. 500 (given in Ruinart, p. 618, and Migne, *PL* 13); of Perpetuus, Bishop of Tours (Migne, *PL* 71 566); of St. Geneviève, c. 800; Neapolitan, 9th cent.; Basilean (of Basil II, Porphyrogenitus), 10th cent.; Coptic and Ethiopic (see Ludolf, *Ad suam histor. Eth. commentarius*, 1691); East Syrian (see Maclean, *E. Syr. Daily Offices*, 1894); the present Greek calendar (see Shann, *Euchology*, 1891).

(c) *Lectionaries* of Silos and of Luxeuil, both 7th cent.; *Comes Hieronymi*, 7th or 8th cent. (Western); West Syrian, 11th cent.

(d) *Martyrologies*. Syrian (originally Arian), A.D. 412 (the list abridged at Edessa from 4th cent. calendars of Nicomedia, Antioch, Alexandria; published by W. Wright, 1865-6, in *Journ. of Sac. Lit.*); Hieronymian, c. 600 (composite, made up of older Eastern and Western lists, compiled in Gaul; critically edited by De Rossi and Duchesne: from this the later Western Martyrologies derive); Bede, 731 (Migne, *PL* 94); Wandelbert, who versified Bede, 848 (Migne, *PL* 121); Ængus the Culdee, c. 850 (?) (edited by Whitley Stokes, *HBS*); Ado, Bishop of Vienne, 858 (Migne, *PL* 123); Usuardus, monk of St. Germain des Prés, Paris, 875; Rabanus Maurus, Archbishop of Mainz, c. 850 (Migne, *PL* 110); Notker Balbulus, monk of St. Gall, c. 895 (Migne, *PL* 131); Gorman, 12th cent. (ed. Whitley Stokes, *HBS*).

B. MODERN WORKS (a few only need be mentioned). Smith and Cheetham's *DCA*, *passim*; Hastings' *Dict. of Christ and the Gospels*, art. *Calendar*, *the Christian*; Duchesne, *Christian Worship, its Origin and Evolution* 8 (Eng. tr., 1903); Wordsworth, J., *Ministry of Grace* 7, 8 (1901); Achelis, *Die Martyrologien*, 1900, with full Review of the same by Abbot Butler in *JTS* 2 447 ff.; Staley, *The Liturgical Year*, 1907; Maclean, *Ancient Church Orders* 8 (1910); Kellner, *Heortology* (Eng. tr., 1908); Pullan, *Christian Tradition*, 1902; Dowden, *The Church Year and Calendar*, 1910.—C2. A. J. MACLEAN.

FINANCE, CHURCH.—Very little reference to the financial side of the Church's operations

1. Implied in PR. occurs in the Book of Common Prayer. This is not unnatural. The volume is essentially a manual of devotion, and references in it to matters financial would only be expected to occur incidentally. At the same time the Church organisation which the Book of Common Prayer constantly assumes to exist presupposes, among other requirements, some consistent financial system. For example, it is assumed that every parish has its "curate," its "clerks," its "choir," and often its deacon or assistant curate. It assumes the "ornaments of the church and of the ministers thereof" are

provided in each parish. Further, it assumes the existence of a diocesan organisation with all that that involves. All this assumed organisation necessarily carries with it some adequate provision for its maintenance. The "curate" must be provided for. The ch. fabric, with ornaments of the ch. and of the ministers, cannot be maintained without expense. The Diocesan machinery must necessarily make its financial demands.

When the PB was compiled, these financial necessities pressed but lightly in the Ch., no

2. Earlier Provision. doubt. Endowments were general and generous, benefactors were numerous, the obligation of supporting the Ch. was commonly recognised, and the system of CHURCH RATES came in to supplement deficiencies. But circumstances have now largely changed, and the growth and extension of the Church's responsibilities and activities create financial demands unknown in past days. It has come to be clearly recognised that the Church's financial system must stand on a sound basis on modern lines, if present-day necessities are to be adequately met. To accomplish this is the function of CF.

Organised CF. starts with insisting that a clear distinction must be drawn between the

3. Sphere Defined. Church's charities and the Church's maintenance. The first are the outcome of the healthy life of the Ch., the second is the means of ensuring that life and health; the first is an act of devotion, the second is a claim of obligation; the first, therefore, belongs to the sphere of the Church's charitable actions, the second belongs to the sphere of the Church's business, in other words, of the Church's finance.

The function of CF., then, is to determine the nature and extent of those requirements essential to the life and well-being of the Ch., and to initiate and maintain the necessary organisation for their permanent provision.

There are five requirements commonly recognised as essential to the Church's life and

4. Clerical Training, Maintenance, Pensions. efficiency. The first is a due supply of men to ensure the permanence of the sacred ministry. It is obvious that a constant supply cannot be ensured unless

there be some recognised system of recruiting and training, and the expense involved in such training must of necessity be costly. An Ordination Candidates' Fund is therefore an essential department of CF. Following close on this and only second in importance is a financial system which shall ensure that all those admitted to the Sacred Ministry should be provided with such sufficient wage as to enable them to pursue their high calling without distraction. This maintenance of the clergy is not a matter of charity, it is a matter of plain and simple business; in other words, of CF.

Further, and following again close on the question of maintenance, comes that of Pensions. That priests should be relieved of their

charge when no longer able to fulfil their duties is recognised as essential to Ch. efficiency. The establishment of a Pension Fund is a necessary sequel to that of a Candidates' Fund and a Maintenance Fund, and is, as in those cases, a matter not of charity but of plain practical business, in other words of Ch. Finance.

The Lay Ministry of the Ch. is only second in importance to that of the ordained ministry, and provision for the training, maintenance and pension of these lay agents must be included in any sound financial scheme.

5. Lay Agents, Fabrica.

Lastly, the provision for the building of new churches in populous districts as well as assistance in the repair of ancient ch. fabrics must clearly be treated as a matter of practical business in any sound Ch. system.

These five objects, then, are clearly matters which concern the very life and permanence of the Ch., and as such they make their claim not as an appeal of charity but as a demand of business obligation on all Ch. members.

A study of the organisation of the unendowed Churches and of the Nonconformist bodies makes it plain that their financial methods are based on these principles. In

6. Confirmation of Principles.

In the Scottish, Irish, S. African, Australian, New Zealand and American Churches, as well as with the Baptists, Wesleyans and Scottish Presbyterians, a Ministerial Maintenance Fund stands in the forefront of their financial systems, and closely connected with this a Church Extension Fund for aiding the work of Church extension and pioneer missions.

Scarcely less prominent is the Ministers' Pension Fund, and with it the Ministers' Widows and Orphans' Fund.

In all the Nonconformist bodies above quoted a Ministers' Training Fund and a Church Building Fund have a prominent place, and like funds are established or are being established in many of the dioceses of the Scottish, Irish and Colonial Churches.

But the function of CF. is not only to distinguish between the obligation of business and the claims of charity, but also to provide

7. **Organisation.** the organisation by which the business obligations of Ch. members shall be recognised and met.

Here again the experience and methods of unendowed Churches and of other voluntary supported religious bodies have much to teach us. Those objects determined to be necessary to permanence, growth and efficiency are not left for support to the mere inclination or goodwill of their members. They are financed by an organised system which sometimes takes the form of assessment, sometimes of apportionment, sometimes of official collections at stated intervals, while the administration of finance is placed in the hands of an executive body whose expenses in discharge of their duties are a first charge on the funds thus officially levied.

It is plain that a financial system based on some such principles as these must speedily

find its place in the organisation of the Ch. of Eng. Cp. Abps'. Committee's Report, 1911.

It has only been the possession of endowments due to the generous solicitude of past generations that has enabled the Ch. to hold its own in the absence of a well-devised and well-administered financial system. But the decreasing value of tithe rent charge and agricultural lands, together with the ever-increasing demands which Ch. growth and extension make upon the resources of the Ch., constitute a strong and urgent appeal for a systematic method by which the financial requirements of the Ch. shall be from year to year estimated and the necessary funds raised and expended. An endowed Ch. need not be and should not be less effectually organised as regards its finances than an unendowed Church.

If the judgment and experience of unendowed Churches, compelled by the force of circumstances to formulate a workable

8. Outline Scheme.

system of finance, is to serve us as a guide, we shall probably be led to adopt a system on some such lines as the following. The diocese will constitute the financial unit, and the Diocesan Conference or Synod will constitute the financial authority, either directly or indirectly, through a Financial Council.

The Conference will determine what are the objects to be regarded as essential to the efficiency of the diocese and its component parts, will estimate the annual outlay involved in their maintenance, and will require that every parish should take its share towards meeting the expense, the parishes in their turn laying the same obligation on the individual Ch. members of the parish. This must involve some system of assessment, apportionment, or such like method for raising the required money, in order to secure a sufficient and uniform annual income. Assessment as adopted in unendowed Churches fixes the payment to be made to the diocese by the parish, usually in proportion to the annual amount of their parochial receipts and expenditure, failure to pay which sum involves certain disabilities, as, for example, disqualification from representation in the Diocesan Synod.

Apportionment, on the other hand, is rather in the nature of a suggestion and incentive, and relies on the public spirit of the body for its success.

A system of voluntary individual self-apportionment has been widely adopted in Canada and America called the Envelope System, which is gradually making its way into the parochial system in England under the name of The Freewill Offering Scheme. Every Ch. member is asked to pledge a fixed weekly, monthly, or quarterly sum in support of the Ch. and parish, including the parochial contribution to the diocese, and 52, 12 or 4 envelopes, as the case may be, are supplied, in which the pledged sum is placed and brought to Ch., to be given there either in lieu of, or in addition to, the weekly alms. As an alternative to this, a system of a Ch. due of fixed minimum amount has been

advocated, by which every member who claims the privileges of and uses the services of the Ch. should take his part in meeting the cost.

It seems plain that some requirement such as these must be introduced as an essential part of any sound and workable scheme of CF. To pay for what we receive is a sound principle of honest dealing. People are seldom unwilling to pay for what they value, while on the other hand they are disposed to value what they pay for.—A6.

G. R. BULLOCK-WEBSTER.

FIRST-FRUIT.—It appears from passages in such early writers as Origen and Irenæus (see e.g., Orig., *Cont. Cels.* 8 34, and Iren., *Cont. Hæres.* iv, 17 s) that offerings analogous to the first-fruits of the Jewish law, and following the precedent thereby established, soon became customary in the Christian Ch. In mediæval times the impost so called (Lat. *primitiæ*), otherwise *annates* or *annalia*, meant the first year's value of any ecclesiastical benefice, which was claimed by the Pope on every occurrence of a vacancy, and had to be paid by the person who succeeded to it. When the papal jurisdiction was repudiated by Henry VIII, this and the correlative source of income known as TENTHS were annexed to the Crown, and formed part of the national exchequer, till they were returned to the Ch. by the Act of 1703, when they were made the nucleus of QUEEN ANNE'S BOUNTY.—A6.

G. WORLEY.

FITTINGS.—The F. of a church include:

(a) In nave: PEWS; ALMS-BOX; *Book-Rack* (see CUPBOARDS); *Font-Cover* (see FONT); *Hymn Boards*; *Umbrella Racks*; *Verger's Cupboard* (see CUPBOARDS). (b) In chancel: *Altar-rails* (see RAILS); SCREEN; TABLE OF COMMANDMENTS; REREDOS; CRENDENCE; STALLS. (c) In Porch: *Table of Affinity*; *Literature Box*. (d) In Vestry: *Strong Box* (or *Safe*). (e) Exterior: NOTICE BOARDS; *Lamp*. (f) Generally throughout Church and Vestries: *Lighting F.*; and *Heating Apparatus*. The present art. treats only of such F. as are not dealt with in any special article.

Hymn-Boards should be provided with spaces rather in excess of ordinary requirements to allow for extra hymns on special occasions.

2. Fittings in Nave. They should also be provided with a space at the top for the day of the month. It is well not to employ a wheel-pulley for hoisting, as the wheel is noisy. A smooth oak peg fixed in the wall with a knob to prevent the cord from slipping off is better. The cord runs over it easily and without noise.

Umbrella Racks should be provided in every church, either at the ends of the pews or in the form of stands near the exits.

It is expressly ordered in canon 99 that the "*Table of Kindred and Affinity*" (PB heading), "set forth by authority in the year of our Lord God 1563," . . . "shall be in every church publicly set up and fixed at the charge of the parish." The usual and most convenient place is the Porch, where every worshipper may see it. The SPCK publishes the Table in red and black at a low price.

A *Literature Box* is a very useful item to place in the Porch. It should be made with two compartments (pocket-shape compartments are more convenient than shelves), one for free literature, the

other for books and pamphlets for which payment is required. Between the two should be the money-box with a slot.

In accordance with archidiaconal requirements a *Strong Box* or *Safe* is necessary. This should be

large enough (not less than 4 ft. high) to contain two compartments one above the other: one for the Bapt. and Marriage Registers and deeds relating to the church, schools and other parish charities: the other for the Communion plate. The most convenient place for this box is the Clergy Vestry where, if possible, it should be let into the wall so that the door may close flush with the wall-surface.

Churches may be lighted with candles, oil, gas, or electricity. *Candles* are the most artistic and their soft light most conducive to

5. Lighting. devotion; but their cost is usually prohibitive. Where *Oil lamps* are used they should be of the very best make, as well on account of safety as of controlling the steadiness of the light and for the candle-power they afford.

Electric Light is now available for many churches and, where possible, it is well to employ it. Its advantages are chiefly cleanliness, the softness of the light, and the ease of extending the system to any part of the church. Even where electric-lighting is used, it is always advisable to have gas also in a modified degree, as there are many causes conducive to failure of the electric current which may happen at an inconvenient moment.

The instalment of *Gas* should not be left to any firm of gas-fitters alone. A lighting expert should always be employed. The lighting of churches and public buildings is a science in itself. The control of the whole system should be carefully thought out. The taps should be in a convenient place, out of sight of the congregation and near one of the exits.

7. Gas. Gas pendants are better than standards, and should be suspended, wherever possible, over the passages, not over the pews. Standards are more liable to vibration, by which the life of a mantle (where the incandescent system is used) is shortened, and the lights, even when lowered, usually coming between the preacher and the congregation, are inconvenient to the one and disconcerting to the other. Pendants have not this disadvantage, as they may be placed at such an altitude as to be above the line of vision. One other matter should be steadily borne in mind. All gas F. should be simple in design, not ornate. The dominant object for display is the light, not the F. The province of the F. is to convey the gas and to support the burners. They are essentially subordinate and should be kept subdued.

A *Lamp* should be placed outside the church to light the paths, and, if necessary, another to light the notice-board on which the notices for the week are posted.

The two systems of *Heating* now almost universally in use are the hot-air and the hot-water pipe systems.

9. Heating Apparatus. The former is steadily giving place to the latter which is more satisfactory in distribution of heat and also in cleanliness. A current of hot air accumulates dust. The radiator principle is now widely adopted with low pressure pipes, and has been found to answer the requirements both of large and small churches.—R5.

G. VALE OWEN.

FLAGON.—Flagons were generally introduced in consequence of the 20th canon of 1604 ordering

the wine to be brought to the Holy Table "in a pot or stoup of pewter if not of purer metal." To meet the great demand created by this canon the parishes had to go to the "trade." They often procured the ready-made pothouse tankard; the whistle invariably found in the tail of the handle of the early tankard is evidence of this; the whistle, to summon the pot boy, was the origin of "You may whistle till you get it."

Flagons are usually plain tankards with a cylindrical body, a flat lid, an S-shaped handle, and a splayed foot. A variety termed round-bellied is rarer (Trinity College Chapel, Cambridge, 1625). Later, domed lids, spouts, and coffee-pot shapes were introduced (Hadley Monken, 1609), the cylindrical bodies were often engraved (St. Mary Woolnoth, London, 1587), or repoussé (Acton, 1639). In modern times the use of cruets in pairs was revived (parcel gilt English cruet, 1530-1535, at St. Peter Port, Guernsey, *Proceedings, Society of Antiquaries*, p. 337).

The rubric seems to contemplate that wine may be consecrated in the F., a convenient if not a necessary provision, having regard to the quantity of wine consumed in the 16th and 17th centuries.

The F. of average size holds about three quarts. The following is taken from the churchwardens' account of St. Mary Woolnoth, a very small parish, in 1590: "Item paide for xxiiij quarts and one pint of Muscadell for the Communion for one whole year ending at the same time . . . xxs. vd."

Twelve celebrations a year was the usual number, thus allowing about two quarts for each occasion. Though there is no rule, the function usually assigned by modern custom to the F. is for wine before consecration, and the place for it the Credence Table or Prothesis.—R3. E. H. FRESHFIELD.

FLESH.—F., as equivalent to man's material part, the body, is found in the version of Ap. Creed in the Bapt. Offices (= Lat. *resurrectio carnis*). More usually, however, it means the natural desires and passions of the body and the animal soul. These, though not evil in themselves, tend through original sin to be temptations and causes of sin. Hence the word F. sometimes passes into the sense of lawless desires which have become actually sinful (Art. 9, and Coll. 18 Trin.). The more exact sense, however, should be carefully borne in mind, especially by the Christian teacher, so as to avoid unreality or the suspicion of Manicheism. Human life cannot be without such desires as hunger and thirst and the sexual impulse. The best statement of the Christian attitude is found in the Bapt. question, "Dost thou renounce (*i.e.*, refuse allegiance to) . . . the carnal desires of the F., so that thou wilt not follow nor be led by them?" (cp. The Ordering of Priests—"laying aside the study of the world and the F."). The F. therefore is to be disciplined and kept in order and its rebellions crushed. It must be ruled by the higher part of man, the "spirit," in union with the Holy Spirit (Coll. 1 Lent). The ideal of this subordination of F. to spirit is the keeping of the body in "temperance, soberness and chastity" (Cat.), and that harmony which results from the subjection of the whole man to the Divine will. Cp. ASCETICISM, BODY.—K1. A. R. WHITHAM.

FLOWERS.—The "dressing" or "decking" of churches with F. and greenery is very ancient.

Reference is often made to it by the Fathers, a well-known instance of which is the letter of St. Jerome to a friend, Nepotian, approving the care he was wont to bestow upon Divine worship by introducing for the adornment of the Church F. and leaves and vine branches.

In our church account books in England is found frequent mention of the "dressing" of churches on feasts, *e.g.*, Christmas Day, Palm Sunday, Easter Day, Ascension Day, Whitsunday and on the Dedication Feast. The following extracts will show of what these "dressings" consisted:—

In 1506, "for an holy Bush before the Rode, iid" (*for Christmas at St. Lawrence, Reading*); in 1524, "payd for holy and ivye at Crystmas, iid" (*St. Martin, Outwich, London*); in 1557, "for Palmes on Palm Sundaie, Palme Cakes and flowers, vid"; in 1557, "for Garlands and strowing Erbes on St. James' Daie for ii years, iis. iiiid"; in 1687, "for Nosegays and Strowings, Ascension Day, 5. o"; in 1687, "for Strowings for the Church at Whitsuntide, 7. 6"; in 1688, "for Greens for the Church at Easter and Whitsuntide, 19. 6" (*St. James, Garlickhythe, London*).

It will be seen from the above that "holly," "ivy," "palms" (*i.e.*, willow F.), "herbs," "greens," and, as we gather elsewhere from the account books, "rushes," "box," "sweet briar," "rosemary," "rose garlands," "birch," "broom," and "bay," were used either for strewings or for hanging up on the walls and pillars.

The custom of placing F. in pots and "vases" on the altar or anywhere else is of late introduction, and there is no evidence that "vases" were ornaments of the church "in the second year of the Reign of King Edward the Sixth." The old custom is preferable and beautiful, and it still obtains on the Continent and in a few places in England where rushes are strewn on special occasions.

It seems as if the use of F. in "vases" and in pots had come to stay. That being so, it is most desirable that abuses of this use should be carefully avoided.

(a) Often the gradine is overcrowded with vases of F. as well as the surroundings of the altar with masses of floral decoration. Such excessive floral adornment detracts from the prominence and dignity of the holy Table. Two, or at the most four, vases should suffice. Let it also be remembered that of old the decking of the church was only done on Feasts. (b) Brazen vases are aggressive and harsh. Simple and plain vases of a small size and of glass or earthenware are preferable. (c) Placing F. in tin holders is not necessary. They look far better when placed loosely and naturally in the vase. (d) Decaying and dead F. should be removed as soon as possible. They and the water in which they stand become most objectionable, and it is anything but seemly that dead matter should remain near the Lord's Table.—R4. H. D. MACNAMARA.

FONT.—In the primitive Church, when adult Bapts. were frequent, the Sacr. of Bapt. was

administered with great solemnity, and at first only in baptisteries attached to the principal churches. When the civilised world

1. History. had become nominally Christian, infant Bapts. became the rule, and of necessity every parish church came in time to possess its F. Now, as a concession to convenience, we usually provide Fs. for chapels of ease and mission churches, but traces of older customs have survived in Italy, where many of the cathedrals, Florence and Pisa for instance, have their detached baptisteries, while others, like St. Mark's, Venice, possess enclosed chapels used solely for bapt. purposes.

Some of the old Italian Fs. are of great size, often eight or nine feet across. These take the form of circular classical vases, but do not appear to be intended for the immersion of adults. Often they have metal covers, only a part of which is made to open; these covers are generally more modern than the Fs. themselves, but they probably bear a general resemblance to the original F. covers of early times.

In certain West Country parishes, Morwenstow for example, there exist detached chapels built over natural springs of water, and similar

2. Baptisteries. structures are found in Brittany and elsewhere. Some of these are said to have been baptisteries, a theory somewhat conjectural. At Guiseley (Yorks.), in one of the glebe fields, an old stone tank, approached by a flight of steps and surrounded with a narrow platform, has lately been discovered and opened out. It is possible that, as the Rector at the beginning of the 17th cent. held heterodox views, this tank may have been intended for Anabaptist rites. The English custom, however, has generally been to place the F. in the parish church, the tradition of the primitive BAPTISTERY having survived to some extent in the invariable custom of providing a substantial F. cover, either fixed or movable.

Except in Italy, Continental Fs. are much the same size as English ones. A very fine 13th cent. brass F. is preserved at

3. Materials. Hildesheim, and metal Fs. are frequently met with in Germany. In Flanders, too, many of the 15th and 16th cent. Fs. are of brass, and others have brass covers. There was a brass F. in St. Albans Abbey until the Reformation, and there is still one in Little Gidding Church. About twenty-seven of our mediæval Fs. are of lead. Most of these appear to be earlier than the 13th cent.; they are generally plain circular tanks set upon stone bases. Such is the F. at Dorchester Abbey, ornamented with rude figures under semicircular arches, and the somewhat later example at Warborough close by.

Most English Fs. are, however, of stone or marble, and three different types are found in early work. The simplest of these

4. Early Fonts. is the plain cylindrical column hollowed out to form a basin. Then there are the cup-shaped Fs. in which the bowl is distinct from the stem; lastly, there is the cubical bowl supported on a group of pillars.

Of the first class—tub Fs.—that at Mellor (Derbyshire) may be quoted as an example. Haddon Hall has a rude cup F. in the private chapel, and one of the finest of our early cubical Fs. on columns is the black marble one, probably of foreign workmanship, in Winchester Cathedral. Occasionally, early Fs. are treated with considerable richness. Thus the square bowl of the Winchester example is carved with the story of St. Nicholas. The "tub" Fs. sometimes have arcaded ornament, as at St. Martin's, Canterbury, or bands of scrollwork. "Cup" Fs. are often plain with perhaps an enriched moulding between the shaft and the bowl, others are carved with grotesque figures as at Curdworth (Warwickshire), or with foliage and rosettes as at Mevagissey (Cornwall). A variant of the usual shafted form occurs at Gorran and Bodmin in Cornwall; in these examples the angle columns are carried up to the top of the bowl, which is rounded on its under-side so as to fit on to the central shaft.

The most important of our 13th cent. Fs. have circular or octagonal bowls set on groups of columns, and marble was largely

5. 13th Century Fonts. used in Fs. of this period, of which there are good examples at Beverley Minster and Stanwick (Northants.). But 13th cent. Fs. are rare, as in most churches the old Norman F. still continued in use.

After the 13th cent. most English Fs. are of "cup" form and octagonal, the shaft having a moulded capital and base. A few specimens, however, have no distinction between bowl and stem.

6. Later Gothic Fonts. Of these is the F. at St. Peter's, Northampton, a plain 14th cent. octagon with tracery carved on each face. In the later "cup" Fs. each face of the bowl and also of the stem is often panelled, and sometimes figure subjects are introduced. The seven Sacraments and the Crucifixion are favourite subjects: these Fs. were usually coloured and gilded. The Fs. at Gorleston, Little Walsingham, and Worsted (Norfolk) are of this description. They generally stand on octagonal platforms of three spreading steps with a square pedestal for the use of the officiating minister. Sometimes the risers of these steps are panelled with carved tracery, the effect of which is rich and dignified.

The 13th cent. F. at Youlgreave (Derbyshire) has a projecting stoup carved out of the same stone as the bowl. The 14th cent. one at Beckley (Oxon.) has a stone book-rest built into the adjacent pillar of the nave. That at Odiham (Hants.) has curious cavities, probably part of some contrivance for fixing the cover. Many old Fs. bear inscriptions of much interest.

Post-Reformation Fs. are frequently extremely small, but many of those in Wren's city churches are graceful and well executed. St. Lawrence, Jewry, and St. James, Piccadilly, contain two of the richest examples. A plain but good F. of Wren's, once in Bow Church, Cheapside, is now in St. Albans, Southend. There is a large Renaissance marble F. in Exeter Cathedral. These 17th cent. Fs. take the form of classical vases, and generally had carved oak movable dome-shaped covers.

The tawdry coloured marble Fs. of the Victorian period do not deserve much notice, but the modern F. in St. John's, Torquay, is arranged in a novel fashion. An ordinary F. is placed at the west end of the Nave, and by it is a good-sized sunk tank of marble provided with descending steps and arranged for the immersion of adults.

English custom places the F. in a conspicuous position "in the open church." And, as the rubrics require that Bapts. should

9. **Position of Font.** be conducted in the presence of the congregation, the modern custom of hiding away the F. in a semi-detached baptistery is to be condemned. The F. should be near the entrance to the church for obvious symbolic reasons, and the west end of the nave is generally the most convenient position.

The earliest English F. covers were probably plain flat lids provided with locks. Ancient practice was to

10. **Font Covers.** leave the hallowed water standing in the F., and these lids were therefore necessary. Although it is now customary to consecrate fresh water for every Bapt., Church law still requires that all Fs. should have proper covers, and it is to be presumed that they are meant to be covered when not in actual use. The custom therefore of using the F. as a monster flower pot at harvest thanksgivings does not seem in accordance with the intentions of the Church.

The early flat F. lids were often superseded in the 14th cent. by taller conical canopies, as at Monksilver (Somerset), and they in their turn gave way to more ambitious covers of tabernacle work. These were of two kinds. In the Eastern counties great pinnacled spires were generally suspended from the church roof with pulleys and weights, and hauled up bodily when the F. was used. Such are the F. covers at Ufford and Sudbury (Suffolk), Sall and Worsted (Norfolk), and Selby Abbey. West Country Fs. often had fixed covers like octagonal turrets finished with spires, a part of the lower portion opening in door fashion. Such covers remain at Cockington and at Swinbridge (Devon). They are of late date, and the type is not entirely confined to the Western counties. Needless to say, all these F. covers were originally painted and gilt.

At Luton, the F. is enclosed in a 14th cent. octagonal stone shrine: at Trunch and St. Peter Mancroft, Norwich, the same idea is carried out in woodwork, the F. cover proper being suspended within the fixed canopy. At Durham Cathedral is a 17th cent. F. cover of the same kind carried up to form a lofty spire, and there is another high Jacobean cover at Walpole St. Peter (Norfolk). But most Jacobean F. covers are plain flat lids with central uprights and radiating scrollwork brackets, and the Queen Anne F. covers are usually domical or bell shaped, and are invariably excellent pieces of joinery work, often delicately carved. The modern F. covers at Grantham and St. Alban's, Holborn, are excellent reproductions of 15th cent. tabernacle work.

[See further, *Fonts and Font Covers* by Francis Bond.]—r6. CHARLES A. NICHOLSON.

FOOT-PACE.—The uppermost step of the platform, upon which the Holy Table immediately stands. It projects beyond the Holy Table to allow standing room for the celebrant. In side-chapels the Holy Table is often raised above the floor-level upon a foot-pace only.—r6. S. REDMAN.

FOREIGN INFLUENCES ON THE FIRST PB AND ORDINAL.—

1. German Influence.

The important influence upon the Prayer Book of the Church Service-books (*Kirchen-ordnungen*) of the Reformation in Germany was scarcely recognised in England before the 19th cent.; and anything like an adequate appreciation of the extent of that influence has been reserved to our own time. For many years before the PB of 1549 Cranmer had shown himself much interested in religious movements in Germany, and had carried on a correspondence with leading Reformers in that country. He had visited Germany, and had married a German wife, the niece of one of the leading Reformers, Osiander of Nuremberg. More particularly he was deeply interested in the attempts at Reformation made by the Prince-Archbishop of Cologne, Hermann von Wied, acting under the guidance of Melanchthon. It is to the important work issued under the authority of Hermann, and entitled *Einfaltigs Bedencken* (Simple Deliberation), that we owe many important features of the Prayer Book. Hermann's book, in German, appeared in 1543, and an improved edition in 1544. A Latin translation, differing considerably from the German original, and entitled *Simplex ac pia Deliberatio*, appeared in 1545. Cranmer's copy of the latter with his autograph signature is now in the Cathedral Library at Chichester. But recent research has made certain that the compilers of the English PB had before them the German as well as the Latin text. An English translation of the Latin appeared in 1547, entitled *A simple and religious Consultation of us Herman archbishop of Colone*, etc.; and a second edition, amended, in 1548. Two editions in a few months shows the interest taken in this work. Hermann's book owes many features to the Brandenburg-Nuremberg Service-book of 1533, which in turn owes much to Luther's early liturgical services. (See HERMANN'S CONSULTATION.)

In point of time the English Lit. of 1544 was the first authorised English service which manifests very distinctly German influence. It is substantially the

2. On Litany of 1544.

Litany of our present PB. The following features are due ultimately to Luther's Litany of 1529: (1) "from battle and murder," (2) "by thy baptism, fasting, and temptation," (3) "by thine agony and bloody sweat," (4) "in all time of our tribulation, in all time of our wealth," (5) "that it may please thee to rule and govern thy holy Church universal," (6) "to bring into the way of truth all such as have erred and are deceived," (7) "that both by their preaching and living," (8) "to bless and keep the magistrates," (9) "to strengthen such as do stand, to comfort and help the weak-hearted . . . Satan under our feet," (10) "to defend and provide for the fatherless children and widows," (11) "to have mercy upon all men," (12) "to forgive our enemies, persecutors, and slanderers, and to turn their hearts." None

of these features are to be found in the pre-Reformation Service-books of England. Similarly, the opening words of "O God, *merciful Father*, that despisest not" are due to the Latin of Hermann, and ultimately to Luther. The response to the suffrages, "Good Lord, deliver us," seems suggested by the corresponding German "*Lieber Herre Gott*."

When we come to the PB of 1549, the examination of the German *Kirchenordnungen* shows us that the very ingenious construction of Matins and Evensong out of (respectively) Matins and Lauds, and Vespers and Compline, had been anticipated in its main features in the Church Order for Calenberg and Göttingen in 1542, and, to some extent, in other German service-books. In the service for HC (and previously in the *Order of the Communion* of 1548) the idea of the "Comfortable Words," and at least two of the sentences, were drawn from Hermann. And here we have proof that the German text was before the English Reformers; for, while the Latin of Hermann reads simply "Audite Evangelium," the German reads "Hear the Gospel comfort" (*Höret den Evangelischen trost*). The collecting of alms and money offerings as part of the ordinary service of the Mass was unknown in mediæval England. It and "the poor men's box" is characteristic of the German Orders, and from them was doubtless adopted by our Reformers. The service for Bapt. owes some interesting features to Bucer's work (adopted by Hermann), and ultimately to Luther's *Taufbuchlein* (1527). To Luther may be traced the choice of the Gospel from St. Mark (10 13-16). In the English pre-Reformation books it had been, in the *Ordo ad faciendum Catechumenum*, Matt. 19 13-15 (which omits the taking of the children into Christ's arms). And to the same source is due the exquisitely beautiful "Doubt ye not therefore . . . embrace him with the arms of his mercy"; and the following prayer is almost word for word from Hermann. The service for Private Baptism shows many indications of having been influenced by the German text of Hermann. In the Confirm. Service the tender and moving expression, "Let thy fatherly hand, we beseech thee, ever be over them," is due to Hermann. In the Marriage service we owe to Hermann the impressive joining together of the right hands of the bride and bridegroom, and the declaration, "Forasmuch as N. and N. have consented," etc. In the Burial of the Dead we owe to Hermann the suggestion of the use of the old sequence, "In the midst of life (*Media Vita*)," which in the pre-Reformation service-books of England is to be found as an antiphon to *Nunc Dimittis* on the third Sunday in Lent and on subsequent days to the fifth Sunday, but which formed no part of the Offices for the Dead. Some features of the language of our English form are to be traced largely to Coverdale's translation of Luther's metrical paraphrase of the sequence. What is here indicated in outline as to the

influence of German service-books will be found expanded, with many details, in the two works of the author of this article referred to below in the Bibliography.

The recitation of the Decalogue with a response after each Commandment in the PB of 1552 has been by some persons regarded as due to the influence of a service-book published in 1551 by Valerand Pullain, a Fleming, for the use of the congregation of foreigners, chiefly weavers by trade, who had been granted a place of refuge in the deserted abbey buildings at Glastonbury. But it is right to remember that the Ten Commandments had formed a feature of several German Orders for the Holy Communion, such as those of Franckfurt (1530), Bremen (1534), Pomerania (1535), Northheim (1539), Calenberg and Göttingen (1542). The form in which the Decalogue appeared in the German Orders was, it would seem, a metrical version, each Commandment being followed by the word *Kyrieleis* ("Lord have mercy"). It will be noted, too, that in the German Orders this feature was to be found in the service for the Communion, while in Pullain it was the opening of MP. Again, in the German Orders the Commandments followed one another consecutively, while in Pullain we find the curious feature of a Conf. and Absol. being interjected between the first and second Tables of the Law.

To the features of the two PBs of Edward VI noticed above should be added that the saying of the Lit. on all Wednesdays and Fridays throughout the year was unknown in mediæval England; it is a feature in certain German Church Orders. The same is true of the direction to say the early part of the Communion Service on certain days when there is no consecration of the Eucharist; and the direction in the PB of 1549 for the minister to wear a cope on such occasions was anticipated by some of the German books.

The name "Lord's Supper" as a designation of the HC was practically unknown in mediæval England. It was very frequent in the German Church Orders. The requirement of the PB that when there was a celebration in the house of a sick person there should be found some to communicate with him seems plainly to be derived from Hermann. But enough has been said to demonstrate the extensive influence of Lutheran service-books on the English PB.

The English service for the Ordering of Bishops, Priests, and Deacons appeared in 1550; and the long address of the bishop to those about to be ordained Priests probably owes many of its thoughts and turns of expression to a discourse of Martin Bucer (see *Church Quarterly Review*, April, 1897).

Another powerful influence from abroad affecting the construction of the PB was the Breviary of Cardinal Quignon. But this will be treated in another article (QUIGNON'S BREVIARY).

For reprints or descriptions of the German Church Orders, see *Æmilius Ludwig Richter's Die evangelischen Kirchenordnungen des sechszehnten Jahrhunderts* (two vols., 4to, Neue Ausgabe, Leipzig, 1872); and the great work, still incomplete (bearing the same title as Richter's work), edited by Emil Sehling. Three volumes have already appeared (4to, Leipzig, 1902).

4. On Recitation of Decalogue.

5. On Rubrics of PB.

6. On the Ordinal.

7. Influence of Quignon.

8. Bibliography.

1904, 1909). When complete Sehling will supersede Richter. For an exhibition of the influence of the Church Orders of Germany on the English Prayer Book, see H. E. Jacobs, *Lutheran Movement in England* (Philadelphia, 1891); Gasquet and Bishop's *Edward VI and the Book of Common Prayer* (London, 1890); and J. Dowden's *Workmanship of the Prayer Book* (2nd edit., London, 1902); and the same writer's *Further Studies in the Prayer Book* (1908). The notes to F. Bulley's *Tabular View of the Variations in the Communion and Baptismal Offices of the Church of England* (Oxford, 1842) exhibit much of the Latin of Hermann's *Simplex ac pia Deliberatio*, so far as it relates to the Offices dealt with.—B1.

J. DOWDEN.

FOREIGN INFLUENCES ON THE PRAYER BOOK SINCE 1549.—The earlier stages of the English Reformation had been conducted mainly in accord with Lutheran opinions, but almost at once in the reign of Edward VI the influence of the Swiss School of Reformers became predominant. Cranmer was in cordial correspondence with Calvin himself, and urged him to "write often to the King." In 1548 he earnestly solicited a number of prominent foreign divines holding "Reformed" views to come to England that, by the assistance of their opinions, he might "do away with doctrinal controversies and build up an entire system of true doctrine."¹ Three of the most celebrated of these, Martin Bucer, Peter Martyr and John a Lasco, the two former of whom were given the Regius Professorships of Divinity at Cambridge and Oxford respectively, and the third of whom was appointed Superintendent of Foreign Congregations in London, came to England and lived on terms of close intimacy with the English Episcopate.

Their opinion of the PB of 1549 was sought, and the two Regius Professors published criticisms (Bucer's was called his "Censura"), pointing out the further changes they thought necessary, most of which were actually effected at the next revision in 1552. Martyr, writing to Bucer in Jan., 1551, thanks God for the opportunity afforded of admonishing the bishops, and states that, after the receiving of their joint criticisms, Cranmer had informed him that many changes were in contemplation.²

Of Martyr, Strype tells us, Cranmer "made particular use in the steps he took in our Reformation."³ This is also borne out by the fact that Cranmer, when in prison under Queen Mary, offered to defend the Scripturalness of the new PB (i.e., of 1552) in conjunction with Martyr.⁴ The Abp.'s great esteem for Bucer may be gathered from a special request for his judgment in the "vestibarian" dispute between Bishops Ridley and Hooper,⁵ and from his declaration after Bucer's death at Cambridge in 1552, that "his profound learning had

produced not a transient but an everlasting benefit to the Church."¹

The superintendents of the congregations of foreign Protestants in London, Valerand Pullain and John a Lasco, both published liturgies for the use of their flocks during their stay in England, and these are supposed to have suggested the Introductory Sents., Fxh., Conf. and Absol. which first appeared in the 1552 PB. It was indeed asserted at the time that A Lasco was the means of Cranmer's accepting the Calvinistic doctrine of the Presence in the Lord's Supper, although this was more probably due to the influence of Bishop Ridley.² There can, however, be little doubt that in the differences of the 1552 PB from that of 1549 the opinions of Foreign Reformers, and those of the Swiss not of the Lutheran school, had very great weight. Although in the differences between the new English Service-books and their mediæval predecessors it was Lutheran guides who were followed, in the distinctive changes, nearly all of them with doctrinal significance, which marked Edward's Second PB, inspiration was sought and given from Geneva and Zurich, and not from Wittenberg.—B1.

G. FOSTER CARTER.

FOREIGN MISSIONS.—A PB which is to-day substantially what it became in 1662

is not likely to emphasise markedly the missionary aspect of the Church as we feel it to-day, and a general knowledge of the history of England for the years previous to 1662 will supply reasons. At the same time a PB based on Catholic lines, making full use of the Scriptures as Lessons, and of the Pss. and Canticles in its worship, cannot fail to abound in missionary aspiration. The Ordinal, certain Colls., and especially the Pr. for "all sorts and conditions of men," are also full of the true spirit.

Towards the close of the 17th cent. a very practical missionary spirit became active within the Church of England. "The Society for Promoting Christian Knowledge" in 1699—its offshoot, the "Society for the Propagation of the Gospel in Foreign Parts" in

1701—both Societies co-extensive with the Church—proclaimed a new era. The SPG. commenced to work among non-Christians almost at once as its records testify in 1712. But missionaries supported by English money in the 18th cent. were for the most part Germans or Danes, especially in the great non-Christian lands; in 1799 the Church Missionary Society was founded to work exclusively among non-Christian people in Africa and the East, and this is a great landmark. The 19th cent. has undoubtedly witnessed an enormous advance in missionary work. For example, the amount contributed for Foreign M. by the Anglican Communion in 1800 was probably not more than

¹ *Cranmer Letters*, cc and xxxv (Parker Society).

² *Strype's Memorials of Cranmer*, p. 399, vol. 2 (London, 1855).

³ *Strype, Mem. Cranm.*, p. 164, vol. 2.

⁴ *Strype, Mem. Cranm.*, p. 6, vol. 2.

⁵ *Cranmer Letters*, No. 292.

¹ *Ib.*, No. 299.

² *Orig. Letters*, p. 383.

£7,000; in 1900 it was about £800,000. So again, Anglican Bishoprics outside the British Isles, inclusive of the Church in the United States, in 1800 numbered 9, in 1900 178, in 1910 209. And be it remembered that there are two distinct departments of missionary work, both of transcendent importance, and to be placed therefore in parallel columns, not as first and second in importance; namely, the care of our own people and of Christians generally throughout the world: and also the work of evangelisation of non-Christians: these two sides can be called respectively Edification and Evangelisation.

Missionary Methods and Organisations within the British Isles. Owing in part to the lethargy of the Church in the 18th cent. Mission work abroad came to be organised not as the work of the whole Church, but by societies within the Church. In due time also, owing to the differences of views among sections of the Church of England, these missionary societies partook of a party character, and often in spite of their rules and ideals.

As time passed, these missionary societies developed greatly in strength and covered the British

2. Differing Principles of Missionary Societies.

Isles with their organisation: this is their position to-day. Missionary societies in the United Kingdom may possibly be classified under two heads according to the methods they have adopted. That is, there is a difference of principle among them in regard to the control to be exercised over Missionaries abroad. Some, acting on principle, do not consider that they are responsible for the Church views and ritual of the agents paid by their funds, the responsibility for such questions resting wholly with the Bps. of the dioceses aided by such funds. The usual plan in such societies is to furnish the Bp. with block grants, leaving further details to the Bps. and their diocesan Councils. Such societies do not generally correspond with the clergy they help to support but only with the Bp. or with some person appointed by him to be their correspondent. The utmost care is thus taken not to interfere with the administration of any diocese, whatever may be its general tone of doctrine or ritual; and no criticisms of diocesan policy are received by the Society from the clergy of the diocese, although general reports of work done are obtained from those clergy. These reports are utilised, and are then bound up and form the most valued possession of the Society for historical purposes. If Bps. or dioceses err in any matter, appeal, it is believed by such societies, should be to the Metropolitan or to the Higher Courts of the Church.

Other societies, also acting on principle, being supported by persons holding what without offence may be called sectional views regarding doctrine and ritual, hold that they are bound to see that agents paid by their funds do accord in their views and practices with those who furnish the funds. In each diocese abroad that is aided by such a society, the Secretary of the Society

is a very important person indeed. He and his committee in the diocese are in very close touch with the home society and superintend the agents in the field and govern their movements. The society at home corresponds also direct with each of its agents and considers itself responsible for their doctrines and practices. The Bps. of dioceses where such societies are at work are either in full sympathy with the views of such a society, or else are prepared to accept on these terms its very valuable aid, fully aware that some of the noblest missionary work in the world is done by what may be called sectional societies. Under the present conditions of the Church with its wide platform of thought, and perhaps owing to the genius of the Anglo-Saxon race, these conditions must be accepted. For many a long day in the Anglican Communion there will be found Churchmen who will range themselves in one or other of two lines, those namely, who emphasise the Catholic, and those who emphasise the Protestant side, but in either case without excluding the other side. At the present time, Churchmen who emphasise the Protestant aspect of the Church probably contribute fully two-thirds of the funds for M. abroad.

Twenty-six years ago Churchmen in England felt the need of some central organisation which should bring missionary societies

4. Unification of Missions.

together on a common platform for mutual counsel and in order to attack common problems as one body. The gain from what is now known as "The Central Boards of Missions" has been enormous, and chiefly because Churchmen of very varying views have come to know and to respect one another on that platform, and to modify their views in regard to each other, with a great corresponding advance towards unity within the Church. The "Central Boards of Missions" are by their constitution debarred from becoming an executive force in the field, and collect no money for mission purposes abroad. Were they to commence to do so they would at once become one of many competing missionary societies and would lose their unrivalled position as mediators and unifiers, and as provokers to good works.

Naturally, many Churchmen now ask how soon the Church can become its own missionary society, as is seen to be the case already among many of the daughter Churches of the Anglican Communion. The answer seems to be clear: "As soon as you have succeeded in unifying the present great missionary societies which occupy the whole ground." Meanwhile, the larger hope for which all pray depends upon the wise administration of the Central Boards of M. as a solvent of party differences in order to promote common action.

Of late years there has been a marked growth in the United Kingdom of Special Missionary Associations for the aid of individual dioceses abroad. This is quite a natural development since human nature craves for special as well as for general interests. The dangers of this movement are also obvious. A restricted

5. Special Funds.

outlook is mischievous: and also such organisations depend largely upon the personality of individuals whether at home or abroad, and the withdrawal of such attractions has often led to great financial suffering abroad. But in their right place such special organisations have a permanent value. The wise statesman recognises the fact, but continually presses for the world-wide view and duty first and from every individual, the special interest being ever relegated to a subordinate position.

In new lands and where party differences within the Church are not so much in evidence as they are in the United Kingdom, the principle that the Church is its own Missionary Society is becoming an accomplished fact. The best illustrations can be found in the Church in the United States and in Canada. In each case all the M. of the Church are managed

6. Methods and Organisation beyond the United Kingdom.

by the Church as a whole. Every three years the General Convention, or the General Synod, of the Church meets for the transaction of all Church business; and some of the most important business is the management of the Church's M. Missionary bishops successively address the great Church Assembly. Days are spent in considering missionary problems. Questions of policy are decided at these triennial gatherings, whilst the general administration of the M. is in the hands of a Board of Management elected by the whole Church and possessing executive powers. This reports to the triennial Church Parliament. Calculations are made from time to time in regard to funds needed: each diocese is then officially assessed for its proper contribution; and the dioceses then proceed to spread their own assessment over their own parishes. Letters are read in every church on certain fixed days, and parishes are regularly canvassed, often from house to house. Alongside of this general organisation a powerful "Women's Auxiliary" exists uniting all the women of the Church in one body for missionary purposes. It is obvious that this splendid organisation is only possible where the ground has not been previously occupied by immense organisations on society lines. For the *higher organisation of the Church abroad*, see art. ANGLICAN COMMUNION.

Careful investigation has shown that the M. of the whole Anglican Communion are a very small fragment of the missionary work which is being done to-day in the name of Christ. The following figures are suggestive. Of European workers living and at work among non-Christian peoples, Rome has in its service 34,523; Protestant missionary societies have 16,700; the Anglican Communion has 2,570. The Anglican Communion spends about £800,000 annually on its M.; the Protestant Missionary Societies spend about £4,300,000; but no publication is made of the sums that the Roman Church spends on its M. Outside the Roman Church upon the whole it is America that is predominantly converting the world to Christianity. The Anglican Communion is accountable for not more than one seventh of the work done by English-speaking M. The M. of the Eastern (Orthodox) Churches exist chiefly in Asia, but the statistics are not easy to obtain.—J10.

H. H. MONTGOMERY (BISHOP).

FORMS OF PRAYER.

I. EARLY CHRISTIAN USAGE.

Christian worship in its earliest form was modelled by the Apostles on that of the Synagogue, to which they had been so long accustomed.

The Synagogue service consisted of Pss., lections, homily and certain prescribed prs., benedictions or eulogies, examples of which are given in full by Edersheim, who also tells us that "the leader of the devotions might preface the regular service by free pr., or insert such between certain parts of the liturgy" (*Jesus the Messiah* 1 438-443).

Accustomed then, as the Apostles were, to a type of worship in which ancient liturgical F. were used and extemporaneous pr. also allowed, it is most probable that they observed a like order. To such F. as they already possessed, like the Lord's Pr., the Bapt. formula, etc., they would naturally add others, composed for common use, in which all might join and which were preserved, not in writing, but in the memory by constant repetition.

St. Clement's *Ep. to the Corinthians*, written A.D. 95, contains a passage resembling one of the solemn prs. used in early Christian

2. *Witness of Clement and Justin Martyr.* worship, which the writer seems to be quoting from memory. A few of the concluding sentences must suffice here, as the passage is very long, intercession being made for all sorts and conditions of men. "Grant unto them" (i.e., earthly rulers) "therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. . . . Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that, administering in peace and gentleness with godliness the power which Thou hast given them, they may obtain Thy favour. O Thou, Who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High-priest and Guardian of our souls, Jesus Christ, through Whom be the glory and the Majesty unto Thee both now and for all generations and for ever and ever. Amen" (*Ep. to Cor.* 61).

Justin Martyr, c. 155, describing Christian worship after a Bapt., says: "We, then . . . lead him to the brethren at their place of meeting, to make common prayers (*κοινὰς εὐχὰς*) heartily both for ourselves and the enlightened (i.e., newly baptised) one and for all others everywhere" (1 *Apol.* 65). Again in an account of Sunday worship he says: "When we have ceased from prayer, bread is brought and wine and water, and the President sends up prayers and thanksgivings likewise to the best of his ability (*δοῖν δυνάμεισιν ἀβρῶ*)"—1 *Apol.* 67). From these accounts we infer that "the common prayers" were set F., which the people knew by heart, but that the President was allowed to offer prs. of his own composition.

The *Teaching (Didache) of the Twelve Apostles*, written very early in the 2nd cent., provides set F.

3. *Early Liturgical Fragments.* of thanksgiving over the Eucharistic Bread and Cup. "But as touching the Eucharistic thanksgiving, give ye thanks thus. First as regards the cup: 'We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever.' Then as regards the broken bread: 'We give Thee thanks, O our Father, for the life and knowledge which Thou didst make known unto us through Thy Son Jesus; Thine is the glory for ever and ever. As this broken bread was scattered upon the mountains and being gathered

together became one, so may Thy Church be gathered together from the ends of the earth into Thy Kingdom; for Thine is the glory and the power through Jesus Christ for ever and ever."¹ (*Didache* 9). The following direction occurs a little later on: "But permit the prophets to offer thanksgiving as much as they wish" (*Didache* 10).

From these liturgical fragments and from the foregoing account in Justin Martyr, we infer that those who had the gift of prophesying were not restricted to set F. when they presided at the Euch. Bingham thinks that the cessation of prophetic gifts necessitated the compilation of Liturgies. The long liturgical extracts in the *Apostolic Constitutions* (8 5-15) and in the *Catechetical Lectures* of St. Cyril of Jerusalem show that, by 350, complete Liturgies had evolved from earlier F. Such development postulates a long period of previous evolution, and throws back the origin of prescribed prs. to a very early date. The *Prayer-Book* of Sarapion, Bp. of Thmuis c. 350, contains F. of pr. for Bapts., Ordinations, Funerals, blessing of oils, etc., besides the Euch. Liturgy. Considerable latitude was accorded to bps. to vary liturgical F., or to draw up their own, according to the needs of their dioceses, the general construction and essential parts being retained (see Bingham, *Antiquities* xiii. 5 r).

II. THE REFORMATION AND SINCE.

In 1523 Luther compiled his *Order of Service in the Church*, and in 1526 his *Deutsche Messe*. His famous dictum, "Common prayer

4. **The Foreign Reformers and Forms.** is exceedingly useful and helpful," supports the participation of the people in the service, which he earnestly advocated. In 1538, Calvin drew up the *Liturgy for the Church of Strassburg*, and in 1541 his *Genevan PB*. Knox, in 1554, compiled *The Book of Common Order*, based on the Genevan Book, for use in Scotland. This Book, like Calvin's, allows the minister to exercise his own gift of pr. instead of, or in addition to, the prescribed prs., such rubrics occurring as "The minister useth this confession, or the like in effect." This Liturgy was widely used in Scotland up to the end of the 16th cent., when a strong objection to all set F. of pr. as unspiritual became general and was regarded as one of the essential differences between episcopal and non-episcopal Chs. everywhere.

In England the vestiarian controversy was followed in 1570 by an attack on the PB led by Thomas Cartwright, Lady Margaret Professor of Divinity at Cambridge. In 1571, Whitgift became vice-chancellor and expelled Cartwright, who retired to Antwerp. Two Puritan ministers, Field and Wilcox, in 1571, compiled an address to Parliament denouncing the PB and advocating the Genevan Book. Cartwright added another, and under the title of *The First and Second Admonition* they were both presented to Parliament. *Admonition* 14 states: "Then men were not so tied to any form of prs. invented by man, but as the Spirit moved them, poured forth hearty supplications to the Lord. Now they are bound to a prescript order

¹ Some scholars believe the above forms were used not at the Euch. proper, but at the Agape which preceded it.

of Service." A long controversy ensued between Whitgift and Cartwright, in which Cartwright modified this statement, saying that "the meaning . . . is not to disallow of prescript Service of pr.; but of this form that we have," i.e., the PB. And again, "forasmuch as we agree of a prescript form of pr. in the church, let that go." Both Whitgift and Hooker characterise these later expressions as "retractions," proving that "they writ their book at the first with small advice and less discretion."

In 1582 a meeting of conforming ministers adopted the *Book of Holy Discipline*, compiled by Travers on the Genevan model. Encouraged by the support of some prominent statesmen, they applied to Parliament in 1584 to authorise the book, but were foiled by the firm opposition of the Queen and Abp. Whitgift. In 1597 Hooker published the 5th bk. of his *Ecclesiastical Polity*, wherein he defended set F. on Scriptural precedent and on the grounds of decency and order (cp. *EP* v. 26). Hooker would doubtless have given fuller and abler treatment to this question, had he been sure of the Puritan position. When pressed in controversy, like Cartwright, they retracted so much, that they seemed almost to agree with their opponents and no practical difference remained. Their practices, however, were such that the Bps. feared to give them liberty lest the PB should be, in many places, scarcely used. Strype (*Whitgift* 3 5) quotes a report of the Abp.'s commissary on the usage at Eastwell parish ch.: the minister began "with the general Conf. and the Lord's Pr., then read the Pss. and Lessons, then sang a Ps. in metre, then a sermon . . . another Ps. and extempore prayer." The Brownists, afterwards called Independents, who separated from the Church about 1580, rejected set F. as superstitious and unlawful.

At the Hampton Court Conference no objection was offered to set F., possibly because the Puritans felt that an extreme attitude would be impolitic. But by 1644 the views of the Independents and Scotch Covenanters had so leavened Puritan thought, that, in the *DIRECTORY FOR PUBLIC WORSHIP* compiled by the Westminster Assembly, no prescribed form of pr. was adopted, and a condemnation of such F. inserted in the Preface. Jeremy Taylor replied with his *Apology for Authorized and Set Forms of Liturgy*, the ablest treatise ever published on this subject. Bp. Hall also wrote a defence, which was answered by a treatise called *Smectymnuus*, a fictitious word formed from the initials of its Puritan composers, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. They challenged the Bp. to produce any genuine Liturgy bef. 300, and denied the uniform and prescribed use of one bef. the Council of Milan in 416.¹ With characteristic

¹ The authors of *Smectymnuus* seem to have made a mistake here. No Council of Milan in 416 is known to history. The canon they quote is No. 9 of the Council of Carthage in 407.

gentleness, the Bishop replied that, "Nothing hinders, but that this liberty and a public Liturgy should be good friends and go hand in hand together."

In the *Exceptions against the BCP*, presented by the Puritans to the Bps. at the Savoy Conference in 1661, it is affirmed that: "The gift of prayer, being one special qualification for the work of the ministry bestowed by Christ in order to the edification of his Church . . . it is desired that there may be no such imposition of the Liturgy, as that the exercise of that gift be thereby totally excluded in any part of public worship" (Cardwell, *Conferences*, p. 306). So far were the Bps. from accepting this suggestion that in Session 40 they unanimously voted for prescribed F. for use bef. and aft. Sermons, thus taking away the last remaining opportunity for extempore prayer. To their credit, however, they did not carry out this resolution.

During the 19th cent. the opposition to set F. largely decreased among non-episcopal bodies and a liturgical revival began. The Wesleyans use an emended form of the PB which is becoming more popular every year, even in country districts. The use of the *Book of Common Order* published by the Church Service Society has spread rapidly in the Church of Scotland during the last few years. A form of the PB with the emendations of the Savoy Ministers, drawn up by Professor Shields of Princeton, is used in several Presbyterian churches in America.

Lightfoot, *Apostolic Fathers*; Duchesne, *Origin of X'tian Worship*; Bingham, *Antiquities of the Christian Ch.*; Frankland, *The Early Eucharist*; Neal, *Hist. of the Puritans*; Hall, *Reliquiae Liturgicae*; Schaaf-Hertzog, *Encycl. of Religious Knowledge*, art. *Liturgies*; Procter and Frere, *Hist. of BCP*; Perry, *Engl. Ch. History*, vol. ii.; Strype, *Life of Whitgift*; Cardwell, *Conferences on BCP*; Hooker, *Eccles. Polity*, bk. v.; Jeremy Taylor, *Works* 7:318 (Heber's ed.).—Bz. P. A. MILLER.

FORMULARY.—"A prescribed form; a formula" (Webster's Dict.).

FOUNDATION, OLD;—NEW.—English Cathedrals are organised on different lines according to their origin. Those of the *old foundation* are the thirteen whose chapters were, before the Reformation, composed of secular clergy, viz.: York, St. Paul's, Lincoln, Lichfield, Hereford, Wells, Salisbury, Exeter, Chichester, St. David's, Llandaff, Bangor and St. Asaph. The *new foundation* chapters comprise those founded by Henry VIII after the dissolution of the monasteries, viz.: Canterbury, Winchester, Worcester, Ely, Carlisle, Durham, Rochester and Norwich; Peterborough, Chester, Gloucester, Bristol and Oxford; the first eight were new deaneries to the bishoprics of the old foundation; the last five were deaneries to the bishoprics of the new foundation. In all thirteen the new dean and chapter took the place of regular clergy. (See further, CATHEDRAL.)—A8. R. J. WHITWELL.

FOUNDATION-STONE LAYING.—For many centuries it has been usual to lay a FS.

or more than one, when a church or some other important building is begun. This function is: (1) a solemn inauguration of the Work by an Act of Worship, in acknowledgment of the fact that "except the Lord build the house, their labour is but lost that build it"; (2) a useful advertisement and means of obtaining money.

In 1220 the building of Salisbury Cathedral was solemnly begun with a great FS. laying. The bishop (Richard Poore) laid the first stone on behalf of the Pope, the second for the Archbishop of Canterbury, and the third for himself. The Earl of Salisbury laid the fourth stone, and his Countess the fifth. Other stones were laid by distinguished clergymen and laymen, and all who laid stones pledged themselves to a subscription to the Building Fund, payment to be spread over seven years. These 13th cent. stonelayers have recently had many unconscious imitators amongst the Nonconformists. But Churchmen have generally preferred to have only one FS., though cases are on record where the one stone has (with advantage) been laid by several persons representing various classes, as, e.g., landlords, clergy, employers of labour, labouring men. To have only one FS. seems more in accordance with the imagery of H. Scripture in its language respecting our Lord. It is usual to place beneath a FS. a bottle containing various papers and coins (of low value).

The essential element of the Service is the Benediction and Fixing of the Stone, in the Faith of Christ, the Chief Corner Stone, and in the Name of the H. Trinity, with statement of the purpose for which the building is intended. Prs. should be used for God's Blessing on the Work, Workers, Benefactors, and for the supply of the needful funds. Hymns may be used, and such Pss. as 127, 84, 87, 122. There are three useful forms of Service in the *Priest's Prayer Book*, pp. 223, 230, 232. But most dioceses have an Official Order sanctioned by the Bp. The stone should be marked with a modest Cross. If any inscription be desired, it should be as simple a record as possible (in Latin by preference) of the fact that a certain person laid the stone on a certain date.—S4.

W. A. WICKHAM.

FRACTION.—The synoptic Gospels and St. Paul agree in relating that at the Institution of the Euch. our Saviour "brake" the Bread which He hallowed.

1. At Last Supper. The importance attached by the Disciples to this action may be gathered from the fact that from it originated the designation first given to the whole rite. "The *Breaking of Bread*" was the earliest title of the Euch. celebration. It is to be noted that our Lord's F. took place *after* the Consecration of the Bread; the words, "This is My Body . . . This is My Blood," etc., which in the Roman and English Liturgies, in accordance with venerable tradition, are treated as the Words of Consecration, are not the consecratory words used by Christ Himself. (See EUCHARISTIC CONSECRATION.) What these words were is not recorded. It was *after* He had "blessed" and "given thanks" that Christ "brake," and used the words just referred to.

In order to carry out with exactness the institution of Christ every Liturgy requires a

2. The Three Ceremonial Fractions.

F. of the Bread to be made in the course of the service, but considerable differences exist as to the manner of accomplishing this rite. Three kinds of F. are in use; these may be called: (a) the imitative, (b) the mystical, and (c) the utilitarian.

(a) The *imitative* F. is that prescribed in our PB, which strangely enough contained no direction for this rite till 1662. The celebrant in

3. The Imitative Fraction.

reciting the record of our Lord's act ("He brake it") imitates it. The traditional way of complying with this direction, by men of all schools, has been for the celebrant at the appropriate words to take one of the small pieces of bread prepared for Consecration, and to break it in two. The act thus assumes a purely ceremonial character, and seems almost naturally suggested by the words, but be it observed that it does not really represent what our Lord did, as it takes place *before* Consecration. Small trace of this F. is found in ancient Liturgies; something like it, however, appears in the Coptic Liturgy of St. Basil, and traces of some such custom are found in a few mediæval Missals.

(b) The *mystical* F., found in almost, if not quite, all Liturgies of ancient descent, takes place *after* Consecration at a varying point in the

4. The Mystical Fraction.

service; it is frequently accompanied by words and ceremonies of highly mystical import, which include the mingling of a portion of the broken consecrated Bread with the consecrated Wine in the Chalice (see COMMIXTIO).

(c) The *utilitarian* F., which in Oriental Liturgies is often combined with the mystical F., is simply the ceremonial breaking of the

5. The Utilitarian Fraction.

Sacr. Bread into portions suitable for the Communion of the faithful. This F. is the one of which we find the earliest mention in ancient writers. It has been abandoned in the Western Church (for reasons of convenience and reverence) since the introduction of separate breads to be consecrated for the use of communicants. In the East the Sacr. Bread is still ceremonially broken up for communicants and mingled with the contents of the Chalice. (See WAFER.)—R2. T. I. BALL.

FRANCHISE.¹—The Vestry is not an elected body. It is an assembly of parishioners, including women, and consists of

1. For the Vestry.

two classes, those who pay rates for the relief of the poor of the parish, and those who occupy hereditaments which are rated for the same purpose. It is thus altogether based on a rate-paying qualification. Although the vestry is an ecclesiastical body its members have no spiritual qualification; a man may be a Nonconformist, or a Roman Catholic, or a Jew, or an avowed disbeliever in all revealed religion, or a notorious evil-liver; yet, if he pays his rates, he is qualified to attend a meeting of the vestry and to take a part in the exercise of the vestry's powers. And if a poll be demanded, which may be done by any member of the vestry, the parishioners have votes in proportion to the

¹ For the exercise of the Franchise for the Ruridecanal Conference, and (derivatively) for the Diocesan Conference and the Representative Church Council, see latter art.

amount of their assessment up to a maximum of six votes. A man assessed at an annual value of less than £50 has one vote; at more than £50 but not more than £75, two votes; and so on, with an additional vote for every complete £25 of assessment, up to an assessment of £150 with six votes, which is the maximum.

It is only in ancient parishes that the vestry proper exists, though in new ecclesiastical parishes or districts there is an assembly of a similar kind for which persons are qualified in the same way as for the vestry. But in these new parishes there is no plural voting, whatever the assessment of the parishioner; each parishioner has only one vote. In some places under local Acts, or by the adoption of the Vestries Act of 1831, the parishioners do not themselves exercise the powers of a vestry, but elect what is called a "Select Vestry," to which those powers are committed. This is, however, comparatively a rare case.

The question of the qualifying F. for lay representation was discussed among Churchmen

2. For the Representative Church Council.

for many years before the Representative Church Council in 1903 arrived at the decision which has since remained unaltered. These discussions took place in Diocesan Conferences and in the Houses of Laymen, as well as in the Houses of Convocation of the two Provinces. And they revealed differences of opinion which may be classified in five divisions, although of course there were those whose opinions did not precisely fall within any of the five, or were held with a moderation or a dubiety which allowed of their rapid and easy modification.

(i) Some Churchmen, emphasising the national character of the Church of England, were anxious that the F. should be that which already existed for the vestries; that is to say, that it should depend on a rate-paying qualification. They argued that it was the claim and boast of the Church of England that her activity and responsibility were coterminous with the nation. Individuals might exclude themselves from her ministrations; but she excluded none. Her mission was to the nation; and every citizen was by right a member of her communion if he chose to avail himself of his membership.

(ii) Other Churchmen shrank from the rate-paying qualification as being secular and inconsistent with the purely spiritual character of a religious body; and also as connecting the membership of the Church with the possession of a property qualification. But many of these thought that it was desirable that the qualification should be as wide as possible, and urged therefore that Baptism should be the only requirement. Every baptised person, they argued, is a member of the Church, and has therefore a right to the initial F. of her representative system.

(iii) Probably a more numerous body of opinion were from the outset in favour of restricting the F. more closely than would be

done by a baptismal or a rate-paying qualification, and required, in addition to one or other of those qualifications, subscription to a declaration that the applicant for the F. adhered to the Church of England and to no other religious body. Those who adopted this view relied on the obvious consideration that there was something inappropriate and even absurd in allowing Nonconformists and Roman Catholics to decide about the government of the Church of England.

(iv) Strongly opposed to all these three solutions of the problem were those Churchmen who insisted that only communicants were entitled to the F. Communion, they maintained, was an absolute obligation upon Churchmen. Those who did not communicate were essentially rebels against Church order, nay, were disobedient to the command of Christ Himself. The non-communicant was one who had excommunicated himself; one who voluntarily stood outside the full membership of the Church. He was not excluded from the F.: he excluded himself by abstaining from Communion. And why did he so exclude himself? Must it not be either because of conscientious dissent from the Church's teaching, or of consciousness of grave sin, or of indifference to religious obligations? And could it reasonably be argued that the Church ought to be governed by dissenters, by evil-livers, or by the indifferent?

(v) Against these arguments one consideration weighed strongly even with a section who felt sympathy with their general trend. It was that to make the Lord's Supper a test and a qualification, even for the rights of Church membership, was to risk its profanation, and to lower its sanctity. These persons therefore desired a solution which, while meeting the objections which were urged to the wider Fs. founded on rate-paying, on baptism, or on a declaration of adherence, might yet run no risk of degrading the Eucharist. Accordingly, they propounded a solution of the problem which was ultimately adopted.

They suggested that those qualified for Communion should be deemed to be also qualified for the initial F., even although they had never availed themselves of their right to communicate or had so availed themselves rarely and irregularly. This qualification implied that the F. was to extend to those who were confirmed and were not excommunicate. But there exists also in the Church of England a small class of persons who are accustomed to be communicants although they have never been confirmed. This is unquestionably an irregularity; but it was felt that those who were admitted to Communion could not possibly be excluded from the F. A phrase was therefore coined which by definition was made to include both those who were qualified by Confirmation for Communion and those who, although not confirmed, were yet communicants. The phrase adopted was, persons who have "the status of

communicants." The convenient method of using a specific phrase and defining it to meet all requirements was further employed in order to exclude persons who had been confirmed but who had seceded from the Church of England. As finally settled the qualification was made to run: "'Qualified person' means a lay member of the Church of England who has the status of a communicant—that is to say, either (a) is an actual communicant, or (b) has been baptised and confirmed and is admissible to Holy Communion and does not belong to any religious body which is not in communion with the Church of England." In this way a conclusion was reached in respect to the controversies between those who favoured a communicant F. and those who desired a F. depending on a declaration of adherence, on baptism, or on the payment of rates. Communion was recognised as being the true basis of full membership of the Church; but at the same time all risk or even appearance of profaning the Sacrament by using it as a test was avoided.

Another important controversy arose over the question whether the F. should be limited to men or should be extended to women. On the one side, it was urged that according to the teaching of St. Paul women were not

4. The Admission of Women.

intended to take part in the government of the Church; and that the immemorial custom of Christendom in excluding them from Holy Orders, no less than the example of the holy women of the New Testament headed by the Blessed Virgin herself, showed plainly that the undoubted virtues and sanctity often associated with the female character nevertheless furnished no ground for claiming a vocation for women in Church government. On a lower plane of argument it was pointed out that, if women were treated with perfect equality and fully admitted to the same F. as men, the very fact that women were more often religious than men would result in their considerably outnumbering the male voters; and, whatever might be the abstract merits of the question of right, it could hardly be doubted that a F. which enabled women to exercise a greater measure of authority than men in the Church would not give adequate weight and authority to the assemblies that it was the means of electing. To these arguments it was replied that St. Paul has himself emphasised the truth that Christianity transcends the distinctions between men and women; and that there was no analogy between admission to Holy Orders and the exercise of so simple and elementary a right as was involved in the F. Moreover—and this was perhaps the decisive argument—it was recalled that women were actually qualified, and had from ancient times been qualified, for the office of Churchwarden; and it was asked whether anyone would venture at the present day to deprive them of a right which they had always possessed and not infrequently exercised. The difficulty of the numerical superiority which the full extension

3. Qualification Defined.

of the F. would give to women was met by the suggestion that only those women should be enfranchised who possessed the old qualification for the vestries founded on the payment of rates, as well as the new qualification of the status of a communicant. This did not appear very logical, but its convenience was manifest; and some colour was attempted to be given it by dwelling on the fact that the Church had always recognised the position of the head of a house.

One other controversy of importance arose in connection with the exercise of the F., and

5. Limitation to Parishioners. this controversy cannot even now be regarded as finally determined.

It was generally agreed that the electors should elect parochial lay representatives who in the Ruridecanal Conference should elect representatives to the Diocesan Conference, the Diocesan Conference in its turn electing the members of the House of Laymen. But the question was then raised, Is a man bound to vote in the parish in which his residence is situate, or may he not at his option be included in the parish in the church of which he habitually worships? In the country districts of course no difficulty arises, since people are accustomed to worship in their parish church. But in the towns it is very common indeed for a man to attend a church which is not the church of his parish. In many cases persons have become active and prominent in church work in connection with churches of other parishes; and it was urged with much earnestness that to compel such persons to vote in a parish in which they felt no interest, and with which they had no spiritual connection, would make the representative system unreal, and would discourage the co-operation of some of the most active and devoted of the laity. It was responded that the parochial system is a fundamental characteristic of the Church of England, and that to introduce a congregational qualification into the F. would be contrary to the whole spirit of the law of the Church, and at least less congruous to the idea of establishment than the territorial organisation which adherence to a particular parish implies. In the end the proposal to allow persons who habitually attend a church to vote as though they were residents in that parish was rejected by a majority of the House of Bishops and of the House of the Clergy; a small majority of the Lay House only approving it. As according to the constitution of the Representative Church Council it is necessary to obtain the approval of all the three Houses to carry any proposal, the congregational basis of F. was excluded. Unhappily, all sections of opinion were not in this matter, as they were in others, prepared to acquiesce in the decision of the Representative Church Council; and the Diocese of Birmingham has actually seceded from the general representative system rather than consent to a strictly parochial Franchise.

The machinery by which a qualified lay person becomes entitled to vote is very simple. He or

she (being a person of full age) must subscribe a declaration affirming that he or she has the status of a communicant lay

6. How to Claim the Franchise.

member of the Church of England. This declaration has a note appended to it in these terms:

"N.B.—A person has the status of a communicant who either (a) is an actual communicant; or (b) is baptised and confirmed and is admissible to Holy Communion and does not belong to any religious body which is not in communion with the Church of England."

If the person be a man, he is, on signature of the declaration, entitled to vote in the election of parochial lay representatives for his parish who are in the Ruridecanal Conference to elect the members of the Diocesan Conference; if the person be a woman, she must also show that she is entitled by ownership or occupation to vote at a vestry of the parish in which she resides if it be an ancient parish possessing a vestry, or, if not, that she would be so entitled if her parish were an ancient parish. The mechanism by which the successive stages of representation are carried out is beyond the scope of this article. Nor can they yet be regarded as in any sense finally settled. Even at this moment (1909) a Committee is charged with revising the machinery for the representation of the laity. But, whatever method is finally adopted for the choice of the members of the Houses of Laymen, it may be confidently anticipated that the F. will remain based on the status of a communicant as its qualification.

—A2.

HUGH CECIL.

FREE-WILL.—Will is that faculty in the complex nature of man which enables him to

1. Definition and History.

act. A *free* will is a will, free to act under limitations. Some authorities ascribe this freedom to the will itself, others to some faculty controlling it. Those who deny freedom are called *Necessarians*, *Necessitarians*, or *Determinists*. Advocates of FW. base their doctrine on a supposed *natural instinct*. Determinists ascribe this instinct to man's ignorance of the motives that determine his acts. The problem of FW. was discussed very superficially by the Greek and Roman philosophers. Aristotle, in the *Nicomachean Ethics*, makes the freedom of the will the basis of moral responsibility. Justin Martyr, Clement of Alexandria, Origen, Augustine, and others discuss the question in relation to the overruling will of God. Most of the Patristic and Mediæval writers fall back on Revelation as the only means of reconciling human freedom with Election, Predestination, and the Omnipotence of God. At the Reformation opinion was divided. Art. 10 neither asserts nor denies the doctrine, for, although the Art. is headed "Of Free-Will," it is really concerned with the limitation of freedom—man's inability to do good works without the assistance of Divine Grace.

The controversy between the advocates and the opponents of FW. has assumed great importance in modern times. German

2. Free-Will and Determinism.

philosophers, such as Kant and Fichte, approaching the problem by an analysis of mental faculties, have declared in favour of freedom. In England, where the influence of natural science has been predominant, and the bent of the popular mind practical rather than theoretical, the opposite opinion has been widely maintained. Sharply divided as the two views appear, they are really complementary. If attention is directed exclusively to the action of the brain, there can be little doubt that the Determinists are right. The forces operating there are physical forces, and as such absolutely determinate. Riel, the most distinguished of modern Determinists, presses the matter further, insisting that these forces are incapable of modification except by similar physical forces, arguing that the claim for the mind of a power of influence over cerebral processes is tantamount to an ascription of a purely physical character to it. Thus the whole mentality of man becomes enmeshed in the trammels and laws of physical force. This argument, however, involves a false assumption. It is not true that only a physical force can influence a physical force, as will become apparent from the following consideration. The impressions conveyed to the brain by the organs of sense are of a vibratory character. As vibrations they impinge on the sense-organs, and as vibrations they enter the brain. But vibrations are not thoughts. To become thoughts they must undergo a radical transformation. There is a world of difference between the mental image or impression of a colour or a sound and the wave lengths that correspond with them. If our thoughts were vibrations, we should have need of only one sense instead of five. Sensations physically regarded are all of a kind, all undulatory. Mentally, they are irreconcilably different. This marvellous transformation takes place in crossing that mysterious gulf that separates mind from matter. Thus physical forces, acting on the physical plane, produce mental impressions acting on the mental plane. And the reverse is equally true. The two planes are complementary. The mind cannot act without the brain, nor the brain without the mind. The problems of the brain are physical problems; but, when we cross the gulf and enter upon an investigation of the laws of mind, we are confronted by entirely new conditions. We are no longer called on to deal with physical processes, but with mental processes; and, although the laws of the one have a curious and, indeed, vital relation with the laws of the other, they are still widely apart.

We have therefore to ask whether freedom, denied to the brain, can be ascribed to the mind. The Determinist maintains that it cannot. We never act, he says, outside our motives. We do not know precisely what those motives are, and hence arises our fancy that we are free.

Freedom is an illusion arising out of ignorance. This position also needs examination. Is it true that our feeling of uncertainty is identical with our feeling of freedom? Certainly it is not. Uncertainty breeds anxiety, doubt, and hesitation, feelings entirely distinct from the pleasurable and exuberant sense of freedom. If Spinoza, who originated this notion, had considered the evidence before him, he would never have suggested such an inadequate explanation. Freedom is not a name for our uncertainty about our motives; it is a feeling of mastery—a feeling that, whatever motives there may be for or against an action, we are able to accept them or ignore them at pleasure. Nor is the sense of freedom due, as others have supposed, to an afterthought; it does not arise from the reflection that we might have acted otherwise. It is a present sensation accompanying the act. Among the countless thought-streams, conscious and subconscious, that surge through the mind, furnishing what we call *motives* to the will, we possess the power of selection. We can elevate the most remote, delicate and fugitive thought into exclusive prominence by paying attention to it. That selected thought, or *motive*, pleasant or unpleasant, strong or weak, becomes for the moment the sole occupant of the field of thought. It is in this power of selection that our sense of freedom resides. It is a freedom of choice. It may be an illusion, but no Determinist has succeeded yet in showing that it is; and, as a distinct recognisable and universal instinct, it must have some foundation.

But, if the will is free, it is only partially free. It cannot step outside the laws of the mind of which it forms a part; that of

3. Limitations of Free-Will.

course is obvious. But there are other limitations no less rigorous, first among which should be placed the necessity of complying with the demands of the body for food and rest. We may indeed will to ignore these claims, but we do so at the risk of suffering and death. The freedom of the will is also limited by racial and national peculiarities, by heredity, by climatic and geographical conditions, and beyond all these by the contagion of thought, the influence on morals and general conduct brought to bear upon man by society. The most potent of all limitations are those imposed by ourselves, the habits we form of action and thought; in other words, our co-operation with, or resistance of, Divine Grace.

In practical working, FW. manifests itself in the form it imposes upon its environment. Man

4. Footprints of Free-Will.

makes his own world. If he builds a house, the materials he uses and the forces he employs are all physical, and ruled by the laws that govern the physical world. But the form he impresses upon them comes from his mind, it is an emanation from his imagination, it is his "design." The footprints of man in the world are in their way as clear and as distinguishable as the footprints of the Creator; both exhibit design, both are the expression of freedom. Philosophically, the

freedom of God and the freedom of man are complementary. A mechanical mind involves a mechanical universe.

(Spinoza, *Ethics*, pt. 2, prop. 48; Kant, *Critique of Pure Reason*, Third Antinomy; Mill's *Logic*, bk. 6; Riel, *Science and Metaphysics*, pt. 2, c. 3; H. Browne on the 39 Arts., Art. 10.)—KI.

E. A. WESLEY.

FRESCO.—F, a term strictly applicable only to mural painting done on the fresh plaster, has come to be popularly used of all mural painting, and in this popular sense it will be considered. The decoration of the walls of a ch. by painting has been practised from the earliest ages.

In England the custom was largely extended by the influence of Benedict Biscop and his craftsmen from Gaul, and in the 9th cent. a canon was passed requiring every bp.

1. Mediæval English Frescoes.

before consecrating a ch. to see that a figure of the patron saint was painted upon the wall or over the altar. The Normans developed the work which the Saxons had begun, and their chs. were invariably ornamented with mural paintings. After the middle of the 12th cent. the art advanced rapidly, both in design of figure and ornament, and in the quality and variety of the colours employed. The paintings at Copford in Essex, though they underwent a mediæval restoration, show the excellence then attained. But the palette was still limited; in the smaller chs. all through the Middle Ages there was a general restriction to red, yellow, and black, with a sparing use of green and blue. In the 13th cent. it became customary to paint not the walls only, but the shafts and carved capitals, and the compartments of vaulting. At this period the walls were often covered with diaper work, the white surface being divided into squares, diamonds, or oblongs by red lines, the spaces being filled with simple ornament in red or grey; and the ribs of the vaulting-bounded compartments filled with stiff or flowing patterns in line, relieved by medallions with figures or devices, often monograms. Certain figure-subjects were of frequent recurrence. Of Gospel incidents, those most often found are the Annunciation and the Crucifixion, and the nave pillars of St. Albans Abbey exhibit remarkable examples of the latter. A great painting of St. Christopher was usually placed opposite the south or principal door of the ch., in order that it might easily be seen, since the mediæval belief was that whoever looked upon St. Christopher would be safe from sudden death on that day. Over the chancel arch, as at St. Edmund's, Salisbury, or in the tympanum filling it above the rood-loft, as at Wenhamston, Suffolk, was usually represented the Doom, showing the blessed being received into the turretted city of heaven, the lost being cast into hell's mouth. St. Edmund was always a popular subject. After the martyrdom of St. Thomas of Canterbury his figure was often painted on the ch. wall. Most of these have been obliterated, either in accordance with the Injunction of Henry VIII, or by a later and general destruction: a good example, which had been preserved by being covered over, may be seen at Hauxton, Cambs. Symbolic figures were of comparatively late introduction; but a fine 13th cent. example of the Wheel of Fortune may be seen in Rochester cathedral, where also the walls of the choir show a good 14th cent. decorative heraldic design, of which the lowest part is original. Mural painting suffered as a consequence of the Wars of the Roses. After the Reformation the mediæval paintings were in many places whitewashed over, and on the fresh

surface were painted texts of Scripture, within ornamented borders.

The return to mediæval precedent in architecture and the allied crafts which accompanied the progress

of the Oxford Movement gave an **2. Modern Frescoes.** impetus to wall painting. Mr.

Lestrange at St. Alban's, Holborn; Mr. Dyce at All Saints', Margaret Street; Mr. Gambier Parry in his ch. at Highnam; and Mr. (afterwards Sir) Frederick Leighton at Lyndhurst, did work of fine quality and reverent spirit. Since then, the art of mural painting can hardly be said to have proceeded *pari passu* with the advance of sculpture and glass-painting. The desire to make every part of the ch. glow with colour has given place to the feeling that the rest of the ch. should be subordinated to the altar and its surroundings, and there is even a desire to provide, by the revived use of whitewash, a foil for the focussed splendour of the east end and the altar.—R4.

E. HERMITAGE DAY.

FRIDAY.—See WEEK, THE CHRISTIAN, § 3.

FRONTAL.—See CARPET.

FULL MOON ECCLESIASTICAL.—See CAL-
ENDAR, §§ 3, 6.

FUNERAL.—See BURIAL, BURIAL SERVICE.

FURNITURE.—See FITTINGS.

GALLERY.—Gs. are found in several of the Latin Basilicas such as St. Agnese and St. Lorenzo at Rome. Structural stone Gs. of Norman date occur at the ends of the transepts at Winchester and at the west end of Melbourn Church. The large triforia of Ely, Peterborough and Westminster were doubtless used for congregational purposes on great occasions, and the same was probably the case with the upper aisles of Laon, where the Gs. are in addition to the triforium, and other similar French churches. Stone 15th cent. Gs. are often met with in Southern Germany, and late mediæval usage introduced western Gs. for the use of the choir in Spain.

Our own roodlofts and the mediæval west Gs. at Worsted and Trunch (Norfolk) were probably used as minstrels' Gs. The use of wooden Gs. for congregational purposes did not become general in England till the 17th cent. Early Post-Reformation west Gs. remain at Odiham (Hants.) and Bishop's Cleeve (Gloucester), and handsome Gs. were built in Dartmouth Church in the early 17th cent. The Gs. with which many ancient churches were disfigured in the 18th cent. were often ugly and inconvenient, and many of them have been removed. But in several Queen Anne and Hanoverian churches the Gs. are an integral part of the design: where this is done tastefully there seems no good reason why Gs. should not be used, at any rate in town churches built upon confined sites.—R6. CHARLES A. NICHOLSON.

GENUFLEXION.—See BOWING.

GILDING.—(a) *In the case of plate.* Silver PLATE may be either wholly gilt, or "parcel" gilt, i.e., partly gilt, the inside of the bowl of a silver chalice often being gilt when the rest is left plain. (b) *In architectural decoration.* In Gothic times stone or wood was seldom left in its raw state inside a ch., but was painted and gilt with great elaboration both for ornament and protection. All our ancient screens

and most carved roofs, besides pulpits, reredoses, font-covers, and much carved stone-work, were originally brilliant with gold and colour.—R4.

F. C. EELES.

GIRDLE.—A cincture; usually a white linen rope some twelve to fourteen feet long, with a tassel at each end, worn round the waist to gird up the alb. Originally it was a flat band, often richly ornamented with jewels and fastened by a buckle or clasp. The G. came into general use in the West about the end of the 8th century. Although usually of white material it may be, and often is, coloured.—R3.

J. O. COOP.

GLASS.—This art. will confine itself to the question of the history of the use of stained glass as a decoration for churches, and, with slight exceptions, will not enter into questions of technique and manufacture. Let it be merely

premised that stained-glass windows are used for the display of decorative patterns or pictures, composed of pieces of coloured glass cut to the required shape. On these pieces, when it is desired to form them into a picture, features of faces, folds of drapery, hair and the like, are painted with the brush: the paint is fixed by burning in a furnace, and the pieces are then fitted together by grooved bands of lead, framed into panels, and set up in the window-frame, where they are usually secured by lead or copper ties, which attach the panels to iron bars—transverse, upright, or both—set in the stone work. The colours—blue, green, or red—are in the substance of the glass: in the case of the red or ruby, it is commonly a veneer upon a body of white glass: in the case of other colours it is present in the whole thickness of the glass.

It is probable that the earliest extant specimens of stained-glass windows date from a time near to that when we first find written records of the art. Our first record is that Bishop Hoel of Le Mans (1081-1097) put some painted windows in his Cathedral: and it is generally thought that a portion of one of these still exists at Le Mans: it is the lower part of a composition representing the Ascension. In recent years it has been, most inexcusably, supplemented by the addition of an upper panel to complete the design. Another example which, perhaps, also belongs to the 11th cent. is a figure of St. Timothy in the church of Neuweiler in Alsace, and a very early date has been assigned to some figures in the clerestory of Augsburg Cathedral.

The 12th century is somewhat better represented. Notable examples are to be found at Chartres, in the western windows of the nave, and the central portion of the window known as *Notre Dame de la belle Verrière*: also at Vendôme, and at St. Denis, where a few medallions remain of those inserted by the famous Abbot Suger. In England there are fragments (some belonging to a Jesse-tree) scattered about the clerestory of York Minster.

The 13th cent. is regarded by many as the crowning period of the art. The work of the time is characterised by splendour and

depth of colour, and by great skill and inventiveness in the selection of subjects, and what may be called the narration of stories. France is incomparably the richest of all countries in respect of the quantity and the quality of its 13th cent. glass. At Chartres and at Bourges there are churches which have retained their original windows almost intact: Le Mans, Troyes, Auxerre, Sens, Rheims, are also immensely important. In England, Canterbury Cathedral is without a rival in the amount of glass of the period which it has preserved.

The scanty remains of 12th cent. glass may be considered together with the work of the 13th century. The designs

3. Early Subjects and Designs.

of windows were naturally influenced by the position they were to occupy. In windows near the ground it was the practice to depict a Biblical story or the life of a saint in a series of scenes (commonly in circular medallions) which were set on a ground of plain colour or of ornament. White or pale glass was little favoured, and the general aspect of these "medallion" windows, with their copious leadwork and small pieces of glass, suggests the analogy of mosaic work. For clerestory windows, and those further from the eye, large single figures, or a few large medallions, were manifestly appropriate. Some series of personages—Ancestors of Christ, Prophets and Apostles, or Bishops of the particular ch.—was commonly selected for such a position. Some of the most interesting of the medallion windows were devoted to the illustration of our Lord's life by means of types. This practice was possibly initiated by Suger at St. Denis. Important remains of such a series exist at Canterbury: it formerly filled some twelve windows. Single windows of this kind are to be seen in many of the great French churches. Another practice (represented formerly at Canterbury, and by extant windows at Bourges, Sens, and elsewhere) was to give a whole window to the illustration of a Parable. In some cases, e.g., the Good Samaritan and the Sower, the meaning of the story was brought out by means of types; in other cases, e.g., the Prodigal Son, the story was represented without such additions.

Many of these windows were gifts. Portraits of the donors, when these were individuals, are frequently introduced, usually at the foot of the window. Royal or noble personages are seen clad in their armorial bearings: sometimes they hold in their hands a model of the window which they offer to the church. It may be fairly said that heraldic glass—a very important branch of the art—first came in with the figures of donors. The gifts of corporations and trade-guilds are distinguished in a different way by scenes showing a particular art or craft being carried on. Coopers, vintners, goldsmiths, butchers, weavers, masons, are there seen exercising their various trades.

The 13th or wheel-windows were usually occupied by the portrayal of a single idea: such are, God in glory surrounded by the Elders of the Apocalypse,

the Last Judgment, the Glorification of the Virgin; or again, the Arts and Sciences, the Virtues, the Ten Commandments, the Old Law and the New.

Besides the figured windows there were others filled merely with patterns or consisting mainly of grisaille glass varied with a few jewels of colour; and others again in which the glass was wholly white, and the window depended for its interest upon the fact that the lead-work was formed into patterns. The whole class of patterned and grisaille windows, beautiful as it is, is necessarily less interesting than the pictured windows. The leading example in this country is afforded by the "Five Sisters" in the north transept of York Minster.

The glass of the 14th cent. shows advance in technique and in delicacy of handling, but in respect of subject is less interesting and varied than what preceded it. In it we note the great

4. The 14th Century.

development of the architectural canopy, and the presence of large areas of white glass. Heraldry also becomes prominent. In a typical three-light window of this century we shall find in each light a single figure, with a coat-of-arms or figures of donors or perhaps a historical scene placed below its feet, and a canopy filling up the remainder of the light, so that the strong colour forms a single band across the window; the small tracery-lights will be occupied by foliage, angels, heraldry, and so on. We find comparatively few windows in which a consecutive story is told. Single figures of saints predominate, and in a large church (such as York Minster) the same personages appear over and over again. This monotony of treatment and shrinkage in the variety of subjects is a defect for which the increased delicacy of treatment hardly compensates. Yet, when one is looking at the best work of this century, one can only be grateful for it. Particularly beautiful is the new fashion of using grisaille glass for figure-subjects. A window in the north clerestory of Evreux Cathedral, dated 1400, is a consummate work of this kind.

Much fourteenth century glass remains in England. York (especially the Minster), Gloucester (E. window), Carlisle (head of E. window), Tewkesbury, furnish leading examples. Oxford (New College Chapel) has a striking series of single figures. Lowick near Thrapston and Stanford near Rugby may be named among smaller churches.

The output of glass in the 15th cent. was enormous. Some idea of it may be gained when one thinks of the number of churches in England which were either

5. The 15th Century.

wholly rebuilt in the Perpendicular style or had their small windows of earlier periods replaced by large Perpendicular ones. Many of the churches of this century were simply large lanterns for the display of stained glass. On the Continent almost equal activity was shown, and, as might be expected, far more of its products have survived than with us. In respect of style and subject we notice that the architectural canopy and the single figure are retained and increased in importance; a figure and its canopy will now fill a whole light instead of the middle third. There is a return

to the fashion of portraying consecutive stories, for the artist feels himself able to give life and interest to the details of a scene. Less originality, however, is shown in the choice of subjects. Manuals such as the *Biblia Pauperum* and the *Speculum Humanae Salvationis* (both of which contain collections of scenes from the NT illustrated by types from the OT) are extensively employed, and for the lives of the most famous saints a somewhat stereotyped cycle of scenes is chosen. It is even possible to point to windows extant in different churches which have evidently been made from the same cartoon. Commercial methods are, in fact, beginning to make themselves felt. We begin to hear of the organisation of the trade, of ateliers in different cities, and of the names of individual tradesmen. This condition of things, if it made the "learned" windows of the 12th cent. impossible, was, at its best, productive of a wonderfully beautiful article.

There is a great deal of 15th cent. glass left in England, in spite of systematic destruction and neglect. York Minster has three huge windows: the East illustrating the Creation, OT story, and Apocalypse; one in the North Choir Aisle the Life of St. William; and one facing it the Life of St. Cuthbert. Malvern Priory Church has a large series of subject and figure-windows: at All Souls' College, Oxford, are fine single figures; and in the Beauchamp Chapel at Warwick are the lovely remains of the work of John Prudde. Hundreds of other churches possess notable relics of this ancient decoration.

In the 16th cent. the development of this branch of art in England suffered an abrupt break. With the Reformation the demand for church-

6. The 16th Century.

glass ceased almost entirely: and, in its place, glass—usually armorial—for private houses was asked for. The presence of foreign craftsmen is strongly felt in some of the most remarkable works which we owe to this period. As characteristic of the glass of this century we may note the tendency to regard the window as a mere picture-frame and to emphasise the pictorial character of the composition. The splendour of colour and mastery of detail which the best windows show is unsurpassed: the religious interest is subordinate. The figures of donors usurp a larger place; great skill is lavished on the portrayal of landscapes, buildings and costumes. The control of the workman over his materials is complete, and the importance and prestige of particular ateliers or individual artists becomes vastly increased. The names of Barnard Flower and Galyon Hoone (both of them aliens) in England, and of Enguerrand Leprince, Jean Cousin, and the Pinaigniers in France, are examples. The first two were engaged on the windows of King's College Chapel, Cambridge: specimens of work by the other three may be seen at Beauvais (St. Etienne), Sens, and Paris respectively.

Two buildings in England (King's College Chapel

and Fairford Church, Glouc.) have preserved their stained-glass windows complete. The 25 windows at King's were executed between 1515 and 1531: those at Fairford are somewhat earlier in character and may fall within the last years of the 15th cent. Among the immense treasures of stained glass on the Continent selection is difficult: but mention must be made of the glass at Montmorency near Paris, the splendid series at Auch (Gers), and the Cathedral and parish churches of Troyes, Liège, Cologne, Brussels, Gouda, all have glorious examples; Lichfield Cathedral possesses windows from Herckenrode (and elsewhere), mostly imported after the French Revolution, which can hardly be surpassed. At St. Neots, in Cornwall, is a curious series of windows (badly restored) which merit notice as specimens of provincial work, archaic in style, but dating from about 1530.

At some time, not yet determined, but fairly late in the century, a great change for the worse was effected by the application of enamel-painting to glass.

7. Decadence: Whereas in true stained glass the colour, red, blue, or green, is in the body of the glass, in enamel glass it is painted on the surface of plain glass with a brush, and is fixed by burning. Work of great delicacy and of considerable beauty can be produced by this process upon a small scale; but even so the artist is dealing perversely with his material. It can hardly be reckoned right to paint easel-pictures upon glass. When applied to large surfaces the result of enamel-painting is extremely unfortunate; it is neither beautiful nor durable. Nearly all the glass from the end of the 16th cent. to the beginning of the 19th is affected by this new development.

The decadence of the art has never been thoroughly investigated. In this country a brief revival set in under Abps. Abbot and Laud, which has left its mark on several College Chapels at Oxford, and in Abbot's Hospital at Guildford. The two Van Linges, Abraham and Bernard, were the most prominent artists at this period.

A curious example of what seems English glass is in the east window of Abbey Dore (Hereford); quite good in colour, and absurdly bad in drawing.

The Civil War dealt the *coup de grâce*. It stopped the production of fresh works and almost stripped our churches of what had survived (and little, in all probability, had been renewed previously¹) in their windows. The well-known journal of W. Dowling, the Earl of Manchester's commissioner in East Anglia, leaves no room for doubt on this head.

There were but few artists in glass in the subsequent period. Henry Giles, of York, executed a window at University College, Oxford, in 1687. J. Oliver gained reputation for minute work. The family of Price (the elder and younger William, and Joshua) did their best between 1700 and 1730. Windows by them may be seen at Magdalen College,

¹ The earlier destroyers had been local objectors on the ground of superstition. They had been restrained from destroying glass because of the cost falling on themselves of reinserting plain glass.

Oxford; it is to be feared that much of what they did has fallen a prey to the Gothic revival. William Peckitt of York (d. 1795) did large works at York Minster, Trinity College Cambridge (Library), New College Oxford, and Exeter Cathedral (W. window, now removed). Thomas Jervais (d. 1801) is responsible for the remarkable and beautiful transparency at New College, designed by Reynolds, and for the windows after West's designs, once in St. George's Chapel, Windsor Castle. Francis Eginton of Handsworth (d. 1805) produced a large portion of the glass at Magdalen College, Oxford. Among the best works of the 18th cent. must be reckoned the northern rose of Westminster Abbey (now mutilated), put in by Atterbury when dean. In the early years of the 19th cent. David Evans, of Shrewsbury, had a great reputation. He it was who (with Betton, of London) renewed the glass of Winchester College Chapel (in 1822-28) and also a good part of that in Ludlow parish church.

In and after the revolution period much old glass was imported into England, especially from the Netherlands. Besides Lichfield Cathedral, St. George's, Hanover Square, Southwell Minster, St. Mary's, Shrewsbury, and many smaller churches and private chapels were thus enriched, and a stimulus given to production.

It is impossible to follow out the decline of glass-painting on the Continent. Le Vieil of Paris, one of the earliest systematic writers on the art, considers himself (in 1768) the last to exercise it in France, and asserts that there is an equal dearth of practitioners in Germany and the Low Countries. It is not easy, in fact, to point to really remarkable examples of 18th cent. work. Perhaps the later windows in St. Gudule at Brussels are the most notable.

Not less difficult is it to trace the revival of the art. It went hand in hand with the Gothic

10. The Revival. revival; and, as might have been expected, the aim of those who controlled the producers was to turn out facsimiles of mediæval windows. Among those who distinguished themselves at first the following may be named: Willement, Wailes, Ward and Nixon. J. Hedgeland hardly justified the support given him by C. Winston, the author of the very valuable *Hints on Glass Painting by an Amateur*. Our Cathedrals and parish churches teem with the work of Hardman, Heaton Butler and Baynes, Clayton and Bell, in which the rapid recovery of the lost ground can be followed; and these, if not deserving unstinted praise, possess not only a measure of actual beauty, but considerable historical interest. The weakest point about them is usually the design, which is apt to be either a slavish copy of a mediæval composition, or else wholly conventional. A new note is struck in the compositions of Burne-Jones, carried out by William Morris. It may reasonably be doubted whether these fulfil all the requirements of stained glass; but their intrinsic interest and beauty give them a place by themselves. A special commemoration is also due to John Clayton for work which, if it was the parent of a vast deal of inferior and uninspired stuff, had undeniable merits of its own. Without attempting to mention or

criticise craftsmen who are still living, we may say with some confidence that at this moment the stained-glass artists of this country are achieving better results than can be found anywhere else.

On the Continent much noteworthy work has been done. Reproductions of 13th cent. designs, exasperatingly clever, were soon produced in France under the auspices of Didron and other archaeologists: but as a whole, and until quite recent years, French glass has been poor. The most characteristic product of Germany has been the "Munich Glass" (of which a large quantity may be seen in Glasgow Cathedral). It aims at presenting an immediately intelligible picture: the figures are usually on a large scale, and the colours telling: but for the beautifying of a church this style of glass must be pronounced wholly unsuitable.

Obviously nothing can be said here as to the choice of artists for stained-glass windows;

11. Counsel as to New Work.

but a word on the selection of subjects may be in place. Most of our churches have suffered from the absence of any ordered plan of subjects for their windows. It is true that in mediæval times such plans were comparatively rare, and that repetition of subjects was common. Regular schemes are most frequently found in certain parts of a great church: e.g., the Clerestory, the Lady-Chapel, the Chapter-house, or the Cloister. They do, however, indisputably add to the interest of a building, and where a new church is being built an effort should be made to provide a considered scheme, into which the windows offered as years go on by individual donors may be fitted. It seems hardly necessary to give examples of such schemes: but it should be borne in mind that, in the windows which are near the level of the eye, it is a mistake to confine the design to a series of single figures, as opposed to pictorial scenes.

The presence of ugly 19th cent. windows constitutes a great difficulty. It is hard not to acquiesce in their destruction; yet it must be remembered that some of the most distressing efforts of the forties and fifties mark real advances in the revival of the art; and, to the historian, it would be a real calamity if a clean sweep were made of them. Relief may sometimes be obtained by a process of stippling the more dreadful colours with brown paint, applied within or without.

The practice of collecting the relics of old glass into a single window, which is popular with

12. Care of Old Glass.

restorers of churches, is much to be deprecated. Even scanty fragments, if left *in situ*, may reveal to the expert the original design of the whole window. If old glass is restored, intrusive fragments may legitimately be removed and replaced by glass of neutral tint. If, however, it is deemed essential to restore in colour, a careful drawing of the window showing the modern insertions should always be hung in the church, or be made readily accessible to students. The condition of the leading of ancient windows ought to be strictly inquired into by those in authority; and it is much to be

desired that a complete inventory of all remains of old glass should be made.

Lastly, no good results are gained by the employment of opaque or tinted glass to fill new windows, and still less to replace old plain glazing.

The following books on stained glass are of special interest and utility: P. Le Vieil, *L'Art de la peinture sur verre et de la vitrerie*, Paris, 1774; N. H. J. Westlake, *History of Design in Painted Glass*, 4 vols., London, 1881-94; L. F. Day, *Stained Glass*, 1903, *Windows*, 1909; and the works of C. Winston and Waal.—R4.

M. R. JAMES.

GLEBE.—The assignment of a house and a suitable portion of land (together called "manse") to the incumbent was from the first an absolute canonical condition for the constitution of a parish and the consecration of its church (Abp. Anselm's canon, A.D. 1102), and Lyndwode (*Provinc.*, p. 254) says that glebe-house and land were regarded as accessories of common right to the church. The rule, however, has seldom been adhered to in the modern formation of parishes. Under 51 and 52 Vict., c. 20, G. land may be sold, with permission of the bishop, patron and Lands Commissioners, if for the permanent benefit of the benefice, but not the parsonage house and its curtilage. The land must be sold free of incumbrances, but there may be a farming lease upon it for a term not exceeding fourteen or twenty years. If practicable, the land is to be sold in small parcels, or offered to the Sanitary Authority for the purposes of the Allotment Acts. The price paid is to be invested by the Lands Commissioners in the names of the Ecclesiastical Commissioners. G. may be let on building leases for 99 years, or on mining leases for 60 years. In 1878 the maximum yearly value of the G. lands of England was estimated at £400,000, but the present value is perhaps hardly a third of this. By the Pluralities Act of 1838, §§ 28-30, an incumbent is forbidden to keep more than eighty acres in his own hands without written permission from the Bishop, or to appear to sell his produce in market overt.—A6.

DOUGLAS MACLEANE.

GLORIA IN EXCELSIS.—The GIE, in its Scriptural form (Luke 2 14) is found in most of the Eastern Liturgies, e.g., the Greek St. James and the Liturgy of the *Apost. Const.*, though in varying parts of the service (Brightman, *Eastern Liturgies*, pp. 24, 45, 227, 248, 252, 361).

In its extended form, known in the East as the *Great Doxology* and in the West as the *Angelic Hymn*, it is, together with the *Te Deum*, among the chief remains of the *psalmi idiotici* (i.e., pss. composed by private persons and not taken from the Psalter) of early days (Batiffol, *Hist. Brev.*, p. 9). Some have found a resemblance between it and the thanksgiving Polycarp uttered at his martyrdom (Martyr. Polycarp. 14). This is, however, doubtful.

The GIE appears to have been originally a Greek hymn for Mattins.¹ It is first found in the Appendix to the Psalter in the Codex Alexandrinus (c. 400) of the Bible under the heading of "Morning Hymn," and in the

¹ In the present Greek offices it is said daily at *Orthros* (Lauds) and *Ardoisirov* (Compline), but not at the Eucharist.

Apost. Const. (c. 370) under the heading of "Morning Prayer." These sources do not appear to have been known to the compilers of the PB, and the present text differs from them (see *Apost. Const.* 7 47, Funk's ed., 1905). In the Syrian Tract, *De Virginitate*, wrongly ascribed to Athanasius, but early (4th cent.), the Christian maiden is advised to say every morning "Glory to God in the highest, and the rest." This probably refers to the hymn we are considering. It seems thus to have been in use at Antioch before the end of the 4th cent., and appears to have been translated into Latin at an early date.

According to the *Liber Pontificalis* 1 129 (c. 514) it was introduced into the Roman Liturgy by Pope Telephorus (†) early in the 2nd cent., and was said by the bishop only in the Christmas night mass; but Pope Symmachus (498-514) extended its use to Sundays and Festivals (ib. 1 263; cp. Walafrid Strabo, 838, *De Rebus Eccles.* 22).

There can, however, be little doubt that in the West, as in the East, the GIE. was at first simply a morning (and afterwards an evening) hymn; e.g., the *Rule of Cæsarius of Arles* (c. 500) gives it for use at Mattins every Sunday (cp. *Regula S. Aureliani*, and *Brev. Goth.*, Migne, PL 86 943). Although there is no reason to question the statement quoted above, that the hymn as a whole was introduced into the Communion Service at Rome at the beginning of the 6th cent., it was not apparently in general use there till the 11th cent. (cp. Micrologus, c. 1160, *De Eccles. Observ.* 2).

The Celtic Latin Version corresponds to the Greek of the Codex Alexandrinus, with some variations: (1) "in earth peace to men of good will"—following here the Vulgate; (2) "we give thanks to thee for thy great mercy"—a characteristic Western variant for the Eastern "glory"; (3) "we glorify thee, we magnify thee"; (4) "thou only art the Lord; thou only art glorious with the Holy Ghost in the glory of God the Father," where the repeated reference to the Holy Ghost may be due to the rise of the Macedonian heresy (c. 360, Burn, *Introduction to the Creeds*, p. 269; cp. *Irish Book of Hymns*, HBS, 149 ff., 21, 135 ff.; and the *Stowe Missal* in Warren's *Liturgy and Ritual of the Celtic Church*, pp. 193, 197, 227, 230). The Eastern (and early Celtic) form reappears in the Scottish Office of 1764 (Dowden, *Scottish CO.*, pp. 223 ff.). The rubric in the (7th cent.) *Bangor Antiphonary* (HBS, f. 33 r.) directs the use of the GIE. "at Vespers and at Mattins."

In the Ambrosian rite the hymn was used daily at Mattins with a curiously interpolated pr.: "preserve us . . . from heretics, from Arians," etc. (Dowden, *Scottish CO.*, p. 227). It does not appear to have found a place in the ancient Gallican Liturgy (cp. Martene, *De Antiq. Eccles. Rit.* i, 43), but in the *Sacramentarium Gallicanum* (c. 700) it occurs as a thanksgiving after Communion, as in the Anglican rite (Warren, u.s., p. 250). In Spain it appears in the 8th cent. (Heterius and Beatus, *adv. Elipand.* 1 66), but in England not bef. the 11th cent. (see the evidence collected in *CQR*, Oct., 1885, pp. 12-13).

On the whole, then, the use of the GIE. in the Communion Office at Rome seems to have gradually spread until it was generally adopted in the West in the early part of the Ordinary of the Mass, while its older use as a morning or evening hymn disappeared by degrees (cp. *CQR* 21 n).

The ordinary Latin version of the GIE. is sometimes ascribed to Hilary of Poitiers

(Alcuin, *De Divin. Offic.* 40) and is found in MSS. as early as the 8th cent. (*DCA*, art. Gloria). The present English version, which appears first in the PB

of 1552, differs from that of 1549 and from the Roman and Sarum texts in repeating "Thou that takest away, etc." three times, and "Have mercy upon us" also three times, corresponding in the latter respect, whether consciously or not, with the form in the Codex Alexandrinus.

In the first PB of Edward VI, as in the Sarum and other English uses, GIE. is appointed to be sung at the beginning of the Communion Office after the Introit and the Kyries and before the Coll. for the day; it was transferred to its present position in 1552.

The text has been incidentally dealt with to some extent already, but it may be mentioned further that the Sarum, Bangor and Hereford Missals add several interpolations which were appointed to be said at festivals of the Blessed Virgin (Maskell, *Ancient Liturgy*, p. 37). "Glory be to God on high."

The Scriptural words form a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and therefore without copula. The English text, "goodwill," etc., follows AV; and, oddly enough, the 5th cent. form in the Appendix to Codex Alexandrinus, and indeed that of all the Eastern versions, is the same, though this MS. in Luke 2 14 has "of good will" or "of good pleasure" (*eudoklas*). The Latin texts follow the Vulgate and old Latin forms, "bonae voluntatis," though they commonly read "on high" (*in excelsis*), so departing from the Vulgate "in altissimis" and the Greek "ἐν ὑψιστοῖς" alike. The two forms seem to have existed in the earliest Latin Biblical texts (*CQR*, Oct., 1885, p. 15).

"We give thanks to Thee for Thy great Glory." To thank God for the very fact that He is what He is touches perhaps the highest level of worshipful adoration in the Communion Office. The phrase is thoroughly Eastern. But it has been differently explained: "Because . . . reverence and adoration rather than giving of thanks is due to the great glory of God . . . therefore glory is here used for that attribute in which God is especially glorified, viz., His mercy, which, when exercised towards us, always turns to the glory of God Himself, Who shows that mercy. Often also in Scripture glory is used for mercy, as e.g., Rom. 3 23, 'All have sinned and come short of the glory of God'" (Cavallieri, *Opera* 5 20; cp. Maskell, *Ancient Liturgy*, p. 38). This idea may partly account for the above-mentioned Celtic version of "misericordiam" for "gloriam"—a characteristically Western touch.

"O Lord God." . . . Our office following the Sarum has "O Lord God, Heavenly King, God the Father Almighty" . . . ; but the Greek of (e.g.) the *Horologion* has "Lord King, Heavenly God, Father Almighty" (*CQR*, u.s., p. 3).

"O Lord, the only begotten Son." The additions in the Greek versions of "and the Holy Spirit," and in the Celtic (Bangor) version of "and we all say Amen," extend the thanksgiving to each of the Three Persons of the Holy Trinity, and the latter addition seems placed there as being a characteristic ending to Doxologies (cp. Rom. 9 5).

"O Lord, the only begotten Son." This is the first instance in which the Second Person of the Trinity is ordinarily addressed in the English Communion Office. Previously, the Father only is addressed,

and the merits of the Son pleaded before Him, but this great central pleading is now regarded as over, and thanksgiving is due to the Son (and the Spirit) as well. (The Collects addressed to the Son are an exception to this.)

(A) *For the texts.*—* *Bangor Antiphonary*, HBS, 2 75 ff.; * *Bunsen, Analecta Anti-Nicaena* 3 86; * *Daniel, Thesaurus Hymnologicus* 2 267; * *Lagarde, Apost. Const.*, p. 229; * *Warren, Celtic Church*, pp. 193, 196, 227, 250; † *Burn, Introduction to the Creeds*, p. 265 ff. (he gives reasons for thinking that the *Tu Deum* was partly founded on the GIE.).

(B) *General.*—† *CQR*, Oct., 1885; * *Brightman, Eastern Liturgies*, p. xxxiv; † *Scudamore, NE*, pp. 783 ff.; * *Maskell, Ancient Liturgy*, p. 26; * *T. Smith, Account of the Greek Ch.* (1680); * *Irish Liber Hymnorum*, HBS, 1 49, 2 135; † *Duchesne, Christian Worship*, p. 166, etc.; * *Palmer, Origines* 2 137; † *Catholic Encyclopædia* (London, 1909); * *Dowden, Scottish CO.*, p. 223, etc.; † *Dowden, Workmanship of the PB*, pp. 75 ff.; * *Bingham, Antiquities* xiii. 10 9, xv. 3 31; * *Bona, Rev. Liturg.* (1674) 2 2; * *Probst, Lehre und Gebet*, p. 290; * *Thalöcher, Handbuch der Cath. Liturg.* 2 77 ff.; * *Rietschel, Lehrbuch der Liturg.* 1 36 etc.; * *Hauck-Herzog, Encyclop.* 11 548; † *Luckock, Divine Liturgy*, p. 365 ff.; † *Procter and Frere, BCP*, pp. 462 ff.; * *DCA*, s.v.; * *Julian, Dict. Hymnol.*, s.v.—H3.

J. F. KEATING.

GLORIA PATRI.—See DOXOLOGY, § 3.

GLORIA TIBI.—See GOSPEL, § 3.

GOD.—Our inquiry is practical rather than metaphysical: and may thus be divided:—(1) What God is in Himself; and in what relations He stands (2) to the Universe, (3) to Mankind, and (4) to the Church.

God is a Spirit, One, Self-Existent, unchangeable, and therefore "without body parts or passions"¹: infinite,

1.
God in
Himself.

i.e., without limitation in time (Eternal), in space² (Omnipresent), or in knowledge (Omniscient).³ Personality is attributed to God by the Creed of the Ch., and is involved in the doctrine of the TRINITY, which implies those eternal relationships within the Being of God which are expressed in the Johannine formula, "God is Love" (1 John 4 16). Of necessity then God is a Moral Being, Holy, Just and True, in Himself: He is in fact Absolute Goodness. From Him "all good things do come,"⁴ especially GRACE.

God is the Maker and Sustainer of the Universe, both transcending it and immanent in it: not purely transcendent (as

2. God and the Universe. Deism and Mohammedanism teach), nor purely immanent (Brahmanism, and generally Pantheism).⁵

though prayer tends to dwell on the former aspect. All things take their beginning from God as their "Efficient Cause," and

¹ Art. 1; Tertull., *Adv. Prax.* 29. This does not exclude Divine sympathy with man.

² "Incomprehensible," *immensus*, QV.

³ "The Fountain of all Wisdom," Coll.⁸ at end of HC.

⁴ Coll. 5 Easter: cp. Coll. 7 Trin.

⁵ "Pater de caelis Deus," Lit.: cp. Dowden, *Workmanship of the PB*, p. 153; Sea, Colls. 1, 8, 4; Exh.¹ VS.

fulfil His design as their "Final Cause," to use the language of philosophy. The universe is purposeful: God is subject to no *ἀνάγκη* of Fate,¹ to no abstraction called Natural Law; for the laws of Nature express His purpose and inworking; and, if they proceed by evolution, this is only the material expression of the thought of God. There is "no word impossible with God."² He has "ordained . . . the services of Angels and men in a wonderful order,"³ an order which reaches beyond the frontiers of scientific research. And therefore miracles do happen, and prayer is answered.

While he is a part of God's creation, man stands in a peculiar relation to God, as "made in His image." Owing to the

3. God and Man. Fall, man is "very far gone from original righteousness" (Art. 9)

and yet a remedial process is traceable through the sacred history. Thus to the "quiescent" attributes of God must be added the "operative" attributes so called. He is the Moral Governor of the world. His "Providence ordereth all things" (Coll. 8 Trin.). By Him Kings, representing the civil power, are set on their thrones (Colls. Access.; Art. 37). By His inspiration priests and prophets prepared the way for Christ (Art. 7): by whose Gospel the "bondage of the figure or shadow" is exchanged for "the freedom of the spirit" (Pref.⁴; cp. Heb. 1 1). The Incarnation is, in fact, the manifestation of God to man, in so far as man is able to know God by faith in this earthly life (Colls. Epiph., 6 Epiph.). It is also the "taking of the Manhood into God" (QV., v. 35) in the Person of the Incarnate; in whom man is created anew in the Divine Image.⁴ Thus gradually the doctrine of the Trinity emerges.

By the Incarnation man is reconciled to God, and the principle of regeneration is affirmed.

4. God and the Church. By Bapt. man is born into the family of God. Thus, while all

men are the children of God by creation, only the faithful are His children by redemption and adoption. In the Ch., as the congregation of the faithful (Art. 19), the Holy Spirit dwells, and through her He imparts grace. Henceforth it is as members of the Ch. (the Spirit-bearing Body of Christ) that men may rightly approach God with common worship, offering up their prayers and praises in the Name of Jesus Christ, the Church's Lord. The PB nowhere contemplates the case of Christians who are not living in vital communion with the visible Ch., and even assumes that the whole nation is incorporated in the Ch. of the nation (State Prayers, Pr. for Parliament, Pr. Ch. Militant; cp. the Bidding Prayer).—K2¹.

W. YORKE FAUSSET

¹ As in the Greek poets: "Against Necessity the very gods fight not" (Simonides).

² "Who alone workest great marvels" (Pr. Clergy and People); and Pr.³ at end of VS.

³ Michaelmas Coll., "dispensas" (Latin).

⁴ *Iren., Contr. Hæres.* v. 16 2, *Similitudinem firmans restituit, consimilem faciens hominem invisibili Patri per visibile Verbum*: Athan., *de Incarn.* 13 7, 54 3, *Αὐτὸς γὰρ ἐξηρπώθησεν ἐκ ἡμεῖς θεοποιήθημεν*: cp. Col. 3 10.

GODLINESS.—In the AV of the NT this is the translation of *εὐσεβεία*, e.g., in 1 Tim. 3 16. It represents "pietas" in the Colls. for 22nd and 23rd Sundays aft. Trin., e.g., "the author of all godliness" (23rd Sun.). It would appear that this word "pious," itself a reminder of filial duty, has its reference to the position of Christians as the children of God, in their prayers to God and in their habits of conduct in relation to Him. For example: in the close of the General Conf., in the Pr. for the Church Militant, and the Pr. in the marriage service for the bringing up of children. The idea of growing into the image of God (see Gen. 1 26) is directly inferred. In the Coll. for the 5th Sunday aft. Trin. the phrase "godly quietness" is the translation of *tranquilla devotione*.—K1.
G. J. HOWSON.

GODPARENTS.—The origin of the office of sponsorship seems to have lain in the obvious necessity of getting references as to the character of candidates for baptism, and guarantees that on becoming members of the Ch. they would fulfil the duties involved, much as to-day admission to a club or society is granted on the testimony of a proposer and seconder (*Can. Hipp.* 19 102). As sureties present at the ceremony they were the natural persons to act as *susceptores* (Tert., *De Cor. Mil.* 3), and received the neophytes at the font—an office later undertaken by deacons and deaconesses (*Apost. Const.* 3 16); while, in the case of infants or infirm people unable to make the answers themselves, they acted also as sponsors (*Can. Hipp.* 19 113; Tert., *De Bapt.* 18). They were at first the parents or relations and, naturally, of the same sex as the catechumen. Only one was required, but, later, a surety was demanded for the catechumenate and a witness for the confirmation, so that there might be three in all. From the 6th cent. onwards, the idea prevailed that to act as sponsor for any one constituted a relationship with him, and in later ages this was held to extend to his kinsfolk and to other godparents. As this created a bar to marriage, it led to frequent difficulties which were to a certain extent removed by the Council of Trent. As a consequence of this idea, and possibly from the natural feeling that a reference should be from one uninfluenced by family ties, parents were forbidden to stand for their children, and are still so forbidden by canon 29, which has only been informally repealed by the Conv. of Cant. in 1865. Sponsorship seems never to have involved material responsibilities.

The PB orders that there shall be three godparents, two of the same sex as the child baptised, thus following the mediæval English custom; in the Roman Church only one, or at the most two, are required. Their duties are to make the responses in the name of the child (though this may be done by proxy), to see, as representatives of the Ch., that they are instructed in the Cat. and brought to Confirm. (of which one is to be a witness), with all that this involves. Canon 29 enjoins that only Communicants are to be accepted. An extraordinary laxity has prevailed in this matter, both on the part of the clergy who baptise without the full number of godparents or even with no godparents at all, and without inquiry accept as sponsors men and women of another communion or even of no religious belief and practice at all, and on the part of the laity who make promises which they have no intention of fulfilling and solemnly profess beliefs which they do not hold. Clearly, the work of reform in

this matter must be a slow and gradual one; but the first step is to require due notice of baptisms with the names of the godparents, so that they can be previously visited or written to, and can have, if necessary, the elements of their duties explained to them, or, if they prove quite unsuitable, be rejected, and the sacrament be postponed till proper sponsors can be obtained.

(Procter and Frere, *A New Hist. of the PB*, p. 575 n.; Stone, *Holy Baptism*, pp. 100 ff.; Bingham, *Antiquities* xi. 8; Rogers, *Principles of Parish Work*, p. 133 ff.)—A3, K1. CLEMENT F. ROGERS.

GOLDEN NUMBER.—See CALENDAR, § 4, 5.

GOOD FRIDAY.—See HOLY WEEK, § 3; HOLY WEEK (RATIONALE OF SERVICES FOR), § 6.

GOSPEL.—The lessons from the G. in the Communion Service of the PB are derived from those of the Sar. Missal, which exhibits a variety of the old Roman series. This was revised by Alcuin for Charlemagne, though there is probably substantial truth in the tradition that the origin of the Lectionary goes back to St. Jerome; and at any rate the original nucleus of it must date from the 4th cent. (see ANTE-COMMUNION SERVICE, § 4). The series of G. lessons given in the PB includes: those for (a) Sundays and great festivals of the Christian year; (b) those for movable holy-days; (c) those for the Saints' days. In addition to those given in the PB the old Roman series included lessons: (d) for Vigils of great festivals; (e) for all week-days in Lent (those for Thursdays in Lent except Maundy Thursday are not original); also (f) for Rogation days and Ember days; and (g) for many Saints' days which were not retained in our Calendar. In the Sar. Missal there were also Epistles and Gs. for Wednesdays and Fridays from Adv. to Ascension and for Wednesdays after Trin., but these do not appear to belong to the original Roman series.

The following differences from the Sar. Epistles and Gs. are noteworthy.

(1) In the Sarum and Roman rites there was a Mass for the Vigil of Christmas, and in addition three different Masses for Christmas Day.

2. Details. The original Mass of the festival was that of the Vigil with G., Matt. 1 18 ff. Our G. for Christmas Day is that of the third (and latest) Mass of the day. In the PB of 1549 and the American PB an Epistle and G. for an early Communion (if there should be two) are appointed, and the G. for this is Luke 2 1-14, which was that in the Sar. Missal for the first Mass of Christmas Day. (This was also the original G. for the day in the "Gallican" rite.) (2) The original Roman Gs. in Holy Week were the complete Passion from Matt. (caps. 26, 27) on Palm Sunday; that from Luke (caps. 22, 23) on Wednesday; and that from John (caps. 18, 19) on Good Friday; the account of the feet-washing being read on Maundy Thursday. The Passion from Mark was omitted altogether, as that G. was (unfortunately) considered to be merely an epitome of Matt. Other G. lessons were subsequently added for Monday and Tuesday, and finally the

Passion from Mark displaced that for Tuesday. There was no Mass on Easter Even, and the Mass appointed for the Vigil of Easter (with the G. from Matt. 28) was the original Easter Mass. The other days of Easter week were supplied with Gs. of the Resurrection from Luke and John (Mark being passed over as before); and finally, when it was necessary to provide another Mass on Easter Day for those who had not attended the Vigil, the Resurrection from Mark was utilised for the purpose. In 1549 the Gs. provided for the two Communions on Easter Day were those from Mark 16 and John 20:1 ff. The latter (our present G.) was the Sarum Gospel for Saturday in Easter-week (and the Mozarabic Gospel for Easter Day). Thus, the original G. for Easter that was used in every known Liturgy disappeared altogether, and the later Roman G. for the day (Mark 16:1 ff.) disappeared also when the first Communion was abandoned in 1552. It has reappeared as the G. for the first Communion in the Amer. and Irish PBs. (3) In the Sar. and Roman Missals special Epistles and Gs. were appointed for the Vigils of Ascension and Pentecost; but (in both cases) these were later additions, and our PB has preserved the original Epistle and G. for the day. It seems probable that in the Roman as in other rites Pentecost had originally no octave: the summer Ember days were fitted in here and wound up with their own Mass at the end of the Saturday night Vigil—i.e., early on Sunday morning—and there was originally no other Mass for the Sunday. Just as in the case of Easter Day, a Mass at a later hour was required, and a "votive" Mass of the Holy Trinity was used for the purpose. This (so to speak) accidental Mass subsequently developed into the festival of the Holy Trinity. (4) The Sundays after Pentecost (as well as those after Epiph.) had no particular relation to the ecclesiastical year: they were merely "*Dominica Cotidiana*"—i.e., ordinary Sundays—and there were no "seasons" of "Epiphany-tide" or "Trinity-tide": for these Sundays a series of edifying passages not previously appropriated to special days was chosen out of the Epistles and Gs. The series of EPISTLES followed the order of the Epistles in the NT; it is possible that the Gs. were arranged on account of some supposed connection (often rather far-fetched) with the different Epistle-lessons. (5) The Gs. for Saints' days in the PB are generally taken from the "Proper" or "Common" of the Sar. Missal: in several cases *vv.* have been added, though sometimes with the unfortunate effect of blunting the point of the passage chosen.

In the first ages of the Church all the lessons appear to have been read by readers; but in

2. Ceremonial of the Gospel.

the 4th cent. the Epistle began to be assigned to the sub-deacon and the G. to the deacon, and in the West this custom has continued to the present time. All the lessons were read originally from the ambon or pulpit; when this contained desks at two levels, the G. alone was read from the higher level, the Epistle and other lessons (and the Respond) from the lower level. Special honour was given to the G. lesson in various ways. St. Jerome tells us (*Contra Vigilant.* 7) that lights were used; incense also was burnt in the deacon's procession to the ambon to read the G. (*Peregrinatio Silvia* = *Etheria*). No doubt at first the people stood to hear *all* the lessons; by the 4th cent. they began to sit for the other lessons, but everyone made a point of standing for the G. in

order to show special honour to this lesson. After the G. was announced, it became a common custom to sing "Glory be to thee, O Lord," and in some places it was also customary to respond "Amen" aft. the Gospel.

At the Reformation no change was made in the manner of reading or listening to the G., though in the PB of 1552 and later editions "Glory be to thee, O Lord," was no longer prescribed. We do not know of any authority for the variation, "Glory be to thee, O God," sometimes used at the present day; and the ascription aft. the G., "Thanks be to thee, O Lord (for this thy glorious G.)," appears to be due to a misunderstanding of a late and distinctively Roman custom. (It appears in the Scottish PB of 1637, and is used in the present Scottish Liturgy.) The same may be said of "Praise be to thee, O Christ," aft. the Epistle.

(For Bibliography of ancient G.-cycles, see ANTE-COMMUNION SERVICE, § 7.)—G.

W. C. BISHOP.

GOSPELLER.—At High Mass, according to the Latin rite, the celebrant has two main assistants, the *Deacon* and the *Sub-deacon*, though for many cents. they have been usually clergy in priests' orders. One of the main functions of the Deacon is to read the *Gospel*, and of the Sub-deacon to read the *Epistle*, whence they are sometimes called *Gospeller* and *Epistler*. Canon 24 of 1604, which speaks of them under these names, assumes that the custom of the celebrant having two assistants will still be kept up in Cathedral and Collegiate churches.—R2.

J. W. TYRER.

GOWN.—Originally worn by the clergy over the cassock going to and from church—a custom continued up to quite recent times. The G. has never been prescribed or in any way authorised for use in church during Divine service, and the so-called "preacher's gown," for so many years used in the pulpit, is really a survival of the old priest's Gown. This vesture originally had sleeves reaching to the wrists, with wristbands similar to those of the bishop's rochet. The sleeves were afterwards tucked up, and the G. so made is still the correct dress to be worn by every clergyman at Court and civic functions. The notion that these Gs. were Genevan or Puritan is an entirely mistaken one. The Puritans loathed the G. just as much as they loathed the chasuble.¹ It is probable that the use of the G. as a preaching vesture came into fashion by reason of its use by preachers at St. Paul's Cross and in other outdoor pulpits.

Although never so authorised, there is no objection to be urged against the use of the G. in the pulpit, and many even of the High Church clergy have recently adopted it. In the University churches the preacher always wears the G., but takes no part in the service. A clergyman who is a graduate may, and generally does, substitute the G. of his University and degree for the priest's Gown.

[The legality of the preacher's G. was tested in the Supreme Court in 1896 (*L.R. Chanc.*, 1897, 1 85, in re *Robinson v. Wright v. Tugwell*), and was affirmed

¹ Strype, *Annals*, i. p. 336; Robertson, *How shall we conform to the Liturgy?* p. 203.

on the grounds that : (1) the sermon is not a "ministration," or part of the ministration of the HC, and (2) continuous use has established the lawfulness of the G. in the pulpit.—G. H.] [This, however, was a decision of a civil, not an eccles., Court.—J. W. T.]—R3. J. O. Coop.

GRACE.—G. is, in PB language, the "favour and goodness" of Almighty God towards man (HC Thanksgiving, Confirm. 3rd Coll.). That it is the gift of God is implied by the very fact that it is constantly an object of direct petition; thus in the Litany, 7th, 8th, 12th, 21st *Supplications*; cp. Pr. of St. Chrysostom. For the same reason, G. is termed "heavenly" (Exh. MEP, Pr. for Royal Fam., Confirm. 2nd Coll., Coll. 5 Epiph.).

The root idea of the word is that of a gratuitous favour. There can be no claim of right by man as against his Maker on the score of natural virtue, and no such thing as a human goodness independent of Divine assistance.

In the OT this idea is conveyed more generally by the word *חסד* (in LXX), God's redemptive mercy. In the NT word *χάρις* this is extended to involve various considerations; the moral condition of unfallen man; the effect of the Fall in estranging him from God, warping the free action of his will, and entailing upon him, to use Augustine's phrase, "*peccatum poenam peccati*" (Aug., *Op. Imp.* 6 17, *C. Julian.* 5 14). He falls under the "law of sin which is in his members": he contracts an infinite debt of sin, and incurs an eternal penalty, an indelible stain, an incurable disease. Sin is now dynamic, a power spoken of in terms almost personal. Law defines it, provokes it, but cannot purge it. At this crisis G. comes in, a power which more than countervails sin. It is the exercise of God's "good pleasure," manifested in the Incarnation in which "the manhood is taken into God," and culminating in the Atoning Sacrifice. [G. is, however, not a new and distinct quality or activity of God, but a fresh and fuller exhibition and exercise of the fatherly disposition of God, typically shown to Abraham, and recognised by Psalmists (e.g., Ps. 32) and Prophets (e.g., Hosea).]

In eccles. usage the term G. comes into acute contrast with human free-will, an antimony latent in NT teaching about "faith and works," but never made explicit. Again, some theologians from Augustine to Calvin have based G. upon the abstract idea of a Divine Power absolutely unlimited, which predestines to life or to damnation. Such a G. is irresistible and efficacious. This has involved, from Irenæus downwards, the doctrine of the total corruption of human nature and the denial of "natural virtue." Further, in regard to the psychology of the subject, some have held that a Divine element, the "spirit," is present in men from the first, by which he is prepared to receive a fuller measure of Grace. Others have taught that the "*donum superadditum*" of G. is found only in the true children of God, while they allow

that God's assistance (*auxilium*) is given to others (cp. Bp. Gibson, 39 *Articles*, p. 416). The Pelagians held that before all accession of G. there is a "possibility" in the natural will to which G. is an addition (cp. Mozley on *Predestination*, pp. 49, 54). Certain SCHOOLMEN held the semi-Pelagian view, that man's natural goodness might so be exercised as to merit G. "of congruity" (cp. Art. 13), i.e., by natural fitness.

Theologians have distinguished between "prevenient" G. and G. "following," or between G. "operant" and "co-operant": the former inclining the will aright, the latter aiding in action (Gibson, *op. cit.*, 378 n. 2, 382). The distinction appears in Art. 10, and Colls. for Easter, 17 Trin., 4th aft. HC.

G. is indispensable to the apprehension of truth (Collects for Trin. S., 2 Easter, 3rd aft. HC, 1st at end of Ord.), and to

right action, for without it man may fall into sin and run into danger bodily and spiritual (Coll. for G. 3rd MP, 1 Lent, "*gratiae salutaris*" Coll. Clergy and People, Te D. v. 26). Hence the need of prayer for "special G." (Cat. on Lord's Pr., Confirm. Pref. and form of Administration). In Art. 9 a severer view is taken of concupiscence, the post-baptismal "infection of nature," than the Tridentine; while a total depravity of man is not asserted with the Calvinists. The Bapt. services affirm the need of G. to bestow "that thing which by nature" the child "cannot have"; "the old Adam is buried," Christ is "by Baptism put on."

(a) *Relation to the Natural order.* It follows that G. is a supernatural gift which lifts us out of the merely natural into the spiritual region ("by adoption and grace," Coll. Xmas.). We are

under God's governance (Coll. for G. 3rd MP, taken from Ferial Coll. for Prime "*semper ad tuam iustitiam faciendam omnis nostra actio tuo moderamine dirigatur*"), as members of the "Church and household" of God (Coll. 5 Epiph., cp. Accession Service Pr. for Sovereign and R. Family).

(b) *The means of Grace.* The Church is the sphere of covenanted G.: the SACRAMENTS are appointed means "whereby we receive the same." The mode is nowhere defined; the effect is stated, in either case, as a "benefit" (Bapt. 1 4th Exh., Cat.) or "inward grace" (cp. the word "effectual" in Art. 25; "instrumentally," Hooker, *Ecl. Pol.* v. 67 8, 12). The warrant is the word of Christ. The condition is faith. (See further, MEANS OF GRACE.)

(c) *Relation to the Holy Spirit.* The petition of the Litany "to endue us with the G. of Thy Holy Spirit" contains an expression not to be found verbally in the NT (see however Heb. 10 29). But the G. of Christ is the operation of His Spirit in our hearts, issuing in the *charismata* of the Spirit (1 Cor. 12 4); and, when G. is expressly connected with the Holy Spirit, this is in view of an office to be fulfilled in the Church.

1. Biblical and Ecclesiastical Use.

2. PB on need of Grace.

3. Other Points.

This appears in the Confirm. Pr. for the sevenfold Gifts, and in the Ordinal. Thus the G. desired for the Bishop is a special G. of "authority" (Pr. before the Consecration).

(d) *Relation to Individual Personality.* The principle "*nihil bonum sine gratia*" (cp. Art. 13, Colls. for 1 Trin., 11 Trin., 4 Adv.) is not so applied by our Church as to reduce a man to a non-moral automaton. Dr. Mozley says that G. is "that power whereby God works in the wills of His reasonable creatures" (*Predest.*, p. 302). But this G. is not irresistible; otherwise it would be needless to pray that the baptised "may ever remain in the number of thy . . . elect," or that the Communicants "may continue in that holy fellowship." The human will is still free to choose or to refuse. The originality of moral action is reserved. But a mystic union with God, and the consequent sense that God is working in and by him, enable a man to fulfil his own personality.—K1.

W. Y. FAUSSET.

GRACE BEFORE MEAT.—Thanksgiving is of the spirit of the Mosaic law, and hence we find that the duty of saying G.

1. In the Bible.

is strictly enjoined upon the Jews. The blessing over the bread bef. meals is "Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth." Aft. meals one says, "Let us bless him of whose bounty we have partaken," and the others respond, "Blessed is he of whose bounty we have partaken, and through whose goodness we live." The leader then proceeds with the "benedictions," three or more in number. For children a shorter G. is enjoined: "Blessed be the Merciful, the Master of this bread."¹

The custom of the Jews was followed by our Lord (Matt. 14 19, 15 36), and, thus sanctioned, was from the first adopted by the Christian Church. St. Paul alludes to it in Acts 27 35, 1 Cor. 10 30, 31, 14 16, Col. 3 17, 1 Thess. 5 18, 1 Tim. 4 3-5, and the testimony of the Fathers is abundant and explicit.²

In the Sacramentaries we meet with a variety of Gs.: one of the most ancient bef. meat (according

to Dr. Scudamore) is, "Refresh us, O Lord, with thy gifts, and sustain us with the bounty of thy riches": and one of the earliest aft. meat, "We have been satisfied, O Lord, with thy grants and gifts. Replenish us with thy mercy, Thou who art blessed," the latter petition reminding us of the shortest G. extant, said to have been suggested by Luther, "*Benedictus benedicat.*"³

It is beyond the scope of the present art. to notice monastic and college Gs. A remark or two on those found in the Primers may prove of interest. These

¹ *The Daily PB of the United Hebrew Congregations of the British Empire.*

² See W. B. Scudamore's art. in *DCA.*

³ [The conciseness of the G., "*Benedictus benedicat*," with its complementary thanksgiving, "*Benedicto benedicatur*," is untranslatable. But the following might condense the Gs. of the Primers: "With all his gifts, God send us love." "To God, who gave, our love be given." The briefer the form, the better in a hurrying age, so that it be said gravely and without hurrying.—G.H.]

books of devotion are rich in the subject bef. us; many contain six or eight Gs., the Primer of 1553 containing no less than fourteen.

2. In the Primers.

There are several features in the earlier Primers which do not occur in those issued aft. 1549: the use of the Lesser Lit. and the Lord's Pr., for instance, and the petitions "from the fiery darts of the devil, both in weal and woe, our Saviour Christ be our defence, buckler, and shield," and "God have mercy upon all Christian souls." Some of the Primers after 1549 contain the Pr. for charity usually found in those of earlier date, "God is charity and he that dwelleth in charity dwelleth in God and God in him. God grant us all to dwell in charity"; and in almost all is found the petition: "God save the Church, the King, and Realm And send us peace in Christ our Lord."

Of Gs. for children one of special interest occurs in the Primer of 1534: "The grace or blessing of the table to be said of children standing bef. it, their hands elevated and joined together, saying thus devoutly and sadly: "The eyes of all things look up and wait upon thee. . . . Thou openest thy hand and replenishest all things living with thy blessing. Our Father. Our Lord God, our heavenly Father, bless thou us and these thy gifts. . . . So be it." We are reminded of Herrick's touching lines entitled "A Child's Grace":

"Here a little child I stand
Heaving up my either hand;
Cold as paddocks though they be,
Here I lift them up to Thee,
For a benison to fall
On our meat and on us all."—S5.

H. C. BATTERBURY.

GRACES, THE CHRISTIAN.—The Christian Ch. owes to St. Paul the significant and suggestive grouping which we follow

1. Their Unity.

when we pray (Trin. 14) for "the increase of faith, hope, and charity." The triad must have soon formed itself in his thought as it occurs twice in his earliest extant epistle (1 Thess. 1 3 5 8). These graces are only numbered as three in 1 Cor. 13 13, but the group recurs in Rom. 5 1-3. Separate arts. deal with each. Here it is desired briefly to emphasise four points.

1. The three are not separable qualities which can be cultivated and enjoyed apart, but distinctive aspects in the one life of the regenerate spirit. It is the activity of the *mind* which gives its characteristic quality to the grace of faith, but a mere mental persuasion is valueless in isolation. Christian faith in its essence consists in a judgment that God in Christ is completely trustworthy: "He is and he is a rewarder of them that seek after him" (Heb. 11 6). But he who trusts in and depends upon a person hopes for and expects the fulfilment of his promises. Faith in the living and eternal God must at once colour the *imagination* which gives to hope its peculiar quality. Again, faith and hope without love are not CG. "The devils also believe, and shudder" (Jas. 2 19), and the "workers of iniquity" who "knock at the door, saying, Lord, open to us," have to "depart" (Lk. 13 25-27). Only the "faith which worketh by love" (Gal. 5 6) is the all-inclusive grace; and the only hope that is

¹ See E. Hoskin's *Primers*.

Christian is *that* "hope set on him," which leads those who have it to purify themselves, even as the Object of their loving hope, their hopeful love, is pure (1 John 3:3). In a word, faith and hope, restricted to the precise and specific senses of belief and desire (activities of mind and imagination prompted by the *will* which seeks comfort and advantage), are no Christian activities. Baptised into their fuller Christian meanings, each of the three involves and implies the rest. Faith is the realisation of the Eternal God, as the past has revealed Him in the Gospel of the life, death, resurrection, and exaltation of the Son of God. Hope is the confident reaching out of the soul to the further and fuller revelations of grace here and hereafter which that Gospel promises. Love is the cleaving of the awakened heart in the self-surrender of unquestioning devotion to the Almighty Father, the Divine-human Brother and Lord, the indwelling and regenerating Spirit, as faith presents the Triune God in the living present.

2. In this essential unity of the Christian life is found the reconciliation of those seemingly sharp antinomies of thought and divergences

2. Their Distinctiveness. of expression which embittered the Christian life of the Reformation period and helped to divide the Church. If the CG. are not separable or successive as such, it—that is to say—they only become Christian when they involve and imply one another, then we may, without being untrue to principle, tolerate varieties of emphasis in accepted types of Christian teaching. Of the soundness of this position our PBs. and hymn-books, in their catholicity of devotional expression, are a concrete and convincing proof. The real distinctions involved are not thus obliterated. And there is a natural order of development, which carries with it a grading of values. Hope (or fear, its shadow) first agitates the soul with desire for some blessing, here ("Who shall deliver me from the body of this death?" "Oh, for the wings of a dove," "As the hart pants, so longeth my soul after thee, O God"), or hereafter ("I desire to depart and to be with Christ which is far better," "Come, Lord Jesus"). Faith fastens on the satisfying object ("I know whom I have believed," "Lord, I believe"). Love thereupon is born ("Her sins, which are many, are forgiven, for she"—to whom he said, Thy *faith* hath saved thee—"loved much," "Lord, thou knowest that I love thee"). The primacy of love follows from the sovereignty of the heart in the manifold order of human nature (cp. MAN, §§ 17-25).

3. It is another consequence of the same unity that the CG. are directed upon man as well as God. It is indeed the chapter occupied with love in its manward aspect which groups it most decisively as the highest in the triad of which faith and hope are the other members. In God man lives and moves and has his being (Acts 17:28), and the amazing truth of his kinship with the Creator in whose image he was made carries with it as a consequence the duty of faith, hope, and love towards his fellow-men. So the first commandment of love to God, just because it involves heart, mind, soul, and strength, *includes* the second, and does not merely imply it as an appropriate *pendant* or parallel. And

Christian *love*, directed ever to the godlike in man, "*believeth* all things, *hopeth* all things."

4. The possible "increase of faith, hope, and charity" is without limit. Love never "faileth," never

4. Their Eternity. drops out of the circle of elements that makes up the Christian life. And in the conclusion of 1 Cor. 13 the unity of faith and hope with love is shown by the singular verb (*μὴνῃ*), "and now *abides* faith—hope—and—charity, this triad."¹ So in this persistence of the CG. which our faith accepts we gain an insight into the life of the eternal world. The time element, on which the interest of life depends, is given with hope. The occurrence of new revealing deeds of God, and the validity and value of the old, are assured with faith. And the continuance of persons is required by love.—K3. G. HARFORD.

GRADINE.—(Lat. *gradus*). Originally the ornaments of the Holy Table stood directly upon it. Then a G. or raised ledge, over or behind the Table, fixed to the wall or reredos, was introduced to hold the ornaments. No unquestioned example occurs till recent times. It is sometimes incorrectly called *super-altar*. Occasionally two or more gradines are found. [The correctness of the G. is somewhat doubtful. It is certainly not authorised by the Ornaments Rubric. Cp. No. 66 in Table I at end of RITUAL LAW.]—R5. S. REDMAN.

GRADUAL (GRAIL).—An anthem sung after the Epistle—according to ancient precedent from the Gospel lectern. In the time of St. Augustine it was a whole Ps.; later, it consisted of sacred words repeated thrice, with a psalm-verse after the first, and the *Gloria Patri* after the second repetition. It is said to have derived its name from the *gradus*, or step whence it was chanted. Its use is a witness to the fitness of the Psalter as an accompaniment to Eucharistic worship, and to the ancient custom of interposing singing between readings of Scripture (cp. the position of *Te D.* at MP and *Magnificat* at EP).—Q2. MAURICE F. BELL.

GRADUATES.—In 1549 it was provided that G. should wear their hoods when preaching; and canon 25 requires any one on a Cath. or Collegiate foundation to wear his hood "at the times both of Prayer and Preaching." Canon 58 requires ministers when officiating to wear their hoods, if graduates, but if not, "some decent TIPPET (*i.e.*, Scarf) of black, so it be not silke."—R3. G. HARFORD.

GRAVE.—An excavation in the earth in which a dead body is deposited; hence any place of interment. Sometimes a grave is lined with brick or takes the form of a vault.—Oa. HUGH R. P. GAMON.

GRAVESTONE.—Properly, a stone placed over a grave or at the entrance to a tomb; but the term is commonly applied to an upright stone at the head or foot of a grave, bearing an INSCRIPTION. By strict law no G. can be erected in a churchyard without a Faculty from the Ordinary, and apparently no usage to dispense with such a Faculty can be established as a legal excuse. It is, however, usually sufficient to obtain the incumbent's consent.—Oa.

HUGH R. P. GAMON.

¹ It may be noted that *Church Praise*, 1907 (a Presbyterian hymnal), omits from Bp. Chr. Wordsworth's Quinquagesima hymn the verse containing the lines, "Faith will vanish into sight, Hope be emptied in delight." But they need only mean that earthly faith will in heaven assume an intenser form as sight, and that hope will lose the urgency of contrast with an unsatisfying present. At the same time they must to most readers *seem* to contradict the NT text.

GRAVEYARD.—A burial ground or enclosure for the burial of the dead. Though it is more commonly used as a synonym of **CHURCHYARD**, it may be used with equal propriety as a synonym of **CEMETERY**.—Oa. HUGH R. P. GAMON.

GREGORIAN CHANT.—See **PLAIN-SONG**.

GUNPOWDER TREASON.—See **STATE HOLY-DAYS**.

HABIT OF CLERGY, OUTDOOR.—The latest regulations concerning the outdoor habit, or

everyday dress, of the clergy of the Church of England are contained in canon 74 of the Code of Canons which were issued by the Convocation of Canterbury, with the Royal sanction, 1603-4, but which did not receive confirmation of Parliament at the time. This canon has neither been repealed nor varied by subsequent legislation; and, though custom has gradually modified some of its antiquated details, and disuse has affected others, yet, from a legal point of view, it remains the standard of the everyday dress of the English clergy. Canon 74 is founded on an Act of Convocation, 1557, *de Vestitu*; Royal Injunctions, 1559, § 30; Advertisements, 1564, § 4 (Cardwell, *Synodalia* 2 437; *Doc. Ann.* 1 225, 329).

Canon 74. *Decency in Apparel enjoined to Ministers.*

"The true, ancient, and flourishing Churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward

reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God: we therefore following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangledness of apparel in some factious persons will die of itself, do constitute and appoint, That the archbishops and bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns (*logis*) with standing collars, and sleeves strait at the hands, or wide sleeves, as is used in the universities, with hoods (*caputiis*), or tippets of silk or sarcenet (*vel liriipitiis ex serico*), and square caps (*pileis quadratis*). And that all other ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except tippets (*liriipitiis*) only. We do further in like manner ordain, That all the said ecclesiastical persons above mentioned shall usually wear in their journeys cloaks with sleeves (*pallia cum manicis*), commonly called priests' cloaks (*presbyterorum pallia*), without guards, welts, long buttons or cuts. And no ecclesiastical person shall wear any coif or wrought nightcap (*pileolo ullo lineo acupicto*), but only plain nightcaps of black silk, satin, or velvet (*ex nigro serico, tramo-serico, aut holoserico*). In all which particulars concerning the apparel here prescribed, our meaning

is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons ecclesiastical may use any comely and scholarlike apparel, provided that it be not cut or pinkt (*scissuris aut puncturis variatis*); and that in public they go not in their doublet and hose, without coats or cassocks (*promissis vestibus*); and also that they wear not any light-coloured stockings (*tibialia colorata*). Likewise poor beneficed men and curates, not being able to provide themselves long gowns (*talarium togarum*), may go in short gowns (*logis uti curtioribus*) of the fashion aforesaid" (Cardwell, *Synodalia* 1 206, 289).

The official outdoor habit, "the accustomed apparel" of *Bishops*, referred to in canon 74,

comprises: cassock, rochet, chimer, and tippet (properly a black scarf lined or edged with fur), and black velvet square cap. The bishops still retain this outdoor habit in proper use when attending the House of Lords. By custom the bishops have come to wear this outdoor dress in service time; this is, however, not the full episcopal vesture for ministration referred to in the Ornaments Rubric. For illustrations of the outdoor or ordinary habit of a bishop, see portraits of Fox (Corpus Christi Coll., Oxford), Warham (Louvre, Paris), Cranmer (Nat. Port. Gall.), Parker (Lambeth Pal.). Ridley, in 1555, on his way to the stake, wore (Foxe, *Acts and Mon.*, 1583, p. 1769) "a faire blacke gowne furred, a tippet of veluet furred, a veluet night cappe and a corner cappe on his hed." He had no doubt been deprived of his rochet at his degradation the day before. It is very doubtful if the bishop's cassock, a part of "the accustomed apparel" of canon 74, was in 1604 and previously of either purple or violet hue: the colour of Abp. Warham's cassock was scarlet, and that of Abp. Cranmer black. The pectoral cross is wanting in all the portraits referred to above, as is even the case in the portraits of Cardinals Wolsey, Pole and Allen: this ornament, so frequently worn in the present day by Anglican bishops, both in and out of service time, was unknown in England in the 2nd year of Edw. VI.

The official outdoor habit of *Priests*, according to canon 74, consists of: cassock (traditionally double-breasted, and devoid of a

row of buttons down the front); gown (a certain variety in shape allowed); hood, or tippet (that is, scarf); square cap (see CAP); coif (skull-cap) of black silk, satin, or velvet; and priest's cloak on journeys. There is no English authority for the Italian biretta, or for the cape worn over the shoulders of the cassock. For illustration of the outdoor habit of a priest, see Staley, *Ceremonial of Eng. Ch.*, plate 17, p. 285.

See Lacey, *The Eccles. Habit in England*; Robinson, *The Black Chimera*, *St. Paul's Eccles. Soc. Trans.* 4 126 ff., and 181 ff.; Dearmer, *The Parson's Handbook* 134 ff.—TC.

V. STALEY.

HAIL MARY.—See **MARY, THE BVM.**, § 2.

HAMPTON COURT CONFERENCE.—See HISTORY OF THE PB, § 15.

HANDS.—Washing of H. is a common Christian ceremony, expressing innocence or getting rid of evil; cp. Ex. 30 19 f., Deut. 21 6 f., Ps. 26 6, 73 13, for Jews, and Matt.

1. *Washing of Hands.* 27 24 (Pilate) for the heathen. We find it practised: (a) By Christians bef. pr.; Tertull., *de Ora.* 13; he attests the custom but ridicules the notion that washing is necessary before prayer, and the *Canons of Hippolytus* 25 224, 27 241, bid the faithful to wash their hands before prayer, but say that it is unnecessary to bathe the whole body. Cp. also *Test. of our Lord* 2 24, *Egyptian Ch. Order* 57, *Ethiopic Ch. O.* 48. (b) Bef. entering a church, often coupled with feet washing. Hence fountains were commonly found in the court of the church, Eusebius, *HE.* x. 4 40; Socrates, *HE.* 2 38, etc. For the courtyard see *Test. of our Lord* 1 19. (c) By the celebrant, sometimes by assistants also, at the Offertory; Cyril of Jerusalem, *Cat. Lect.* 23 9 (quoting Ps. 26 6; all the Presbyters); *Apost. Const.* 8 11 (*τοῖς ἑπεὶ πρὸς*); *Ordo Romanus* I (8th cent. ?), ed. Atchley, p. 134 (by Pope and Archdeacon); *Ord. Rom.* II (9th cent. ?), *ib.*, p. 156 f. (by Pope, Archdeacon and all the Deacons). The LAVABO is, however, not mentioned by Amalarius of Metz (who died 837). It is given in Cosin's *Notes (Hierurg. Angl.)*, 2nd ed., 2 78, p. 2 178. (d) By bishops bef. ordaining another bishop; *Test. of our Lord* 1 21, *Arab. Didascalia* 36. (e) By communicants bef. reception; Caesarius of Arles, *Serm.* 229 5 (in App. to Augustine's *Sermons*, ed. Ben.). (f) By the celebrant (ablation of fingers) aft. his communion in the Roman, Sarum and other Missals, and aft. the Blessing according to a common Anglican custom in the present day. This is not mentioned in Christian antiquity.

Hands raised: (a) *In prayer.* This is a Christian custom inherited from the Jews; cp. 1 Kgs. 8 22 (Solomon), Ps. 28 2, 63 4, 134 2; see

2. *Lifting up of Hands.* 1 Tim. 2 8. It was also a common custom among the heathen; see e.g., Virgil, *Æn.* 3 176 f. Patristic references are: Tertullian, *De Ora.* 14, 17, *Apol.* 30; Clement of Alexandria, *Strom.* 7 7; Origen, *De Ora.* 31 (eyes and hands uplifted); Eusebius, *Vit. Const.* 4 15 (Constantine depicted on coins raising his eyes and spreading out his H. as if in pr.). The raising of the H. was accompanied by stretching them out, apparently in the form of a cross: as Tertullian says (*l.c.*), the praying Christian took his model from the Lord's Passion. In all ages of the Church it has been usual for the celebrant at the Euch. to raise his H. in pr.; the East Syrian presbyter never says any Coll. (which only a priest may say) without doing so. (b) *In baptism*, by the candidate when making the Renunciation, for emphasis: Cyril of Jer., *Cat. Lect.* 19 4. We may compare our Lord's action of stretching forth his hand as an expression of emotion or for emphasis in Matt. 12 49, or St. Paul's in Acts 26 1. (c) *In blessing*, cp. Lk. 24 50. This is the common attitude in giving the benediction, so that *χεῖροβασία* (which often means a stretching forth of the hand over a person as well as a manual contact) is frequently used to mean "a blessing." (See also LAYING ON OF HANDS.)—R2. A. J. MACLEAN.

HANGINGS.—See CURTAINS.

HARVEST FESTIVAL.—The regulations in the Mosaic law touching H. thanks-

1. *In the OT.* givings were partly due, we may well suppose, to the fact that the customs practised by neighbouring nations

in connection with the ingathering of the fruits of the earth were wont to degenerate into licence (see Frazer's *Golden Bough*, vol. ii). According to the law of Moses (Deut. 16 16) all the men of Israel were "to appear before the Lord" at the three great "Pilgrimage feasts," which were not only historical festivals, thanksgivings for past mercies, but HFs. as well, thanksgivings for present mercies—for the beginning of H. at the Passover, for its completion at Pentecost, for the ingathering of the vintage at the feast of Tabernacles. Each occasion, and especially the last, was a time of rejoicing and of bounty to the poor (Lev. 19 9, 10; Ruth 2 2, 15; Is. 9 3, 16 10).

In mediæval England it appears that August 1, Lammas Day (in old English "hlāf-mæsse," i.e., "loaf-mass"), was recognised by the Church as a feast of Thanksgiving for the first-fruits of the H. On that day bread made of the new wheat was offered at the Mass and solemnly blessed.

It is not easy to trace the history of our modern form of HF., but it is certain that it has existed in England for at least sixty years. The idea that it would be meet to offer thanksgivings annually to the Almighty, whether H. be plentiful or otherwise, does not appear to have taken root until the middle of the last cent. A special thanksgiving Pr., it is true, was bef. that time occasionally issued by authority, but in each case was called forth by an *abundant* H. The first recorded instance occurs in 1796, "a pr. of thanksgiving to Almighty God: for the great Blessing which . . . he hath vouchsafed to this nation, in our favourable and abundant H. To be used after the General Thanksgiving . . . and to be continued for one month." Similar Prs. on similar occasions were put forth in 1801, 1813, 1842, 1846 and 1854. In 1847 a complete form of Thanksgiving, containing proper Sentences, Ps., Lessons, Colls., together with an Epistle and Gospel, as well as Prs. and thanksgivings written for the occasion, was issued "by her Majesty's special command." This was due to an abundant H. in a year of pestilence and grave national difficulties, and in consequence partakes of a penitential character (*Brit. Mus.* 3406, d. 14 11).

After this date a growing desire for an annual festival may be traced. A writer in the *Guardian* (Sept. 7, 1853), for example, pleads for a week-day Service at the conclusion of H. and records that he has held such a service since 1850 with increasing success. On Oct. 1, 1854, a "thanksgiving service for a plentiful H." was held, apparently for the first time, in St. Paul's (Arch. Sinclair, *Memorials of S. Paul's Cath.*, c. 29), and in the same year the Bishop of Oxford writes, "I have no authority by which I can lawfully appoint a day of thanksgiving for my diocese; nor can I appoint special lessons for any service," and goes on to suggest that notice should be given that on such a Sunday "a sermon will be preached upon the subject, the Holy Euch. specially administered, and the thanksgiving offerings of both communicants and others be collected" (*Guardian*, Sept. 20, 1854).

In 1858 HFs. had become popular, at least in country districts. We read of village churches beautifully decorated and crowded to overflowing by labourers and their families at the service held in church before the customary "H. Home" rejoicings. At one such meeting we find the Vicar contrasting the old and new method of celebrating

"H. Homes": formerly, he says, "There was not the slightest recognition of Almighty God and no meeting in God's House to thank Him for the H." (*Guardian*, Oct. 6, 1858).

From this date the wish for an authorised form of service becomes pronounced, but it was not until 1862 that both Houses of Convocation for the Province of Canterbury agreed on and issued their present form (published by Longmans).

4. *Forms of Service.* That such a festival as H. Thanksgiving should be recognised in our PB seems to be called for by the appointment of Rogation days, but whether a fixed time should be indicated for its observance, or a form of thanksgiving inserted, are questions to be faced in the future. In the Amer. PB (1789) there is a "form of Pr. and Thanksgiving . . . for the fruits of the earth . . . to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority"; and in the Irish PB (1878) is found "a form of Thanksgiving for the Blessings of H.," but no date is fixed for its observance.—C2.

H. C. BATTERBURY.

HASSOCKS are made in different sizes. In choosing them regard should be had to the height of the pew-backs and width of pews, as these considerations are important both in respect of facility in entering and leaving the pews and in kneeling. For pews of ordinary width a suitable size is 14 in. by 8 in. For pews moderately high a height of 5 in. is not too much, but the 3 in. size is also convenient. H. are made chiefly in hemp, felt, and Brussels, and cost from £4 to £8 a hundred. It is cheaper in the end to buy good H., as the lower-priced very quickly burst with wear and the packing is inferior. In most cases wood KNEELERS are preferable. They are permanent and cost little more than H. of the best kind.—R5. G. VALE OWEN.

HATCHMENT.—Shortened from "Achievement" (*N.E.D.*), a lozenge-shaped escutcheon placed over the entrance of a deceased person's house for, say, twelve months, and then sometimes removed to the parish church. The incumbent is not obliged either to receive or keep it, but, if Hs. are in a church, they ought, for antiquarian reasons, to be allowed to remain there, though they should not occupy a prominent position. In the 16th cent. shields were carried at stately funerals, hence the H., which came into vogue during the 17th cent. and remained common in the 18th, but is little used now.—OC.

W. A. WICKHAM.

HEAD COVERING.—See CAP.

HEALING.—See UNCTION.

HEARSE.—(1) The triangular iron frame which supported the candles used at TENEBRAE. (2) A framework, more or less elaborate, with lights, escutcheons, hangings and decorations, placed over a corpse in a church, e.g., the "goodbye Harse wt. manye lights," etc., figured from the Islip Rolls, in *English Allars* (Alcuin Club). The H. was sometimes placed, with a hearse-cloth, over a tomb, e.g., a brass one still in the Beauchamp Chapel, Warwick. The word was also used of the wooden frame attached to a bier to support the hearse-cloth or pall, when the body was thus reverently covered, before the less seemly fashion of heaping the coffin with flowers had set in. (3) The carriage on which the corpse

is borne to the grave. In the 17th cent. a "horse-litter" was sometimes used. In the next cent. Nicholas Blundell used to lend his carriage to his neighbours. Later on there was generally a Parish H., and a hearse-house in the churchyard. A quaint two-wheeled H. with stumpy plumes is still to be seen at Mytton, kept in the Tower of the Church. The H. was often hung with trappings. Later came the "nodding plumes" ("the hearse with its dismal emblazonry," *Guy Mannering*). These are rarely seen now. Few modern hearses are comely, and many are most unsightly. The glass-sided H. is perhaps the simplest and best, if the coffin is covered, as it should always be, with a pall. Where circumstances permit, the wheeled bier, with H. and hearse-cloth, is much better than a horse vehicle.—OC.

W. A. WICKHAM.

HEAVEN.—Heaven is regarded as the abode of God. (1) The Father, who "is" or "dwells in H." (LP, Lit. "de caelis," Sea,

1. *The Divine Abode.* HC Off.). There the divine kingdom exists (S. aft. Asc.), thither the suffering saints look for their vision of glory (St. Steph.), and thence God is besought to "look down" upon the sick (VS). (2) The Son, for thither "our Saviour Christ" ascended, as the three Creeds teach, and there are His "natural Body and Blood" (HC blk. rubr.), for with "body, flesh and bones" He went up (Art. 4), as the narrative in Acts implies (cp. Asc. Pref.). There in vision the protomartyr saw Him standing (St. Steph.). (3) The Holy Ghost, because thence He "came down" at the Pentecostal outpouring (Whit. Pref.; cp. Coll., and S. aft. Asc.). (4) Further, H. is the dwelling-place of the angels, whether conceived as in ancient times as controlling spirits of the spheres (Te D., Bened.), or as graded ministrants of God (HC Sanctus, St. Mich.), who would seem to be understood as those who fulfil there in perfect harmony the divine Will (cp. LP).

(a) H. in the language of the old cosmology represents the upper portion of the created universe, the terms "H. and earth" together

2. *Other Uses.* forming the general expression for the whole. This combination is the most frequent in the PB; thus, the universe is full of the majesty of the glory of God (Te D., HC Sanctus); for both parts are His creation (Ap., Nic. Cr., Sea), in both all things are "ordered" by His "never-failing providence" (8 Trin.), and the constituent parts are contrasted in language reminiscent of Law (Cat., HC, VS), Prophets and Psalms (Sea).

(b) *The Kingdom of H.* is a related phrase of which there are several instances in the PB, signifying in the Jewish terminology of the first evangelist that supernatural km. of glory divinely prepared and divinely brought. To it access has been opened by Jesus for His faithful ones (Te D.): they shall inherit (Cat.) and be made partakers of it (HC Exh.¹), yet to some extent partaking and inheriting are present facts. For Infants and Adults prayer is made that Jesus Christ would give them "the km. of H. and everlasting life" (Bapt.^{1, 2}).

(c) *Heavenly* as an epithet applied to God the Father is met with in addresses of petition from numerous prs., also in "our (your) h. Father," etc. So too the km. of which Christians are partakers is h. (HC). Phrases relating to H. in the eschatological sense are "thy h. treasure" (11 Trin.), "thy h. promises" (13 Trin.), and "h. habitations" (VS).

It is noteworthy that H. is never used absolutely in the PB to signify the condition or abiding place of the saints in the

3. The Future World. The future, the home of the blessed, just as in the Synoptists this usage does not occur. Nor does the popular notion of "going to H." appear in the language of the PB. Moreover, it is just in regard of the terms relating to the so-called "Last Things" that there is most urgent need for reinterpretation. For the traditional material imagery which is reflected to some degree in the PB cannot be dissociated from a cosmology and a religious hope that are alike geocentric. Language in all probability intended at first to be taken literally can only be regarded by the modern mind with its wider knowledge of the universe as symbolic presentation, the temporary expression of spiritual and moral truths that have abiding value. In the PB the future state, as with the NT writers, is adumbrated by various figures rather than definitely described. To enter into speculative detail concerning H. in its future meaning is unprofitable, for it is beyond the range of human experience. Even the words of Jesus only afforded hints in the pictorial language of parables, the interpretation of which is disputed. In His days there had been much recent development of views on the age to come, and their expression was very diverse. They are found in the apocalyptic literature of the Jews, which incorporated and attempted to combine the ideas of inherited nationalism, the dualistic speculations introduced under Persian influence, and the vividly imaginative constructions of their own confident faith amid struggles against world-powers. Our Lord's reserve and infrequent recorded references to the subject thus form a healthful warning against dogmatic definiteness of detail; even when using current traditional material He transformed and spiritualised it. Still the old phrases hallowed by catholic memory may be adopted, but far different is ours from the Jewish nationalistic conception; our vaster thoughts of God demand a larger view of Heaven.

That H. is with God, in communion with Him and with the saints, is sufficient solace for the believer, based as it is on the fixed conviction of His power and love; and of that "certain hope" Jesus Himself is the pledge. H. is but a word-symbol for transcendent conditions which can be expressed but very inadequately under the human categories of space and time which have to be utilised.—K2².

E. W. WINSTANLEY.

HELL.—Just as Heaven *per se* is not to be found in the PB for the state of final bliss, so also there is no example of H. in the sense of popular eschatology as the place or state of endless torment. For this implication "damnation," "everlasting fire," etc., are used. (See JUDGMENT.)

Apart from the Gospel portions, H. only occurs thrice in the PB, and then in the sense of Hades, the unseen underworld, according to Jewish cosmology the waiting-place of the departed. These references are in the Creeds (Ap. "ad inferna," QV. "ad

inferos") [and Arts. (3 "ad inferos"). They allude to our Lord's descent thither during the period of entombment, an event which is implied in the words "from the dead" which follow in the Creeds, and which is recorded in the NT, 1 Pet. 3:18 ff., 4:5 f.; cp. Acts 2:27, 31, Rom. 10:7, Eph. 4:9, interpreting OT passages in relation to it.

This belief emphasised the reality of the death and burial of Jesus, and appears very familiar in early days independently of the Petrine Epistle (e.g., Ign., Just., Gosp. Pet., Iren., Tert., Clem. Al., Orig.; also the recently discovered "Odes of Solomon"). It is met with in confessions of Greek synods in the 4th cent., and in the Bapt. Cr. at Aquileia ("in inferna," according to Rufinus), but is not incorporated in the Ap. Cr. till much later. Even then it is merely a statement of fact without any reference to the nature of our Lord's activity, that "harrowing of hell" which appealed so strongly to Christian imagination. To this indeed Art. 3 in its earliest form alluded, as well as to the Petrine passages, concerning which no certain solution can be said to have been reached.

For their discussion, see Clemen, *Niedergefahren zu den Toten*; also *Bibl. Dict.* and *Comm.*; Plumptre, *Spirits in Prison*; *Trans. of 3rd Intern. Congr. of Hist. of Religions* 2:293 ff. (Loofs); etc.—K2².

E. W. WINSTANLEY.

HEREFORD USE.—See USE, § 17.

HERESY, HERETIC.—These words are not of common occurrence in the PB, but their use may be illustrated from the suffrage in the Litany which asks for deliverance "from all false doctrine, heresy, and schism," and from the 3rd Collect for Good Friday, which prays for mercy on "all Jews, Turks, Infidels and Hereticks." In other passages there is a reference to the subject without any use of the word itself, e.g., in the question put to bishops and priests as to their readiness "to banish and drive away all erroneous and strange doctrines contrary to God's Word."

"Heresy, in law, is only that which has, before 1559, been adjudged so to be by the authority of the canonical scriptures, or by any of the first four General Councils, or by any other General Council wherein the same was declared heresy by the express words of the canonical scriptures, or which, since 1559, may have been, or may be, determined to be heresy by Parliament with the assent of the clergy in Conv." Halsbury's *Laws of Eng.*, 1910, 11:653, thus summarises the still valid definition in 1 Eliz. c. 1, s. 20, and adds in n., "where a clerk is accused of heresy, the arts. of charge must distinctly state the obnoxious opinions and the exact terms in which he has uttered or published them."—G. H.]

The words "heresy" and "heretic" came into the English language from the Latin *haeresis*, *haereticus*, which represent the Greek *αἵρεσις*, *αἱρετικός*. The former word denotes (1) *choice*, *selection*, (2) the *tends* of a school or sect, or the *sect* itself; hence it was applied to the self-willed adoption by individual Christians of doctrines or principles divergent from those of the Church: the "heretic" is the man who adopts such opinions. Both words are found, the latter only once, in the NT (1 Cor. 11:19, Gal. 5:20; Titus 3:10), but in the NT the meaning is rather factiousness than doctrinal error.

Yet the dangers to which the Church was to be exposed from H. were already felt in the Apostolic age and are clearly pointed out in some of the later books of the NT, e.g., Col., Pastoral Eps., the Eps. of St. John, 2 Peter, Jude, and Rev. (see esp. Col. 2 8; 1 Tim. 4 1-3, 6 3, 20; 2 Tim. 2 17; 1 John 2 22; 2 John, v. 7; Rev. 2 6, 14). Some of these Hs. were with regard to the Incarnation, amounting to a denial that Jesus Christ had come in the flesh (2 John, v. 7); others involved a denial of future Resurrection (2 Tim. 2 18), or were connected with a perverted asceticism (1 Tim. 4 1-5). Against these and similar errors the Apostolic writings contain frequent and emphatic warnings, and in one passage (Titus 3 10) St. Paul enjoins absolute avoidance of the "heretic" who remains deaf to exhortation.

The NT, therefore, contains plain traces of the first beginnings of the heresies—derived from various sources, such as Judaism, Oriental religions, Greek philosophy—which vexed the Church (esp. in the East) in the first centuries of her life in such forms as Docetism, Gnosticism and Manicheism. It is outside the limits of this article to describe the growth of these heresies, or of the later heresies of the 4th and 5th cents. with regard to the Person of Christ or the Godhead of the Holy Spirit. The Church was, from the first, alive to the danger, and a long succession of writers (such as Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Epiphanius and Augustine) devoted themselves to controverting heresy. When Provincial or General Councils became possible, conciliar action was resorted to, as in the notable instance of Arianism. The recognition of Christianity by the State soon led to the adoption of coercive methods of dealing with heretics and schismatics, and St. Augustine in his later writings justified and advocated this course, which was, unhappily, adopted by the Ch., and carried into effect for many centuries. (See also CHURCH, SCHISM. For full accounts of earlier heresies, see arts. in *DCB*; and for heresies in all periods, J. H. Blunt, *Dict. of Sects, Heresies, etc.*, 1874.) —K2.

WALTER HOBHOUSE.

HERETIC.—See HERESY.

HERMANN'S CONSULTATION.—Hermann, Archbishop of Cologne and Elector of the Empire.

1. Biography born 1477, died 1552. He was of the noble family of the Counts (*Grafen*) of Wied. After acting as administrator of the bishopric of Paderborn, he was in 1515 elected unanimously to the archbishopric of Cologne. He took part in the election of the Emperor Charles V, and officiated at his coronation as King of the Romans at Aix-la-Chapelle in 1520. During the early years of the Lutheran movement, H. had taken a strong and even violent part in opposition to the new doctrines, but eventually, due, as is supposed, to the influence of Martin Bucer, he adopted the views of the Reformers. He was excommunicated by Pope Paul III in 1546. He retired to his hereditary estates of Wied, where he ended his days a few years later.

H. claims a place in this Dictionary because of a work published with his authority, and under his name, which exercised a powerful influence upon the English Reformers who compiled the PB of 1549. This book, in the German tongue, appeared in folio in

1543, and was reissued with corrections and improvements in November, 1544. Both editions were from the press of Laurence von der Mülen, of Bonn. The long German title set forth that the book contained the "Simple Deliberation (*einfalltigs bedencken*)" of Hermann, Archbishop of Cologne and Elector, whereby a Christian Reformation, founded on God's word, of Doctrine, Sacraments, Ceremonies, the Services of the Church, and Cure of Souls, may be established, until such time as a free General, or National Council, or the Orders of the German Nation gathered together in the Holy Spirit, may establish a better. A Latin translation, which varies a good deal from the original, appeared at Bonn in 1545. From the Latin an English translation was published in London in 1547 and a second and amended edition in 1548. There is demonstrative proof that both the German and the Latin texts were known and made use of in the framing of the PB of 1549. (See FOREIGN INFLUENCES for details.) The book contains a number of doctrinal treatises, and also certain liturgical forms for use in the administration of the Sacraments and other rites of the Church. The Church Order for Brandenburg and Nuremberg (1533) was the source of much of H.'s book. Melancthon and Bucer, together with the less known Hedio and Pistorius, were largely concerned in drawing it up. H. himself was ill qualified through lack of learning to undertake the task. Cranmer in his letters refers to H. in terms of much regard.

The German text of the *Einfalltigs Bedencken* is reprinted in Richter's *Die evangelischen Kirchenordnungen*. The Latin text (1545) has

2. Bibliography. not been reprinted. Much as to the life of H. and the controversies in which he was engaged will be found in G. Drouven's *Die Reformation in der Cölnischen Kirchenprovinz zur Zeit des Erzbischofes und Kurfürsten Hermann V. Graf zu Wied* (1876), and in C. Varrentrapp's *Hermann von Wied und sein Reformationsversuch in Köln* (1878). —B1.

J. DOWDEN.

HIERARCHY.—The organisation of the Church for administration and for the ministry of the Word and Sacraments. It is distinguished as of two kinds, H. of *Order*, and H. of *Jurisdiction*. (1) In regard to the first, see **ORDERS (HOLY)**. It is enough to point out here that in the 2nd cent. is found a gradation of (i) bishops (normally one for each city and neighbourhood); (ii) priests; (iii) deacons. It is disputed whether these bishops represent a localised apostolate, or a concentration of the higher powers of the presbyterate. Those who hold the former view are disposed to reckon the episcopate a distinct Order; those who hold the latter take it to be only a specialisation within the Order of the Priesthood. In any case, the fundamental source of the H. is most naturally found in the devolution of powers in various degrees from the Apostles. A later devolution of the same kind produced further degrees below the Diaconate (subdeacon, etc.), but these are not usually reckoned hierarchical.

(2) The H. of Jurisdiction depends upon the limitation of authority in the Church to places or persons. The Apostles seem to have exercised their authority within certain spheres of influence, more or less clearly defined by mutual

arrangement or by force of circumstances (Rom. 15 20, 2 Cor. 10 16, Gal. 2 9), and the presbyter-bishops and deacons of the NT are evidently local administrators. The differentiation of functions in 1 Cor. 12 4-10 is not hierarchical. The itinerant Prophets of the *Didache* (perhaps identical with those of Eph. 3 5) seem to have succeeded to the place of the Apostles. The bishops of the 2nd cent. are clearly superior in administration to the presbyters, and a local H. is thus instituted. St. Cyprian regards all bishops as theoretically equal, though his own conduct shows the practical superiority of the incumbents of the more important sees. The development of the provincial system (ARCHBISHOPS, PATRIARCHS) created degrees of authority among bishops, and gradations among presbyters were of contemporaneous growth, as is seen in the vexed question of *Chorepiscopi*. Eventually, and especially after the systematising of the Canon Law, gradations of this kind became numerous. The practice of appointing minor clerks to high administrative and judicial offices finally produced a complete severance of the H. of jurisdiction from the H. of Order. For example, the Dean of Arches, now usually not in holy orders, is superior in jurisdiction, as Judge of the Provincial Court of Canterbury, to a diocesan bishop.—A3. T. A. LACEY.

HISTORY is the vision of reality, revealed in a series of events, and mirrored in the memory of mankind. The historian is therefore a seer, and the old Jewish grouping of the histories and prophecies of the OT under the Former and the Later Prophets is philosophically sound. A true historian must be a prophet, beholding in and under the outward events their unseen and eternal basis and meaning, though the prophet, so far as he under guidance from above imaginatively constructs the *future*, has in that degree become other and more than historian.

Every historical work is a *selection* more or less deliberately made from a much larger *collection* of materials. But it need not for that reason be misleading. That a great man may in some critical moment of supreme self-expression reveal himself to the right observer more effectively than to another who has through years seen his life as a succession of petty happenings, is evidenced by the saying, "No man is a hero to his own valet." So, if a historian can with few strokes present his personages in their essential character, we have no right to demand, though we may often desire, more.

H. must be a unity, for it is an axiom of thought that reality is one. And for those who have learnt to know reality from

2. Its Unity. Holy Scripture, and from its witness and guardian, that Ch. which is "the pillar and ground of the truth," the open secret of its unity will ever be the mind and will of God, partly embodied already in the world, partly in process of being revealed to, and accepted by, mankind.

Judged by this test, nearly all the books bearing the word "History" on their title pages, without any

adjective to limit its scope, have been profoundly and perilously misleading.¹ Especially is this true of the manuals "for schools and colleges," from which the youth of this and other nations have been left to gather their earliest and sharpest impressions of the development of reality in the Christian centuries. J. R. Green's *Short History of the Eng. People* was for long almost the one shining exception. At last, the qualifying epithets, political, social, economic, etc., are coming into use. But it is quite urgent that parents and teachers shall guard the young against the subtle danger arising from deliberate or inadvertent ignoring of religion, or from its jejune, disproportionate and inaccurate treatment, in ordinary histories.²

Even *Ch. History* is not free from a kindred danger. Either religion may be too narrowly interpreted, almost as though the exclusive possession of the particular body of Christians under consideration, or some particular element may be over-emphasised, the organisation or the theology or the ceremonial of the Ch. It is, of course, easier to describe a part, than to present so richly complex a whole as is made up by the inner and outer movements and relations of all who profess and call themselves Christians. But, if less than the whole of the religious life of Christendom is in view, the limitation should be stated; and it is not enough to specify limits of *date* and *locality*.

H. is not a science like chemistry; but that is not because its status is inferior, but for an

opposite reason. It is the historical element of recorded observation which gives to any science all its certitude and validity. The so-called laws and the convenient terms and classifications are but compendious means for recognising, remembering, recalling, and relating, groups of data, those data being strictly facts of history. Science, when it leaves this historical basis in observation, sacrifices the modest truth of particulars to gain the handy compactness of generality.³ H. ever describes events in their unique individuality.

The complaint is sometimes made that in H. there can be no demonstration such as is available in mathematics. But

4. H. and Mathematics. that is, once more, not because

H. must take a lower place than mathematics in regard to reality, but for the opposite reason. That which is mathematically demonstrated is never a statement about reality, but always some result of manipulating numbers, symbols or figures, which is only inevitable because the mind made them after its own pattern and did not find them in the real world. Twice two makes four for the very good reason that we have consented to call $2 + 2$ by the name four and to mark it by the symbol 4.⁴

¹ It is proper to note that this is not a little due to the pernicious habit of post-Reformation writers dividing H. into sacred and profane.

² The same risk may be noted as arising in connection with much prose fiction.

³ For *practical* purposes the particulars of Science are, of course, useless until they are classified and generalised. Cp. *Man*, § 25, and Table II there.

⁴ It is again true that this mathematical machinery of the mind, with its numbers, lines and symbols, is for *practical* purposes quite indispensable as a means of conveniently grouping and rapidly handling facts and objects. [See further, Croce, *Logica* (4), 1909, pp. 15-27, 229-261.]

But Ezekiel's curt record, "At even my wife died" (24 18) carries conviction with it across the centuries. If H. cannot produce certitude, nothing else can. If it fails in a particular case to produce certitude, that may be accounted for in many ways. There may not have been preserved or discovered sufficient evidence to justify assurance; or this evidence may not be known, or not convincingly marshalled. Or the investigator may be mentally deficient, or inefficiently prepared by experience, or biased by prejudice or self-interest, or distracted by other things (cp. KNOWLEDGE). But the vastness of the ocean of human ignorance, and the insecurity of certain historical quagmires, must not weaken confidence in the sure foundations of ascertained fact.

Something more is said under KNOWLEDGE about the ascertainment of historical truth.

Here it needs only to be pointed out that, in regard to times earlier than our own, a preliminary discipline is necessary before it is safe to pronounce judgment upon alleged facts of H. Even in a trial concerned with yesterday, the "evidence" in court is of varying value according to the knowledge, power of expression, and good faith of the witnesses, and the personal equation has always to be allowed for. Much more, then, where the witnesses are documents, and especially where these are anonymous, and most of all when they are composite (as is the case with a large part of ancient and mediæval narratives), the witnesses have to be weighed in the balances of criticism before H. can be safely constructed from the data which they contain.

The two processes of judgment—upon the documents and upon the events—go on concurrently, for in historical inquiries the reasoning proceeds by a kind of oscillatory movement. Backwards and forwards the student must patiently go, comparing his estimates of authorities with his construction of facts, then readjusting the first by the second, and so on, till a stable equilibrium of conviction is reached, or the inquirer reports the problem as for the present unsolved.

The PB is based on certain assumptions as to Biblical and Eccles. H. Its creeds, its sacraments, its institutions, its ritual, its polity, are rooted in H., and, of all Chs., the Ch. of Eng. has made most of H. The grounds of her fundamental assumptions have, during the last century, been minutely examined in the light of modern methods of inquiry. As a result, there is a still considerable Right of staunch conservatives who assert that tradition has been vindicated all along the line; there is a less considerable Left of pronounced sceptics who declare that the records have been torn to rags; and, in between, is the Centre, comprising the large majority of responsible students, who do not pretend to echo all the views of an earlier generation, but who find God in Christ, and Christ in H., with a reasoned certitude all their own.

6. H. and Certitude.

6. H. and Criticism.

7. H. and the PB.

These have taught us to trace in the OT the Divinely guided ascent of Israel from the level of the book of Judges to the loftier plane of the Psalter, as by a ladder set up from earth to heaven. Some of its histories stand out as the most authentic memorials of antiquity. Others, when sifted, add much precious material to our knowledge. All remain as mirrors of the interests, ideas, and institutions of the ages to which their authors belonged. And the whole abides as the imperishable monument of the people who, of all the older races, heard most distinctly the voice of God, and knew Him best.

In the NT they have disentangled for us a strong and closely interwoven cord (not a chain—with strength equal but to its weakest link) of artless testimony, linking us securely to the First Christian Age. And in the midst of all the documents—Matthæan Logia, Marcan Interpretations of Petrine Memoirs, Lucan Gleanings of Palestinian Recollections, Johannine Echoes of the Life-bringing Word, Lucan Records of Pentecostal Activities, Pauline and other Apostolic "Letters from the heart," and the closing Apocalyptic Visions—in and under and through and over them all there moves supreme the Son of God, transcendent by their unanimous witness. It is the Historic Fact of the unique figure of the Christ which (apart from differences of detail—some of them very important) extorts a homage, real even when almost half reluctant, from the main mass of honest NT students.

In the NT and later records similar unprejudiced study has revealed the mystical Body of Christ in its unity and universality, developing from the first as an organised whole, with the two Sacraments of the Gospel everywhere received, a Baptismal Creed growing up round the Baptismal Formula, an Apostolic Ministry at work, the Lord's Day an established institution, the New Law moulding life, and the New Worship fashioning its own liturgical forms.

Finally, it may be justly claimed that (after making allowance for unsolved problems, the altered perspective of some historical events, persons and institutions, and a change of view as to certain details of historical construction) the foundations of PB religion are stronger than ever. If some of the ground is less solid than it once seemed, at least the points which have to bear most weight are now underpinned with the reinforced concrete of critical reconstruction, in place of the once sound, but at last decaying, timber of imperfectly tested tradition.—U.

G. HARFORD.

HISTORY OF THE PRAYER BOOK.

- I. BEGINNINGS UNDER HENRY VIII, § 1.
- II. THE FIRST PB OF 1549, § 2-7.
- III. THE ORDINAL OF 1550, § 8.
- IV. THE PB OF 1552, § 9-11.
- V. THE ELIZABETHAN PB, § 12-14.

- VI. ALTERATIONS UNDER JAMES I, § 15-16.
 VII. THE PB OF 1662, § 17-20.
 VIII. SUBSEQUENT MODIFICATIONS, § 21-22.

I. BEGINNINGS UNDER HENRY VIII.

Until the last few years of the reign of Henry VIII the public offices of the Ch. of Eng. were in Lat. The exceptions to this rule were few and precise. Not only were the offices in Lat., but they were still unchanged in form until the period named, notwithstanding a series of doctrinal and ceremonial alterations carried out in the later thirties.¹ These alterations, to say nothing of other considerations, really necessitated some liturgical revision, but it was probably the difficulty of such a task and the certain hostility which its performance would provoke that delayed any authoritative attempt until 1541. In that year a commencement was made, suggested perhaps by QUIGNON'S BREVIARY to some extent, when a printed ed. of the Sar. Brev. appeared purporting to "omit the title wrongly ascribed to the Roman Pontiff along with other points repugnant to the statute of our most Christian King." Next year this slightly reformed Brev. was imposed by Convocation upon the Southern Province (Wilkins 3 86r). In 1543 the King directed Cranmer to bring before Convocation the more complete reformation of the Brev., extending the revision to the Missal and other service books (*ib.* 3 86s), but the committee of the upper and lower houses appointed in consequence was unable to agree. The committee therefore at once came to nothing, nor does it appear that effect was given to a resolution of the same Convocation in favour of introducing a morning and evening Lesson in English into the Sunday and holy-day service. It is, however, practically certain that Cranmer was already deeply immersed in the problem of liturgical revision, and may have suggested the steps which led to the translation and use of the LITANY in English in 1544. At all events, in that year Cranmer translated and amended the Lat. Processional so long in use in England. He has left us no record of his action, and, in trying to reconstruct the story of the process of liturgical change, we are left to inference from a few known facts. The Abp.'s letter of 1545² suggests that some of the Bps. were in conference with him in that year as to further changes. If so, we may very probably refer to the last years of Henry's reign one or both of two draft schemes of revision which have been preserved, though without any date attached to them (Procter and Frere 34). In the second draft some anticipation of what was to come is given in the fact that the hours are reduced to two, and that the Lord's Pr. is in English. It is worth noting that the Petition of the Poor Commons addressed to Henry in 1546 begs

him not to let the priests persuade him that God is better pleased with the service in Lat. (Early English Text Society, *Extra Series* 13 89), and this document probably illustrates a growing feeling in favour of English among, at all events, some portion of the laity.

II. THE FIRST PB OF EDWARD VI, 1549.

On the accession of Edward VI some amount of English Service was introduced almost at once into the Royal Chapel. This set the fashion of what we may term amateur English services, of which there are traces in 1547

1. Liturgical Change in 1547.

and 1548 (*Eng. Hist. Rev.* 11 322); but these were the vagaries of individuals. In the autumn of 1547 the Injunctions which were carried round England by visitors enjoined setting up the Bible in English, teaching the Lord's Pr. and Ten Commandments, reading Ep., Gospel and Lit. all in English, and reviving the order of 1543 as to Lessons in English. Parliament met in November, and at once took up the question of some alteration in the Mass. This was done without waiting for Convocation, and, after long debates whose exact record has perished, the Act 1 Edward VI, c. 1, was passed. This Act repressed all revilers of the Sacrament, restored Communion in both kinds, and abolished compulsory Conf. before reception. But before Parliament rose, Peter Martyr, Ochino and Tremelius arrived in England and were lodged with Cranmer at Lambeth, Dec. 20.

What now followed was an almost necessary result of the recent Act of Parliament which had restored the Cup to the laity.

2. Order of Communion, 1548.

Early in 1548 Cranmer was consulting the Bps. as to the various points connected with the doctrine and ritual of the Mass. Various questions were propounded to them. Possibly the fact transpired, for on Feb. 6 a proclamation prohibited changing any rite or ceremony not abolished by authority (Wilkins, *Concilia* 4 22). On March 8 was published *The Order of the Communion*. Its design was to present an Appendix in English to the Mass. In use it was intended to follow the communion of the priest in the still unchanged Lat. service. A proclamation of identical date enjoined its use, and this was followed five days later by a Privy Council letter (Burnet 2 76s) to the Bps., bidding them secure the obedience of the clergy. The source of the document is very largely Abp. HERMANN'S CONSULTATION, and to-day, after all intervening change, the Order of 1548 still forms the very core of our English Communion Office. From it are derived the CONFESSION, COMFORTABLE WORDS, PRAYER OF HUMBLE ACCESS, the WORDS OF ADMINISTRATION, either in whole or in part, as well as one of the EXHORTATIONS and the address, "Ye that do truly," etc. Its authors were certainly Cranmer, whose "broad soft touch" is apparent, and probably Ridley, together with "sundry most grave and well-learned prelates," of whom the proclamation speaks.

¹ But see traces of a desire for vernacular services in Dixon, *Ch. Hist.* 2 396, and Gasquet & Bishop, pp. 4, 27, 29.

² Burnet 5 353, but see Cranmer's *Remains* 415.

Further liturgical change was directly contemplated by the Proclamation establishing the *Order of Communion*. It is probable that the studies of Cranmer

4. Formation of First PB.

already referred to had, by this time reached some definite result of which the *Order* was the mere first-fruits. In the summer of 1548 he was intent upon conference with "learned men who having compared their opinions together with us may do away with all doctrinal controversies and build up an entire system of true doctrine" (Parker Society, *Original Letters* 1 17). The same purpose is seen in a letter of Somerset dated Sept. 4 (Bishop and Gasquet, p. 147). Accordingly at Chertsey, five days later, Cranmer met certain Bps. and others. The meeting was probably formally appointed, but the written commission, apparently, does not exist. The business before them was to discuss the draft of a book which, it seems likely, was already prepared. At all events the time spent in discussion was too short for compiling a liturgy. There is proof that besides Cranmer there were present at Chertsey, Goodrich of Ely, Thirlby of Westminster, Holbeach of Lincoln, Ridley of Rochester, May Dean of St. Paul's, Haynes Dean of Exeter, along with Drs. Robertson and Redman, and some others (Cranmer's *Register*, f. 327 d). The list does not vary greatly from that of Fuller, which depends upon evidence no longer accessible. He adds Skip of Hereford, Day of Chichester, Drs. Cox and Taylor (*Ch. History*). This Committee went to Windsor about Sept. 13, where they met the King and Court just arrived from Oatlands. A proclamation of Sept. 23 inhibiting preaching says that the King was hoping to see a uniform order of religion, "for which cause at this time certain bishops and notable learned men, by his highness' commandment, are congregated." Their conference was concluded in the early part of October.

Parliament met Nov. 24. The steps taken in drawing up and passing a bill of Uniformity are difficult to trace. It would seem from the Journals of the Houses that on Dec. 19 "the book for the service of the Church (was) read and redelivered to Mr. Secretary Smith." Next day a draft bill "for the confirmation of the service to be used through the realm *commissa est Magistro Hales*." This is thought by Mr. J. T. Tomlinson to mean that the actual draft PB was read aloud in the Commons just at the close of the Great Debate to be mentioned. But the bill for Uniformity began in the Lords. The book was not annexed to the Act as in 1552 and 1662. The bill was read in the Lords, Jan. 7, 10 and 15, 1549, and in the Commons Jan. 17, 19, 21. On Jan. 22 it was sent to the Lords and is called in the Lords' Journal "For the uniformity of service and ministration of Sacraments to be had throughout the realm." Convocation was sitting, but its relation to the book is problematical. The evidence is conflicting, but the balance of probability seems

to be in favour of the conclusion that the book was not brought before it.¹ Meanwhile on Dec. 15 a great debate began in the Lords upon the whole subject of the Mass; but this debate, interesting as it is, did not produce any change in the book (see J. T. Tomlinson, *The Great Parliamentary Debate in 1548 on the Lord's Supper*). There is indeed no proof that Parliament altered a line in the draft prepared. The first ACT OF UNIFORMITY was a new departure. Some precedent may be found in previous enactments dealing with religion, but the Act of 1549 introduced a revolution in prescribing by authority of Parliament one uniform national use, and in prescribing penalties for failure to use the book or for depraving it.

The book does not specify the sources used: the student is left to trace them. Research

5. Sources of First PB.

has shown with increasing clearness the origin of most portions, though the work is perhaps not yet complete. It is known for instance that Cranmer had a considerable patristic and liturgical library,² and that he had a wide knowledge of ancient liturgies as well as of the newly fashioned service-books in the reformed congregations on the Continent. The sources then are partly old and partly new.

(a) From the quarry of the ancient service-books, and mainly from the wide-spread use of Sar., Cranmer dug the greater part of the book of 1549, translating the Lat. into matchless English. The ordinary reader may most easily trace the debt of the book to previous service books in Cornford's *BCP with Historical Notes* (SPCK), in which the origin of every part of the present PB is noted in the margin, though the work needs revising and supplementing.

(b) New material has been traced to the following 16th cent. documents. (i) To QUIGNON'S BREVIARY we owe, besides certain principles of general construction, some portions of Cranmer's Pref. and of the Calendar, together with the principle of the LECTONARY. (ii) To Hermann's *Consultatio* may be traced certain portions of the Lit., Communion, Baptismal, Confirmation, Marriage and Burial Services (see special arts. on these Offices, HERMANN'S CONSULTATION, and Cornford's book). Such is the wide influence of Hermann upon the PB of 1549, but it is now known that much of it must be derived through Hermann from Luther himself. Most of the points borrowed in the Bapt. Office come from the *Tauf-buchlin* of 1527, and some of the suffrages in the Lit. come from Luther (Dowden, *Workmanship of the PB*, p. 253; see also pp. 11, 30, etc.).

It is unnecessary to follow in this place the fortunes of the First PB beyond saying that

7. Abolition of all Old Service-Books.

further attempts were made at the close of 1549 to supersede the old service books. The Act of Uniformity had prescribed the use of the new book throughout the realm "in such order and form as is mentioned in the said book and none other or otherwise." About Christmas

¹ For the affirmative side, see Dixon, *Ch. Hist.* 35, 127, 130, 146, 147, 161, 163; against this view, Gasquet and Bishop, pp. 148-156. Mr. Tomlinson quotes Heylyn, *Cyp. Ang.* p. 326, ed. 1668, on the negative side.

² For Cranmer's Library, see Burbidge's *Remains of the Library of Thomas Cranmer*. The British Museum copy identifies the present locality of the books.

a proclamation was issued directing the destruction of all the old service-books. This was followed by a special Act of Parliament in Jan., 1550, which with minute specification condemned to be "clearly and utterly abolished extinguished and forbidden for ever to be used or kept in this realm" "all books called Antiphoners, Missals, Grails, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals, Ordinals."

III. THE ORDINAL OF 1550.

The First PB had no Ordinal annexed. The omission, as we judge by the sequel, was at once considered. In Jan., 1550, the

8. The First Ordinal.

(An Act for the Ordering of Ecclesiastical Ministers), contemplated "one uniform fashion and manner for making and consecrating Bishops, Priests, Deacons, and Ministers of the Church." For this purpose a commission of six Bps. and "six other men of this realm learned in God's law" was to be appointed. They were, however, probably called on to endorse a form already drawn up under Cranmer's supervision. It was in print before March 25, and was to come into use from April 1. Short of demonstrative proof, it seems to be clear that the new ORDINAL was largely influenced by a form drawn up in 1550 by Bucer under the title *De ordinatione legitima ministrorum ecclesiae revocanda*. Many of the thoughts and phrases of this document appear in the Ordinal, but Cranmer is observed to have improved Bucer's language in translation, whilst he is independent on doctrinal points.¹ The work still exhibits the spirit of compromise between the school of Cranmer on the one side and the views of such men as Holbeach on the other. The delivery of chalice and paten is retained, and so is the taking of a corporal oath, but no provision is made for the Minor Orders contemplated by the Act 3 and 4 Edward VI, cap. 12. On the whole, the Ordinal of 1550 departs very widely from the PONTIFICAL, as will be best appreciated by comparing it with the Sar. Pontifical (see Maskell, *Monumenta Ritualia*, vol. 2).

IV. THE PB OF 1552.

Edward's First PB and the Ordinal which followed it were a compromise between two schools of thought. Compromises

9. Revision of First PB desired.

of rarely satisfy all parties, and it may be doubted whether the book of 1549 was acceptable in all particulars even to those who took part in its compilation. The years that followed its appearance were a period of great flux in eccles. opinion. Whilst some were reported to the Council in 1550 because the book "was used as the very Mass," others regarded it as erring on the side of defect, and desired a fuller reformation. This must have been the case with some of the new Bps. such as Ridley, Ponet and Hooper, all

promoted in 1550, and with Scory and Coverdale, appointed to be Bps. in 1551. It has been suggested that a Royal Visitation in 1550 went beyond the regulations of the new PB by ordering what was in some respects contradictory to it,¹ but in the absence of evidence we cannot fully determine the point. At all events individual Bps. like Ridley and Hooper enjoined at their Visitation in 1550 orders which are far more radical in character than the rules of 1549. Of these the most notable was the destruction of stone-altars, begun by Ridley, taken up and extended by order of the Privy Council. Precisely at this juncture, and as if by design, Cranmer published his *Defence of the True and Catholic Doctrine of the Sacrament*. In effect this treatise, written by the Primate himself, could not be brought into harmony with that view of the Euch. which was still supported by such men as those referred to above, amongst whom the book of 1549 "was used as the very Mass." This was the situation as seen by the Abp. and his friends in 1551 after Gardiner's attack upon the Primate's *Defence*. It was this which led Cranmer to contemplate further revision. During the last two years he had not been idle. He had submitted the book of 1549 to Peter Martyr and Bucer, asking their opinion of it. Bucer's criticism was given in great detail in his *Censura* (for its substance, see Procter and Frere, pp. 73-76). This constitutes an important document for the Second PB, since a rough analysis of its suggestions proves its extensive influence upon the changes that were made in the revision of 1551: sixteen of these suggestions were adopted wholly, five partially, and only seven were ignored. The objections of Bucer dealt principally with vestments, non-communicating attendance, prs. for the dead, the sign of the cross, the Manual Acts, the Invocation of the Holy Spirit in the Pr. of Consecration. A letter of Jan. 10, 1551, from Peter Martyr to Bucer shows that Cranmer's mind was occupied with the prospect of liturgical revision, and that he had been in conference with some of the Bishops.

Once more the actual steps taken in the Revision are wrapped in much obscurity. A later reference by Cranmer proves that the work

10. Process of Revision.

of revision was committed to "a great many bishops and other of the best learned within this realm and appointed for that purpose." The names of the revisers will always be conjectural in the present state of our evidence, but it is natural to suggest, as helping Cranmer, Ridley and perhaps Ponet and Hooper among the Bps., with Peter Martyr, Bucer (in the earlier stages—*ob.* Feb., 1551), and probably Dr. Cox, with perhaps Dr. Guest, representing the divines. Their work was ready before the end of 1551, but Parliament being postponed until Jan., 1552, the book could not be introduced until

¹ Dowden, *Workmanship*, pp. 44-46: "The differences between the two documents in their doctrinal aspect are more striking than the resemblances."

¹ Procter and Frere, p. 60. This is controverted on strong grounds by Mr. Tomlinson, *Queen Elizabeth and the Royal Visitations*.

then. In obscurely recorded debates the revised book was now discussed, and as a result of their deliberations the two houses legalised the Second PB despite the opposition of the two remaining Bps. of the older school. The curiously composed Act of Uniformity establishing the book prescribed attendance at church under penalties for absence. Convocation did not so far as is known consider the book at all. (*Ex post facto* sanction was given by Art. 35 of 1552-3.) It was to come into use on All Saints' Day, 1552. Events of some importance took place between the passing of the Uniformity Act and Nov. 1. Apart from a commission to inquire into Ch. goods, a storm was raised in Eng. by Knox over the question of kneeling at the Communion. The Privy Council thereupon took upon themselves to order the addition of a rubric (the BLACK RUBRIC) on kneeling, which was appended to the Communion Office (*Acts of P.C.*, Sept. 26).

Generally speaking, the character of the changes is, as has been seen, in conformity with the suggestions of Bucer.

In brief the details are: (a) The Daily Services have the Sents., Exh., Conf. and Absol. prefixed.

The position of the Lit. is altered.
11. The Second PB, 1552. (b) The Communion Office is recast. We note in it *additions*, viz., Commandments and Black Rubric; *transpositions*, viz., the *Gloria in excelsis*, and Pr. of Humble Access; *division*, viz., the Pr. of Consecration; *omissions*, viz. Introit, Mention of BVM and Saints, Mixed Chalice, Sign of the Cross, *Agnus Dei*, Manual Acts, the Vestments, the terms Mass and Altar; *substitution*, viz., the second clause for the first in the Words of Administration.

There is ample evidence of the widespread use of the book during the remaining eight months of the reign. At Mary's accession it was for some months the only legal service book. The proclamation of Aug. 18, however, can scarcely have failed to discourage its use, and at length, before the year closed, Mary's first Act of repeal restored the ancient services on or before Dec. 20. There is evidence that the proscribed English PB was secretly used even in Mary's reign (Strype, *Ecc. Mem.* iii, 1 329), and that the commissioners who examined heretics directed inquiry as to the use of the book.

V. THE ELIZABETHAN PB.

The Elizabethan eccles. changes were made silently and secretly. The exact steps taken as regards the PB are still matters of dispute. According to one view

12. Third PB, 1559. Restoration of the 1552 PB with Three Changes. The book was submitted to a committee of revisers, viz.: Drs. Bill, Parker, May, Cox, and Messrs. Whitehead, Grindal, and Pilkington.

The authority for this theory and for the names is a proposal found in a document first printed by Strype, and known as *The Device for Alteration of Religion*.¹ A letter of Guest is also quoted to prove that revision was seriously considered. Another view denies that

¹ The document has frequently been printed and can be seen, for instance, in Gee, *Elizabethan Prayer Book*.

there is any clear contemporary proof of a real revision. Whether the committee met or not, however (and we have no evidence that it did meet), and whether Guest's letter describes certain features of this revision or not (and the point is disputable—Gee, *op. cit.* 31-39), the authorities, by whom we understand Cecil and his helpers, decided to restore the book of 1552 with three exceptions, viz., "one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise." Such were the only alterations allowed by the Uniformity Act of 1559. The book, however, had a troublous time in Parliament (Gee, *op. cit.* 80-103), and the bill passed by a majority of three in the Lords, and in the teeth of opposition from the Bps. as yet undeprived.

At this point we are confronted with one of the most difficult points in PB history. The printed Elizabethan PB differs

13. The Printed PB of 1560. from that of 1552 not only in the three specified and legal alterations,

but in various details as well.¹ Chief of these is the ORNAMENTS RUBRIC, which may be described as contradictory to that of 1552. The chief theories are: (1) that the Privy Council introduced these alterations on its own authority (the Acts of the Council for that year are lost); (2) that the Queen introduced the changes by her own authority with a view to conciliating those who would dislike the plain ritual of the book.

It is not necessary to trace here the development of the intense opposition to the PB which

14. Further Fortunes of the PB of 1560. forms so large a chapter in the history of the Elizabethan Ch. This did not alter the shape or the legal use of the book within the Ch.

Certain changes were, however, made otherwise in the text. In 1561 the Court of High Communion was directed to amend the Calendar. This issued in new Lessons for Whitsunday, tables of movable feasts and for Easter, whilst certain names of saints were introduced into the Calendar.² It may be added that the Visitors of 1559 seem to have directed the destruction of the service-books replaced under Mary, and that subsequently explicit inquiry was made by Bps. in their Visitations concerning any surviving copies which were to "be utterly defaced, rent, and abolished."

VI. ALTERATIONS UNDER JAMES I.

The accession of James revived the hopes of the Puritan objectors which had been severely repressed since the Act of 1593.

15. Hampton Court Conference. The Millenary Petition ventilated some of their grievances. They mentioned particularly certain ritual and ceremonial matters, e.g., the sign of the

¹ Summarised *ib.*, p. 129. See too Clay's Introduction to *Liturgical Services of the Reign of Elizabeth*.

² See Procter and Frere 110, 317-340; Gee, *Elizabethan Prayer Book* 192.

cross, the ring in marriage, the rite of Confirm., the terms Priest and Absolution, the obligatory use of surplice and cap, and "the longsomeness of the service." In January, 1604, at the Hampton Court Conference, between king and Bps. on one side and four Puritan divines on the other, these and other matters were discussed, and particularly the administration of Private Bapt. Certain changes were accordingly promised, and were next considered at a small committee of the Bps. and Lords of the Council.

On Feb. 9 the King issued Letters Patent "pro reformatione Libri Communis Precum" to the members of the Eccles. Commission in accordance with the provision at the end of the Uniformity Act, 1559. The Letters spoke of "certain things which might require some declaration and enlargement by way of explanation" and had been "declared and enlarged by way of explanation" by the said commissioners.

They are specified and may be summarised as follows: *additions*, viz., the phrase "or Remission of Sins" in the rubric bef. the Absol., Pr. for the Royal Family in daily service and Lit., Thanksgivings for Rain, Fair Weather, Plenty, Peace and Victory, Deliverance from Plague (2), the second part of the Cat.; *alterations*, viz., in Calendar canonical lessons for certain apocryphal lections, introductory phrasing in Gospels for Easter 2 and Trinity 20, four rubrics in Bapt.² recast (the first rewritten), title of Confirm. The most important of all the changes in 1604 was the addition to the Catechism.

After the Long Parliament began to sit, the PB shared the unpopularity of the Ch. In 1641 changes were proposed by a Committee of the Commons but came to nothing. The Westminster Assembly in 1643 was called to settle "the government and liturgy of the Church of England." In 1645 the DIRECTORY FOR PUBLIC WORSHIP was substituted for the PB, and the use of the latter made penal. Such was the legal position of the book from 1645 to 1660, but some clergymen managed to defy the rule in practice.

VII. THE PB OF 1662.

At the Restoration the book of 1604 was at once used by surviving clergy. It was also used in the King's Chapel. The Puritan

17. The Savoy Conference. party petitioned for concessions, and some urged the formation of a new book. In October, 1660, the King issued a Declaration of Indulgence (Cardwell, *Conferences* 286 ff.), promising to "appoint an equal number of learned divines of both persuasions to review" the Prayer Book. Meanwhile it was conceded by this document "that none be punished or troubled for not using it until it be reviewed, and effectually reformed." For the present, too, certain specific points were remitted, e.g., the use of the surplice, etc. In March, 1661, Letters Patent were issued to twelve Bps., and twelve Puritan, or rather Presbyterian, divines, with nine assessors to the Bps., and nine to the others.¹ The general instruction

¹ See Gee and Hardy, *Documents*, p. 588.

was "to advise upon and review the said book of common prayer comparing the same with the most ancient liturgies which have been used in the church in the primitive and purest times." They were also to consider objections, "and, if occasion be" to make changes "in the interests of peace." Thereupon the Conference opened on April 15 and met at intervals until July 24. The divines drew up a book of grievances and proposed amendments extending to thirty-three pages in large-sized octavo. The Bps. answered these at similar length. Baxter, who led the Presbyterians much as he wished, drew up a "Reformation of the Liturgy," which his colleagues desired to see allowed as an alternative to the PB. He also penned a reply to the Bps.' answer. In one or two final meetings *viva voce* conference took place, and this showed that, apart from certain concessions which had already been promised, the Bps. found themselves unable to allow more.

Meanwhile the Ch. party had been proceeding independently. Convocation on May 8 provided two forms of Pr. for special days.

18. Process of Revision, 1661. Much of the time between July 30 and Nov. 21 was apparently spent in mutual conference (Selborne's *Notes on the Liturgy*, p. 42), which can probably be traced in what is known as the *Durham Book*, a printed book dated 1619, with alterations written in by Cosin and added to by Sancroft. The Bps. returned to London in readiness for Convocation on Nov. 21. Its first act was to appoint a Committee of Bps. under the authority of the King's Letters. These were Cosin of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, Henchman of Salisbury, Morley of Worcester, Sanderson of Lincoln, and Nicholson of Gloucester. So forward was the work, thanks to the earlier conferences, that the result was ready almost at once. The Lower House then considered it, proposing amendments.

The completed book was subscribed by both houses of Convocation for both provinces, Dec. 20, 1661. On 14th Jan., 1662, a

19. The PB of 1662 authorized by Church and State. Bill of Uniformity, which had passed the Commons in the previous July annexed to the book of 1604, was reintroduced into the Lords. Ultimately the revised book was annexed to this bill. Amendments were made in the Bill, but not in the book, and the Royal assent was given May 19, 1662. Commissioners were appointed to examine and correct printed copies of the book, which were thereupon sealed with the great seal of Eng. and sent to the various cathedral and collegiate churches, and also to the various courts of law, and to the public records in the Tower.

It is impossible here even to give a summary of the alterations made. It has been estimated by Wheatly that they amount to 20. Alterations in the PB of 1662. 600. In general they were points acceptable largely, but by no means exclusively, to the school of Cosin and Wren, though much that Cosin desired was

rejected (see Cosin, *Correspondence*, Surtees Soc.), whilst the concessions for which the Presbyterians contended were not much regarded by the Bps. The strong Royalist spirit which set in with the Parliament of 1662 fortified them in this attitude, and the long continuance of this cavalier Parliament put far away all fear of a Nonconformist reaction. In the new Pref., contributed by Sanderson, the actual changes were classified as follows: (1) amendments in Calendars and Rubrics "for the better direction of them that are to officiate in any part of Divine Service"; (2) removal of obsolete and ambiguous words; (3) introduction of AV of 1611 save in five of the most familiar Bible extracts, viz., Pss., Canticles, Commandments, Offertory Sentences, Comfortable Words; (4) addition of occasional Prs., Thanksgivings, and other Services, notably "for those at Sea," the Office for Adult Bapt., etc.

VIII. SUBSEQUENT MODIFICATIONS.

After 1662 the PB remained practically unchanged for more than 200 years. Two serious attempts were made to introduce further change. (a) At the accession of William III ten Bps. and twenty divines were appointed to consider changes, but after a careful report suggesting extensive alteration it was seen that Convocation would not tolerate the proposals, and the matter came to nothing. (b) Again, in 1879, at the time of the ritual disputes, the Convocation of Canterbury obtained letters of business and considered the amendment of rubrics, the addition of more proper Pss., the observance of certain Octaves, and an explanatory addition to the Ath. Cr. A PB embodying these suggestions was printed in 1880, but the whole scheme was dropped.

In 1751, under Statute 24, George II, cap. 23, revised "Tables and rules" were introduced, viz., the Tables to find Easter and the other Movable Feasts, in consequence of the change of style.

22. Actual Changes since 1662.

In 1859, by Royal Warrant, the services for Nov. 5, Jan. 30, and May 29, which had been appended to the PB by like authority in 1662, were discontinued. In 1871, on the recommendation of the Ritual Commissioners, a revised Lectionary was drawn up and introduced into common use. Next year a Bill was brought into Parliament as a further result of the same report, authorising shortened services, and allowing greater elasticity in the use of the PB. This important Act allowed: (1) the shortening of MEP, (2) special services for special occasions, (3) the separation of certain services (e.g., Lit. or HC might now be used as a separate service), (4) lecture or sermon without service. It did not, however, permit any alteration in the Office of HC.—B1.

H. GEE.

HOLINESS.—See SANCTIFICATION; CHURCH, § 5.

HOLY COMMUNION.—See COMMUNION, HOLY.

HOLY-DAYS.—A name often applied (as in HC Rubric aft. Nic. Cr.) to all FESTIVALS, other than Sundays, appointed to be observed in the Ch. of England. Sometimes, but less correctly, it is taken to include also such greater Fasts as Ash-Wed. and Good Fr. (so canon 13).—C.

J. W. TYRER.

HOLY GHOST (SPIRIT).—It is not easy to estimate the teaching of the PB on a subject like that of the HG., as it enshrines prayer-material accumulated through many centuries, and has itself grown in accordance with national needs.

1. Biblical Quotations.

In studying the references and allusions to the HG. in the book as a whole, it seems convenient to divide them into two classes: A. Biblical, B. Ecclesiastical.

A. For the Biblical references, whether direct or indirect, the printing of the PB (*Off. Un. Pr.* ed.) suggests to the reader a subdivision into two groups: (i) those where a small "h" appears; (ii) those where a capital is used, and personal attributes or activities are ascribed.

(i) (a) The dominant use of HG. (Spirit) is that which is frequent in Acts; God's HS. is mentioned as given to men (MP, EP, Absol., Royal Fam., Bapt., Ord.³), sent down upon them ("healthful," Pr. for clergy), filling them (St. Steph.) for special purposes; there is the corresponding idea of reception on the human side (Ord.³, ³, Art. 16).

(b) God's HS. is regarded as the divine means of regeneration, remission and sanctification in the rite of adoption and incorporation (Bapt., Confirm.). The Christian may (c) increase in the sevenfold gift (Confirm.), and with the holy or blessed Spirit the sick may be strengthened (VS); for it also (d) earnest prayer is to be made (Ord.³). (Typographical consistency is not always observed, and caps. are found in all cases in the 39 Arts. as now printed, although originally only in Art. 1. The Amer. PB uses caps. throughout.)

(ii) HG. (Spirit) is found (a) with reference to His operation in the Incarnation (Ap. Nic. Creeds, Christmas Pref.), and (b) where the office of the Paraclete, the divine Friend in human need, is in view (Te D., Confirm.), the one Spirit (Accession), governing the Church as a whole (Good Fr. Coll.³, cp. Pr. for Ch. Milit.), and thus regarded as the Author of its ministerial organisation (Ord.³, ³; cp. "divine providence," Ord.¹, Ember Pr.³), while guiding ("good," Pr. for all cond.; 19th Sun. aft. Trin., ref. added in 1662), renewing (Christmas) and assisting Christians continually (Sunday aft. Ascens., Confirm., Ord.). Again, (c) He came (Lit., Whit. Pref.), yet is sent (Quinq.), and indeed is probably Himself regarded as the grace with which men are replenished (Pr. for King) and endued (Lit.).

To Him are attributed (d) the inward moving (Ord.) or working in the soul (Art. 17), the calling (Ord.³) and governing of men (Art. 21, Communion), the illuminating (Whit.) and inspiring of hearts (HC); cp. "Inspiration of Christ's Spirit" (Art. 13), although this, like illumination, is not directly a NT figure.

He is apparently (e) both Seal and Sealer (Art. 27), and (f) may be sinned against, as in the Gospel-story (Art. 16). In addition there must be noted (g) all the occurrences of the apostolic "grace" (MP, EP, Lit., Bur., Prs. at Sea), and (h) of the baptismal formula from the close of St. Matt. which is incorporated in other solemn acts of blessing (Matr., Absol. of Sick, Ord.).

B. Passing to instances of the Ecclesiastical use of the term, caps. are naturally employed throughout.

(i) The HG. is named in the GLORIA, which appears at the end of each Canticle (except Te D.)

and Ps. printed in the services.
 2. Church This doxology closes also the
 Usage. QUICUNQUE and the centos in

Prs. at Sea, and occurs in Lit. and Accession. Here may be mentioned the reference in the very ancient GLORIA IN EXCELSIS of the HC office, although the Western form has been changed slightly from that of the Greek, which, like the present Scottish, refers to the Son and the Spirit at the close of first portion.

(ii) The threefold Name is used in the Peace with Benediction, the Biblical opening of which (Phil. 4 7) dates from 1548, concluding several services (HC, Confirm., Ord., Accession). A fuller variation of the blessing occurs (Matr.), and a supplicatory form (Prs. at Sea).

(iii) Belief in the Divinity of the HS. is expressed in the Creeds, the Apostles' (MP, EP, Bapt., Cat., VS), the Nicene (HC, "The Lord and the Life-giver," etc.; see NICENE CREED), and in the precise and logical phrasing of the *Quicunque*. Thanksgiving to the Triune God is desired in the 3rd Exh. in HC, and the special function of the HS. to sanctify the baptised is stated in the summary of the Ap. Creed in the Cat., while in the Trin. Pref. the co-equality is emphasised.

(iv) The Spirit is addressed as God in the invocations in the Lit., at the close of Coll. for 6th Sunday aft. Epiph., and in the translations of the *Veni Creator* contained in the Ordinal.

(v) For the endings of the Colls. and other prs. two Trinitarian formulæ in the main are found: (a) "Who liveth and reigneth with thee (the Father) and the HG. (S.) (ever) one God, world without end (now and for evermore)," occurs over thirty times in all, and is adapted from the old Latin conclusions phrased according to rule; there are some further variations and additions (Whit., Bapt., Ord.). (b) "To whom with thee and the HG. be (all) honour and glory, world without end (now and for evermore)," is used mostly for a few new compositions; there is also the ancient form (HC Pr. of Oblation) and a fuller example of this Eastern type (Prs. at Sea).

(vi) To the HS. is addressed the only hymn included in the PB, the *Veni Creator Spiritus*, which appears in two translations in the Ord., the second being that of the PB of 1549, an expansion rather than a close rendering of the original. Since the last revision the hymn fittingly precedes the Bp.'s pr. that the HS. may be the efficient cause of the progress of both ministers and people in "the knowledge and faith of " God (Ord.). (See VENI CREATOR.)

(vii) The doctrine of the Arts. concerning the HS. is in part taken from the NT, in part it exhibits the inferences and interpretations of Church experience. On the one side reference is made to sin against the HG. (16), the signing and sealing by Him (27), and the reception of the gift (16); on the other the HS. is named

in the Art. on the Tri-unity of God (1), the so-called "double procession" is taught (5), while Christ's Spirit is regarded as inspiring good works (13), and the governing of God's Spirit is needful for right judgment (21).

(viii) In the two parts of the Homily for Whitsunday, the separate office of the HS. to sanctify, regenerate and quicken is emphasised, and also His function as continually expounding and declaring the revelation to the Church.

On some aspects of the PB teaching comment seems to be required.

(a) *The Whitsunday preface.* Herein are found the words "giving them (the App.) the gift of divers languages." This inference from the language of the record in

2. Special Points.

Acts (2 4 ff.) appears to be perfectly legitimate, but the other NT references to "speaking with tongues" in the judgment of not a few expositors preclude the acceptance of such an interpretation of the effect of the descent of the HS. as historically well founded. Nor indeed was this form of miracle needful when the language both of culture and of trade round the Mediterranean seaboard was Greek.

(b) *The "double procession."* This especially Western doctrine appears (1) in the historic interpolation in the "Nicene" Creed, (2) in the addition to the third invocation at the opening of the Lit., introduced by the Reformers with questionable taste to balance the preceding attributive clauses. The dogma seems to be implied also (3) in the *Quicunque*: "Spiritus sanctus a Patre et Filio: non factus nec creatus nec genitus, sed procedens," words which recall the confession cited at Toledo (447) long before the addition of Filioque in the Creed. Further, (4) for "Te utriusque Spiritum credamus" of the *Veni Creator*, there is Cosin's version, "And thee of both to be but one," and the older translation "The Sp. of Father and of Son," while "Proceeding from above, Both from the Father and the Son" is introduced at the opening of the latter form.

So also (5), Art. 5 states that "The HG., proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son." Finally, (6) the Hom. for Whitsunday lays stress on the fact that the HS. is "distinct from the Father and the Son, and yet proceeding from them both."

This doctrine cannot be said to have more than its roots in NT thought. Moreover, the separate invocation of the HS. as in the hymn of the Ord., however appropriate to the devotions therein, belongs to a stage of Christian reflection much more developed than that of apostolic times when the living experience of the Sp. speaking and being felt within the faithful was primary. Here it may be added that the omission (1552) of the ancient "Epiklesis" of the HS. before the consecration of the elements seems regrettable. In the Scottish and Amer. offices it has been restored. (See EUCHARISTIC CONSECRATION.)

(c) *The gift of the Spirit.* What does the PB

teach concerning the coming of the Sp. of God to dwell in the human spirit? Is it at Bapt. or Confirm. or both? To answer this is not easy, for the question strictly does not arise in the PB; the activity of the Sp. is assumed in response to the petitions of the faithful at all times. Pr. for the Sp. is prominent in the offices of both rites, "Give thy HS." in the one, "Strengthen . . . with the HG., the Comforter" in the other; but the impression is left that in Bapt. the gift is regenerative and sanctifying rather than a Presence abiding in and strengthening those born again. Yet manifold prayer does not cease to be made for the HS. by the confirmed: in the language of devotion logical exactitude is not to be sought, nor may mechanical conceptions be encouraged.

Within the PB, in favour of the view that the divine inhabiting belongs to Confirm., is the fact that the pr. of thanks aft. the address in Bapt.¹ follows the Lord's Pr. at the reception of Infants already baptised, with the necessary verbal changes. (It is omitted here in Amer. PB.) It recurs in Bapt.² subsequently to the act, "Give thy HS. to these persons, that being now born again . . . they may continue thy servants . . ." although here the address itself in quoting the Petrine sermon (Acts 2:38) might seem to involve a bestowal of the HG. in Bapt. On the face of these forms of service an inconsistency exists: it may be only interpretative. In one sense the HS. is given at Bapt., in another there is no "indwelling" Presence (to use a current though not PB term) till the Strengthen comes to abide within for continued Christian life at Confirm.; cp. Coll. at imposition, "let thy HS. ever be with them." The Eng. pr. bef. laying on of hands is not so definitely worded in this matter as the old Lat. form, "immitte in eos": strengthening is more prominent than "indwelling."

(d) *Relation to modern thought.* How far does the revelation through nature and man as now apprehended demand reinterpretation of the doctrine of the Sp. that is found in the formularies? Only as far as old expressions may need explaining, retranslating into the thought-forms and word-symbols of the present, because revelation is regarded as continuous and itself the operation of God's Spirit. God is known in and through His working in the universe, He is apprehended as Sp. operating in and through human consciousness, and man has a knowledge of sp. only as manifested in and through matter. The spiritual apart from the material transcends human experience. Modern thought, as was the case with the NT writers, would tend to reserve the term HS. for the Divine Will operating in and through the human sp., the invisible and controlling self of personal life.

To conclude. Despite superstitions and misunderstandings that may have arisen, there is no more trace of magical action implied in the sacramental offices than in the NT teaching of the Sp.'s work within the Church or individuals.

The primitive Christians found divine gifts associated with certain acts of ministering, and there followed the formulation of that experience in language which can never give complete or

final expression to it: life is more than phraseology.

The manifestation of the Sp.'s influence may be sudden or slowly developed, but the preparation therefor is always unseen. With the individual, consciousness of human need and desire for divine gifts are conditions of spiritual receptiveness: faith is necessary to inspiration. Human co-operation is always assumed. So is it in the PB.

Endowment and "indwelling" alike are to be regarded as permanent for the various members of the one Body, according to their particular needs.

Nor can we confine the gift of the Sp. to those alone who have submitted to certain sacramental rites. The facts of religious history and of individual lives are too obviously against such restriction: we cannot limit the interpenetration of the human spirit by the divine. Yet such considerations must not lead us to undervalue divinely approved means of grace with their historic blessings where they may be had.

Behind the varied expression discoverable in all this inherited wealth of prayer-material, primitive, mediæval or comparatively modern, there exists the complex Apostolic conception—based on and verified by experience—of the HS. inhabiting, helping, strengthening, controlling the universal Body of Christ, as also its local or national portions and its humblest individual member. This operation is for fruit in personal life, for the edification of Churches, and for the guidance of whole and of part in the Father's time into all the truth; so uniting man with God, and man with man, in the communion of Love that is divine, once incarnate in human life.

—K2⁵.

E. W. WINSTANLEY.

HOLY SPIRIT.—See **HOLY GHOST**.

HOLY TABLE.—See **ALTAR**, **LORD'S TABLE**.

HOLY THURSDAY.—The old English name for Ascension Day (see **FESTIVAL**, § 21). It is sometimes incorrectly applied to the Thursday in **HOLY WEEK**.
—C2.

J. W. TYRER.

HOLY WATER.—See **WATER**, **HOLY**.

HOLY WEEK (*Hebdomas Sancta*, ἑβδομάς ἁγία or ἁγία or τῶν ἁγίων; in Pseudo-Ignatius, *Philipp.* 13, ἡ τοῦ πάθους ἑβ.; W. Syr. "the great week").—The subject of the Holy Week Fast will be dealt with under **LENT**. In this article we may consider the observance of various days in the week.

Palm Sunday (Dominica in ramis palmarum or Dom. palmarum; κυριακή τῶν βαίων or β. ἐορτή or ἡ βασιλόπος &; E. Syr. "Feast of Hosannas") is first heard of in the *Pilgrimage of "Silvia,"* c. A.D. 385. In this book there is mention of a procession on Palm Sunday afternoon from the church on the Mount of Olives to Jerusalem with palm branches and *olives* (a comment on Mt. 21:8, Mk. 11:8; ct. Jn. 12:13), and the bishop, "after the type of our Lord,"

is conducted into the Holy City. The festival is next mentioned in the 6th cent. *Life of Euthymius* (who died 472) by Cyril of Scythopolis. Isidore of Seville (*De Off.* 1 28) also mentions it (7th cent.); but the procession, at least, was not universal in the West till the 8th or 9th cent. The great feature of the day, until the Reformation, was the service before the mass, consisting of lections, blessing and distribution of palms and the procession, which included the hymn "Gloria laus et honor." As the procession and its ceremonies (together with the name Palm Sunday) were omitted in the PB, all reference to the events of the day dropped out from the service until the new lectionary restored it in the Evening Lesson (Lk. 19 28 ff.).

Maundy Thursday (*Feria quinta in Coena Domini*; ἡ μεγάλη πέμπτη, etc.; E. Syrian

2. Maundy Thursday. "pesha," i.e., Pascha or Passover, but erroneously spelt as if derived from a verb meaning "to rejoice").

On this day we find instances of an evening or afternoon Euch., as in the *Testament of our Lord* 2 11 (?), and "*Silvia*"; also at the 3rd Council of Carthage, A.D. 397 (can. 29, Labbé, 3 285), which excuses fasting before communion on this occasion; also in Egypt in Socrates' time (*HE* 5 22, where an Agape before the Euch. seems to be meant). St. Augustine says in *Ep.* 54 9 Ben., *ad Januar.* (118 7), that two Eucharists were celebrated on Maundy Th., one early and one in the evening, the latter for those who fasted on that day, the former for those who did not. This evening Euch. was forbidden by the Trullan Council (can. 29), A.D. 692. It was originally not a Th., but a Fr. Liturgy, for those who counted the day as beginning at sunset. As a preparation for Bapt., this day is marked by the ceremonial bathing of the candidates in many of the *Church Orders* and in Augustine, *Ep.* 54 10 Ben. The *Test. of our Lord* also says that the "widows προκαθήμεναι" or "presbyteresses" are to bathe on this day (1 42), and Augustine tells us that bathing was in many places a general custom then. The *pedilavium* is also found on Maundy Th., and this is the origin of the Eng. name, which however is not found in the PB (*dies mandati*, cp. the "new commandment," Jn. 13 34); see Augustine, *Ep.* 55 31 Ben. The Council of Elvira (c. A.D. 305, can. 48) forbids the clergy to wash the feet of those who are "being baptised" (qui baptizantur). In N. Italy (not in Rome) this custom was in vogue, but was postponed till immediately after Baptism (Pseudo-Ambrose, *De Sacramentis* 3 1). On Maundy Th. in the Lateran three lamps were prepared, and kept alight until the vigil of Easter (Duchesne, *Chr. Wor.*, p. 251). Other customs of this day were the Repetition of the Creed by the "competentes" (*redditis symbolis*), Laodicea, can. 46; the Reconciliation of penitents, e.g., cp. Ambrose, *Ep.* 20 26 Ben., *ad Marcellinam*; and, after the 5th cent., Consecration of the chrism and of oil for the sick

(DCA 1 355). The E. Syrians renew the "holy leaven" on this day (Maclean-Browne, *Catholicos of the East*, p. 248).

Good Friday (*Feria sexta in Parasceve*, or simply *Parasceve*, as in Tertull., *De Jejun.* 14,

Origen, *C. Cels.* 8 22, or *Dies Parasceves*; ἡ μεγάλη παρασκευή, ἡμέρα τοῦ σταυροῦ, σωτηρία, πᾶσχα σταυρώσιμον, etc.; Syr. "Friday of the Passion," or "of the Crucifixion," or "Great Friday"; Welsh Dydd Gwener y Croglith, or simply Croglith; Gaelic Di-h-aoine na Ceusda; German Charfreitag; Danish Langfredag). For the early observance of this day, and for the apparent commemoration in some places of the Crucifixion and Resurrection together, see FESTIVAL, § 17. It has been the general custom not to celebrate the Euch. on this day, doubtless from the feeling (whether well or ill founded) that the "Thanksgiving" was unsuitable for the great day of mourning. We do not find any trace of a Good Fr. Euch. in the *Church Orders* or in "*Silvia*."¹ For Alexandria in the 5th cent. see WEEK, THE CHRISTIAN, § 3. At Toledo, A.D. 633, there was no mass or communion of any kind (can. 7); and this is also the Maronite custom (Scudamore, *Notit. Euch.* 902) and that of the East Syrians (see the Syriac "Takhsa," p. 150). From the 8th cent. there was "Mass of the PRESANCTIFIED" in Rome on this day with a general communion; but later the priest alone communicated.

A great feature of Good Friday was the "Adoration of the Cross." The first beginnings of this are found in "*Silvia*," where the people come to kiss the True Cross. The service in the Latin books, especially Gallican, from the 7th or 8th cent., is shown to be of Eastern origin by the fact of the Trisagion being said both in Greek and Latin. The service also includes the Reproaches and the hymn *Pange Lingua*. On this and the following day the E. Syrians say "Light to your dead" instead of the usual greeting of "Peace to you."

Easter Even (*Sabbatum sanctum* or *magnum*, *vigilia Paschae*; τὸ μέγα σάββατον, τὸ ἅγιον σ. etc.; E. Syr. "the great Sabbath," or "the Sabbath of light").

This day was always kept as a fast, even when Saturday was ordinarily a feast (e.g., *Apost. Const.* 7 23). There was originally no special synaxis on this day, on which in the *Church Orders* the competentes were exorcised, and received the sign of the cross, or "seal," preparatory to their baptism (for which see FESTIVAL, § 19). But from the 8th cent. onwards many of the ceremonies of the Easter Vigil were transferred to the daytime. The Mass in the Roman rite is the first of Easter. And this seems to be the case among the E. Syrians, who allow one who has communicated on this day to end his fast after the evensong (*Cath. of the East*, p. 345). The vigil was

¹ In "*Silvia*" the word *missa* is used for "dismissal," though it is used for the Euch. in St. Ambrose (*Ep.* 20 4 Ben., *ad Marcell.*).

marked by numerous lamps and candles (Eusebius, *HE* vi. 9.2, and *Vit. Const.* 4. 22, cp. Cyril of Jer., *Cat. Lect.* Intro. 15). This is perhaps the origin of the Paschal Candle.—c3.

A. J. MACLEAN.

HOLY WEEK, RATIONALE OF SERVICES FOR.—

The Sunday next before Easter (Palm Sunday) introduces the solemn commemoration of the actual events that lead up to and include the Death of Christ upon the Cross of Calvary. The value and significance of that Death must be gathered and estimated from a consideration of His bearing and demeanour, and also from a careful examination of the prophecies and types which, through the ages of preparation, had converged upon this stupendous event. The first liturgical note of Palm Sunday is in the *Epistle* (Phil. 2. 5-11): it is the wonderful statement of the mind of Christ, as St. Paul declares it to the Philippians. Humility and obedience, the obedience that knows no limit, are His as He approaches the Cross. This must be borne in mind as we recount to ourselves the incidents of the Passion (*Second Lesson*, MP, Matt. 26; *Gospel*, Matt. 27. 1-54). The treachery of Judas, the violence of the Soldiers, the cowardice of the Judge, the blindness of the Priests, the ferocity of the Multitude, gather about and close in upon the Just and Holy One who would not "snatch at" an equality with the Father, but willed rather to die for man's salvation. On this day we are bidden to think upon these two sides of the great tragedy: the narrative runs on with its full tale of human infamy, and He moves calmly to His Death, a sacrifice and a ransom for many. And the prophetic background is in those great transactions of the last days of the Hebrews in Egypt (*First Lessons*, MEP, Ex. 9, 10, 11) in which God weighed out the recompense to a hardened and worldly people. The plagues that fell upon the Egyptians were their own false gods multiplied and turned upon their worshippers. So, the corruption of the religion of Jehovah brought the Chosen People themselves to reject the Son of God: He came unto His own, and His own received Him not.

The *Epistle* (Is. 63) for the Monday before Easter assures us of the reality of Christ's identification with His people in their suffering and affliction: and the *Holy Gospel* (Mark 14) sets before us the agony of Gethsemane, the representative penitence of that Only One who never sinned. On this day Jesus Christ came into Jerusalem from Bethany and cleansed the Temple: the *First Lessons* (MP, Lam. 1. 1-14; EP, Lam. 2. 13-22) reflect this in the solemn denunciations of Jeremiah. The prophet bewails the misery of Jerusalem and urges the people to mourn and pray. Long before the consuming zeal of the Son of God swept the traffickers from the sacred

courts, Jeremiah so lamented the desolating effect of sin and the blindness and self-assurance of a people that would not know God. And the NT *Lessons* at Matins (John 14. 1-14) and Evensong (John 14. 15-31) offer to the soul, distressed by the thought of Christ's Passion, and moved by the quickened sense of unworthiness, the spiritual consolations derived from the lips of the Lord Himself. As He drew very near to His Death, He assured His apostles of the greater intimacy that the redeemed would have with the Father when the propitiation should be fully made. Prayers would rise through the Son to the Father in the new access of privilege and covenant of Atonement: and grace would come down in the dispensation of the Spirit to fill loving hearts with spiritual peace. So beforehand, as we approach the Crucifixion, we begin to count the treasures that are ours by the love of the Redeemer.

The *Holy Gospel* (Mark 15. 1-39) for the Tuesday before Easter is the vivid narrative of the trial and condemnation and crucifixion of Jesus Christ as recorded by St. Mark. The incidents are a quick succession of tragedies, having their climax in the confession of the Centurion, "Truly this man was the Son of God." The *Lessons* from the Lamentations of Jeremiah (MP, Lam. 3. 1-33; EP, Lam. 3. 34-66) affirm the mercy and justice of God, and assure the afflicted that He will deliver them that trust in Him. To suffer for righteousness, to endure affliction for Christ's sake, is to be made one with Christ: it is so that we are crucified with Him, and so shall we attain to the power of His Resurrection. The *Epistle* for the day (Is. 50. 5-11) gives us this note: Christ endured willingly because He saw His Father's Face. The violence of His enemies became the means by which He saved them that hated Him: He gave His back to the smiters, because He had already given them His Heart, and His love was stronger than death. In the *Second Lessons* (MP, John 15. 1-13; EP, John 15. 14-27) we are taught that we must be identified with Christ and constrained by His love, so that His life shall be ours, not only as a gift made in our behalf, but as a power continuous in our mortal members; and then living in Him, though we be yet in an evil world, we shall be true witnesses to our fellow-men of His love and His grace. As He came down from Heaven to show us the Father, the grace which He sends down by the ministration of the Spirit is a perpetual exposition of God to mankind.

On the Wednesday before Easter we are called to consider the great self-restraints of the Son of God: He meets the craft and malice of Satan and men with willing endurance. In the *Holy Gospel* (Luke 22) St. Luke tells us of the conspiracy of the Jews, and of the Lord's knowledge of impending treachery. The institution of the great Sacrament of Divine Love is the response of our Lord to the hate of His enemies and the

falsehood of His followers. The *Epistle* (Heb. 9 16-28) teaches the efficacy of Christ's Sacrificial death, the value of the self-oblation of the Redeemer as an expiation for sin. For on this day the Lord remained at Bethany in retirement with the Twelve as though He would brace His human will to the great struggle that lay before Him. The *First Lessons* of both morning (Lam. 4 1-20) and evening (Dan. 9 20-27) show the destructiveness of transgression, the ruin of Zion and the thralldom of sinners; and in the *Second Lessons* (MP, John 16 1-15; EP, John 16 16-33) we hear the gracious promises of Christ, while He re-assures His people and promises the outpouring of the Holy Ghost as the supreme gift which the Father would send in His Name. On this day we are called to recognise the death of our Lord not as a calamity which He could not escape, but as the terrible means by which He willingly passed to achieve our salvation. Whilst His enemies purposed His death, He looked beyond to the "preaching to the spirits in prison," to the "rising again from the dead," to the "going to the Father," to "the consummation" of all things. And in the evening *Second Lesson* He speaks of the share that His people must have in His tribulation and in His victory. The gift of the Holy Ghost is the re-inforcement of human nature by that same power which raised up Christ, so that men may be raised from a death of sin to a life of righteousness.

Whilst the *Holy Gospel* (Luke 23 1-49) for the Thursday before Easter (Maundy Thursday)

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sustains the narrative of the Passion so as to bring to the Christian soul in the devotions of this week the accumulated force of the four inspired records, the *Epistle* (1 Cor. 11 17-34) gives us one of the key-notes of the day. Maundy Thursday is the Thursday of the Mandate, the new Commandment "that ye love one another" (*Second Lesson*, EP, John 13 1-35). It is also the day of the institution of the Sacrament of Holy Communion. In the *Epistle* we have the admonition of St. Paul: the mysteries must be approached by men self-mortified: the old nature must be put off, that the new nature may be put on. On Maundy Thursday the old dispensation passed away, giving place to the new dispensation: in that night the Passover ended and the Eucharist began. The *OT Lessons* (MP, Hos. 13, 1-14; EP, Hos. 14) of the day tell the doom of Ephraim because of idolatry, and repeat the promises of restoration and recovery. And the great High Priestly Prayer of Jesus Christ is the *Second Lesson* (John 17) in the morning. In that Prayer the Lord pleads that the Son may be glorified in the salvation of His whole people, and that His people may be one. Maundy Thursday gives us warning that sin works death, and calls us from the death of sin to the new life in Christ, which is fed by His sacramental grace. This day claims us as one with Christ, through His love for us and our responsive love for Him, one in humble service

and one in Godward life, and pledges us to constant charity.

In the *Holy Gospel* for Good Friday (John 19 1-37) we have the full record of the actual death of Christ as St. John writes it—the preliminary scourging, the official sentence, the formal title of condemnation, the bowed Head, the pierced side. And the *Epistle* (Heb. 10 1-25) gives the note of sacrifice in "the offering of the Body of Jesus Christ once for all." The *Proper Psalms* of this day profess the penitence and spiritual anguish of our Lord, and of ourselves identified with Him in contrition for sin: they give a tongue to the broken heart. So the Church instructs us that the right temper and demeanour of the soul in contemplating the death of Jesus Christ is not merely gratitude for salvation but rather spiritual sympathy: a crucifixion with Christ and a mortification of self. The *OT Lessons* (MP, Gen. 22 1-19; EP, Is. 52 13-53 12) show us the fulfilment of type and prophecy in the death of Christ. The offering of Isaac prefigured the self-sacrifice of the Eternal Son on Mount Calvary; and the predictions of Isaiah, as he told of the Despised and Rejected of men, were God's promises of the sinless Redeemer. The *NT Lesson* in the morning (John 18) sets before us the principal characters in the great tragedy—Judas, Annas, Caiaphas, Simon Peter, Pontius Pilate—that we may distrust human nature and ourselves. And the *Second Lesson* in the evening (1 Peter 2) is St. Peter's exhortation to personal holiness in the example of Christ and under the persuasion and influence of His love. His example is moral perfection and self-sacrifice; and His love is declared in His redemptive death.

On Easter Even we are called to consider the burial of our Lord. In the *Holy Gospel* (Matt.

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Easter Even.

27 57-66) we read of the claiming of the sacred Body by Joseph of Arimathea and of the jealousy with which the Jews set a watch about the sepulchre. And the *Epistle* (1 Peter 3 17-22) gives the concurrent record of the Spirit of Jesus Christ, which, still in perfect union with His Divinity, went down into Hades and carried a ministration of mercy to some who, apparently, had not had in their mortal life perfect opportunity of repentance. This mission of Christ illustrates the extensiveness of the ministry of the Crucified Redeemer: it is not only to all living, but it reaches those who have passed out of this present life. So the *OT Lessons* of the day (MP, Zech. 9; EP, Hos. 5 8-6 3) speak of hope and assure the penitent of God's mercy. None have wandered so far or fallen so low that God cannot reach and recover them. He will save, He will revive His people, He will raise us up. The *Second Lesson* in the morning (Luke 23 50-56) speaks of the devotion of the Holy Women to the Sacred Body: they prepared spices for the anointing which they purposed as soon as the Sabbath should pass. They kept the law of Sabbath, but also fulfilled the law of

love. Christian love should move men to "exceed the righteousness of the Scribes and Pharisees," and to add the tribute of affection to the defined routine of duty. In the *Second Lesson* of the evening (Rom. 6 1-13) we have the mystical teaching of St. Paul associating Baptism with the burial of Christ, and applying the lesson that the Christian life is lived in personal and direct union with the risen Lord: sin is reversion to a state from which we have been translated, a wilful return into Egyptian bondage.—G27.

J. WAKEFORD.

HOMILIES.—The two vols. of discourses referred to in Art. 35, which were published by Authority in the reigns of Ed. VI and Q. Eliz., to be read in ch. by the clergy. There was ancient precedent for the

1. *History.* authorisation of discourses to be delivered by the clergy. Augustine (*De Doct. Chr.* 4 29) approved of the use of the sermons of others by those who had no ability for composition. The practice became so general that in process of time collections of H. were formed for the use of those who were unable or unwilling to compose their own sermons. Bede's *Homilia de tempore* are said to have been much used in this way. Charles the Great commissioned Paul Warnefrid to draw up a collection of H. from the Fathers for use in the Gallican Church. Aelfric, Abp. of York (1023-1051), issued a book of H. for the use of the clergy, based upon earlier collections of the Anglo-Saxon Ch. At the time of the Reformation it was felt that the people much needed instruction, and that the clergy as a body were unable to give it. Many were illiterate, and some ill affected to what was called the new learning. In many parishes the incumbent was not licensed to preach. Consequently, in the Convocation which met on Jan. 20th, 1542, it was resolved to prepare a book of H. to be read to the people in the churches at the time of Divine Service. The book was produced in Convocation a year later, but was not published. Probably Henry VIII refused to authorise its publication. However, when Edward VI came to the throne it was issued by the authority of the Council on July 31st, 1547.

It contains twelve H., the titles of which are as follows:—1. A fruitful Exh. to the Reading of Holy Scripture: 2. Of the Misery of all

2. *Contents.* Mankind: 3. Of the Salvation of all Mankind: 4. Of the true and lively Faith: 5. Of Good Works: 6. Of Christian Love and Charity: 7. Against Swearing and Perjury: 8. Of the Declining from God: 9. An Exh. against the Fear of Death: 10. An Exh. to Obedience: 11. Against Whoredom and Adultery: 12. Against Strife and Contention. Nos. 1, 3, 4, 5 and probably 9 are by Cranmer, 2 by Archdn. Harpsfield, 6 by Bp. Bonner. More H. are promised in the postscript to this book, and a second book was issued by authority in the reign of Q. Eliz. It was probably completed by the beginning of 1563, but was not issued in its final form until 1571. It contains 21 H. For their titles see Arts. of Religion, No. 35. The largest share of the authorship of this second

book is attributed to Jewel. Grindal wrote No. 4. Pilkington probably No. 5. Nos. 13 and 14 are from Taverner's *Postils*. No. 17 is probably by Abp. Parker.

There were several important alterations made by Q. Eliz.'s own hand before she would authorise the publication of the book.

Those who have subscribed their "assent" to the 39 Arts. and the PB, etc., may be supposed to have assented to the statement in

3. *Authority.* Article 35 that the Books of Homilies contain a godly and wholesome doctrine. This, of course, only implies a general approval. There is one, however, which must be considered to have greater authority than the rest, and that is the Homily on the Salvation of Mankind. This is no doubt the one inaccurately referred to in Art. 11, as giving the sense in which it is intended by the Arts. that the doctrine of Justification by Faith should be understood.

The style and method of the Homilies make them unsuitable for reading in ch. at the present day. They are, however, ex-

4. *Value.* tremely interesting and valuable, giving, as they do, much information with regard to the opinions of the leading Reformers, and throwing much light upon documents more authoritative than themselves.—
LUCIUS SMITH.

HOOD.—A piece of cloth or silk, of varying shape and colour, hanging from the shoulders and down the back, worn by all graduates to mark their degree. Originally, the H. was meant not for ornament but for use, nor was its use confined to the clergy. It was generally fastened to the COCK or other vestment and was drawn over the head in wet or cold weather for warmth. It was frequently lined with fur, more or less costly, according to the means and dignity of the one who wore it. In its original shape it is still worn by the monastic orders. It is doubtless a survival of the ancient ALMUCK and of the *caputium* of the monastic dress. Its ancient use in the Ch. of England has entirely ceased, and it is now purely an ornament to mark the degree and distinction of the wearer, and is worn by both clergy and laity.

"Certain Notes" at the end of the First PB lay down that "it is seemly that graduates when they do preach shall use such hoods as pertaineth to their several degrees." By the 58th canon of 1604 it is ordered that "every minister saying the public prayers or ministering the sacraments or other rites of the Church. . . if they are graduates, shall wear upon their surplices at such times such hoods as by the orders of the universities are agreeable to their degrees." From this it will be seen that the wearing of the H. is restricted to graduates. Non-graduates, although members of a theological college, are not authorised to wear other than "a black tippet, not of silk"; albeit the custom of wearing a H. by members of a theological college is now tacitly sanctioned. This practice has probably arisen from the long standing misinterpretation of the term TIPPET.

In form, colour and shape the Hs. of the different universities vary greatly. As a rule they are: scarlet for a Doctor; black silk with a lining of coloured silk for a Master; and black stuff with an edging or lining of fur for a Bachelor.

The tendency at the present day is to restrict very largely the wearing of the H. during Divine Service, a custom which has nothing to sanction it. Even those who maintain the direction of the canon as to the wearing of the H. to have been superseded by the ORNAMENTS RUBRIC of 1662 have no warrant for the disuse of it which at present so widely prevails. The H. ought to be worn at Matins, Evensong, and by the preacher. Being purely a mark of personal dignity, it is considered, by those who take the canon as abrogated, that the H. should not be worn by the celebrant at HC, nor at a Marriage, this service originally being intended to be preliminary to HC, but that it may be worn at a Bapt., this service being appointed to take place during Matins or Evensong. (See Palmer, *Origines Liturgicae*, Appendix, sec. 10.)—R3. J. O. COOP.

HOPE.—It is difficult to treat Hope in connection with the PB, apart from a study of the word in its use in Holy Scripture. As regards the PB it may suffice to say that it is, in a degree second only to the Bible, and as a consequence of its profound and intimate penetration by the Bible, "the Book of Hope." Hope, in its religious and specially in its Christian connotation, may be said to carry with it, among other contents, these; a definite and more or less confident *expectation*, quite different from a mere favourable surmise or sanguine "thought born of desire"; and, as the cause of such expectation, not inferences from miscellaneous *data*, but a divine Person and His promise. There is thus a vital connection, as we study the word in Scripture, between Hope and Faith. If Faith is trust, as we take it to be in the light of its use by our Lord and the Apostles (Jas. 2 14-26 is no real exception: the writer is meeting the *Jewish* teachers with their own use of terms), in other words, if Faith in God has the virtue assigned it because it means in effect *God trusted*—then it is not too much to say of Hope that it is Faith with its face forwards. It is an expectant outlook for the promised blessing, because of reliance upon the fidelity of the Promiser. In numerous passages of the New Testament, if we read them aright, Hope (very frequently defined by the article, ἡ ἐλπίς, "the hope") has a particular reference to the promised Return of the ascended Lord. Obviously it is so in Tit. 2 13; "looking out for the blissful hope and the appearing, etc." And we believe that this passage is a key to the definite reference of many others; e.g., Rom. 5 2, Heb. 6 18, 1 Pet. 1 3. The word is thus raised to a level far above our conventional uses, under which it often denotes little if anything more than the vaguest possibilities. Firmly based upon a recognised Divine promise, Hope looks at once upwards and forwards through whatever immediate darkness, assured that her eyes are in the direction of the sunrise and that the sun will not fail. It is needless to point

out how, as time advances and with it the disillusionment of innumerable human "hopes" based on grounds less than God, the quality of Hope in Holy Scripture, and in the religion for which it is the oracle and the warrant, grows continually in significance and value.

In the PB the articulate references to Hope in the abstract are few, except so far as the countless Biblical passages embedded in the PB—Canticles, Psalms, Epistles, Gospels—testify as Scripture to the Promises and the consequent Hope. But in two widely contrasted connections the PB itself teaches Hope in its highest form; the hope of the Lord's Return in the Prayer of Consecration at the Holy Communion, and the hope of Resurrection, in vital connection with it, in the Burial Service. Perhaps no more beautiful example can be given of the emancipation of our worship at the Reformation into the light of the full Biblical Gospel than the contrast between the unreformed and reformed Orders of Burial—the note of predominant fear in the one, and of luminous Hope in the other.—K3. HANDLEY MOULE.

HOSANNA.—A Hebrew word (possibly taken from Ps. 118 25 and signifying literally "save, we pray," but in course of time transformed into a joyful exclamation) used by the multitudes at our Lord's triumphal entry into Jerusalem (Mark 11 9, 10), and adopted unchanged by the Christian Ch. in most versions of the SANCTUS (but not in that found in the PB since 1552). It also occurs in hymns and elsewhere. (See art. *Hosanna* in *DCA* and in *Hastings' DB*.)—B2. J. W. TYRER.

HOST (from Lat. *hostia*, a victim).—A term applied to the consecrated elements in HC, more esp. to the bread or wafer. For adoration of the H., see ADORATION.—R2. MORLEY STEVENSON.

HOUR-GLASS.—About the time of the Reformation, pulpits were provided with hour-glasses to regulate the duration of sermons. They ceased to be general after the Restoration.—R3. S. REDMAN.

HOURS OF PRAYER.—The primitive Church had a weekly nocturnal service of prayer, called the VIGIL, coming between the 1. *Origin.* Sabbath and the Lord's Day, preparatory to the celebration of the Euch., and consisting of Pss. and lessons with the Lord's Pr. Here we have the germ of the Divine Office. The more zealous Christians extended the observance of the Vigil to the other days of the week, and added to it devotions at the 3rd, 6th and 9th H.¹ The rise of persecution put a stop to all meetings for pr. in the daytime, but the secret observance of the Vigil continued. When persecution ceased, not only was the observance of the H. resumed, but the religious communities added offices to be said at daybreak (LAUDS), and after darkness had come on (VESPER). Last of all were added PRIME and COMPLINE, said in the dormitory, on rising and on lying down to rest.

¹ See Tertullian, *De Orat.* 25.

As regards the matter of the Office, there was great variety in different places as to what

Pss. were said and what books of
2. Structure. Scripture were read. At first, the customs of the East in regard to the offices said at the H. were copied in the West, but they were found less suited to the Western temperament. St. Benedict (480-543) saw this, and recast the entire series of offices. And, though the ordinary Western office eventually assumed a form differing considerably from the Monastic, it is to his inspiration that we owe the plan and arrangement of the Brev. With him originated the rule of reciting the Psalter once through in each week. He also prescribed that the whole Bible should be read through in the course of a year, but the lessons had no prescribed length until long aft. his time. With regard to the PSALTER, in the ordinary Western Brev. Lauds and Prime have practically fixed Pss., and Terce, Sext and None are occupied by Ps. 119. The rest of the Psalter is divided between Mattins (NOCTURN)—which take up all the first 109 Pss. not otherwise used—and Vespers, which take the rest. Prime, Terce, Sext and None have all the same structure, probably due to St. Benedict. A hymn precedes the psalmody, which is said under one Antiphon. To this, at Prime, succeeds the *Quicumque vult*. The short chapter, lesser Lit., Lord's Pr., *preces*, and Coll. follow. The modern Roman use shortens these offices by restricting the use of some of the above parts to certain seasons. Compline has fixed Pss. said under one Antiphon, short chapter, hymn, and *Nunc Dimittis*, followed by the lesser Lit., etc., as at Prime and the other lesser H. The *preces* at Prime and Compline include the Apostles' Creed. In the Monastic Brev. the arrangement of the Psalter for recitation during the week differs greatly from that described above. In the Milan office the whole Psalter is only said through once in each fortnight.—B2.

A. M. Y. BAYLAY.

HOUSELLING CLOTH.—At an uncertain date there arose in Western Christendom the custom of spreading a linen C. (or "towel," as it was sometimes called) before communicants when they received the HC. This C. was sometimes held by the communicants themselves, sometimes it was held before them by an acolyte or acolytes, and when communion rails came into fashion it was spread on them. The practice seems to have been regarded as comely and reverent, as a safeguard against any portion of the Sacr. falling to the ground, but to have had no special doctrinal significance. The custom did not entirely die out at the Reformation, and has never ceased in a few places; within the last fifty years it has been to some extent revived. It was practised at all CORONATIONS of our monarchs, until that of William IV. The name usually given to the C. comes from *husel*, an Anglo-Saxon name for the HC.—R3.

T. I. BALL.

HUMBLE ACCESS, PRAYER OF.—The title of this Pr. probably comes from the Scottish Liturgy of 1637, where it is called a "Collect of Humble Access to the Holy Communion."

Its source is very obscure. There is a Pr. said at the communion of the priest in the Syrian Liturgy of St. James used by the Orthodox and the Jacobites: "Grant, O Lord, that our bodies may be sanctified by Thy Holy Body, and our souls cleansed (*i.e.*, enlightened) by Thy atoning Blood, and that they may be to the pardon of our offences and the remission of our sins" (Scudamore, *Not. Euch.*, p. 546; Renaudot, *Lit. Orient.* 2, p. 41). But this could scarcely have been known to the Reformers. The Hereford Missal contains a Pr. that "the Flesh of Thy only begotten Son our Lord Jesus Christ may purge (*mundet*) and the Blood wash away (*lavet*) stains of sin which we have contracted from flesh and blood" (Scudamore, *l.c.*). Dr. Dowden (*Further Studies*, p. 317 ff.) has fully illustrated the main thought. The Cat. of Becon, Cranmer's chaplain (*Works*, PS., p. 243), quotes Pope Gelasius' *Decretum de Consecrat.*, pt. iii, "The Sacrament is not superfluously received under both kinds. For the kind (*species*) of bread is referred unto the flesh, and the kind of wine unto the soul, when one (? wine, Lat. vers. *vinum*) is the Sacrament of the blood, in which is the Seat of the Soul. And therefore is the Sacrament received under both kinds that it may be signified that Christ took both the flesh and the soul, and that the participation of the Sacrament is profitable as well for the soul as the body; so that if it should be taken only under one kind it should be signified that it profiteth unto the tuition and preservation of the one only."

The position of the Pr. of HA. is peculiar to the English Office. In 1548, 1549, and the Scottish Liturgy it came immediately before reception. The abrupt transition from the exaltation of the *Tersanctus* is remarkable, and also peculiar to the English rite. But the sudden sense of unworthiness to draw near is natural even in the midst of the previous act of Praise.

In 1549 the text of the Pr. ran thus: "drink His Blood in these Holy Mysteries that we may continually dwell in Him and He in us, that our sinful bodies," etc. In 1552 the words "in these Holy Mysteries" were omitted. The alteration can hardly be pressed to signify any change of doctrine as to the Real Presence. "So to eat . . . that . . ." (cp 2nd Post-Communion Pr., "so to assist us with Thy Grace that we may continue," Coll. for SS. Simon and Jude, etc. See Dowden, *Further Studies*, p. 341).—H2.

J. F. KEATING.

HYMN.—The word H., used freely (*e.g.*, in the LXX. OT, Ps. 71 20, Eccles. 44 1; and in NT, Eph. 5 13, Col. 3 16) to describe any kind of religious song, might include the TE DEUM (so in PB, Rubric in MP), the SANCTUS, the GLORIA IN EXCELSIS, the *Trisagion* of the Eastern Liturgies, the Western REPROACHES, the Hebrew Pss., the Gospel Cants., and the *Gloria Patri* (so in PB—"Order how the Psalter is

appointed," etc.). For the purposes of this art., we confine ourselves however to the consideration of metrical and rhythmical compositions as used in Divine worship in the Christian Church.

Metrical Hs. found their way into Christian usage in Syria in the time of St. Ephraim Syrus (306-373) as an antidote to the teaching popularised in Hs. written by heretics as early as the 2nd cent.

The same thing occurred at Antioch in the 3rd cent., in Alexandria under St. Athanasius, and at Constantinople under St. Chrysostom. Gradually they introduced themselves into liturgical worship from outside the Ch., as the result of popular pressure upon the orthodox in times of controversy.

History repeated itself once more in the Ch. of the West. Hilary, Bp. of Poitiers in the 4th cent., is said to have written the first Latin Hs. in defence of the faith against the Arians; but it was Ambrose, Bp. of Milan (374-397), writing in the same cause, who may be considered to have laid those sure foundations upon which all modern Christian hymnology is based. Eighteen Hs. exist which are ascribed to his pen; but few can be said to be his undoubted work. His authorship of *Asterne rerum conditor, Deus Creator omnium, Jam surgit hora tertia, and Veni Redemptor gentium* is, however, undisputed. Prudentius (born 348) followed with two collections of sacred poems. These had many imitators, of whom the most famous are Sedulius (c. 450), Venantius Fortunatus (c. 600), Gregory the Great (540-604), Theodulf of Orleans (c. 800), and the Ven. Bede (673-735). Hs. by these writers, in spite of much opposition, gradually crept into liturgical use. St. Benedict indeed ordered his monks to use a H. at each Office; but they formed no part of the Euch. Office until the arrival of the SEQUENCE.

The writing of Hs. was carried on from the 9th to the 15th cent. by Rabanus Maurus, Bruno of Angers, Fulbert of Chartres, Abelard, Bernard of Cluny, Bonaventura, Thomas Aquinas, Thomas à Kempis, and other composers.

In the 17th and 18th cents. a number of new Latin Hs. appeared in Brevs. issued for the use of particular dioceses or religious communities (mainly French). Many of these are very beautiful, particularly those by Jean Baptiste de Santeuil and Charles Coffin.

Office Hs. having found a place in the monastic Hours, St. Augustine of Canterbury must have brought with him to England the

3. Office Hymns.

old cycle of Hs., afterwards displaced by that much finer Celtic cycle which has been identified with the set of Hs. for each evening of the week sent by St. Gregory the Great to St. Columba, and which eventually superseded the old cycle even at Rome. In later mediæval times, Hs. were added in great numbers, especially on the Continent, for the various seasons and for holy-days; the English Ch. observing, on the whole, a wiser restraint in the number of those appointed

for minor holy-days and new or local festivals. Each H. had its own special position in the Services; at Nocturns, Prime, Terce, Sext, or Nones, bef. the Pss.; at Compline, aft. the Pss. Cranmer attempted to translate these Lat. Hs. and confessed his failure. One unsatisfactory translation only, and that not from his hand, was included in the new English PB (the alternative VENI CREATOR in the Ordinal). And so the old Hs. disappeared from use in England for a while; and with them disappeared the custom of singing Hs. as an integral part of divine worship proper. In future, Hs. were to be regarded rather as a *non-liturgical* addition to the service, to be added at the discretion of the minister.

Of an entirely different character was that other H. sung immediately before the Gospel, and known as the SEQUENCE, probably because it followed after, and was originally the melody of, the

4. The Sequence.

"a" at the end of the ALLELUIA. This melody without words was often of extraordinary length, elaboration and difficulty; and so, at first in N. France and afterwards at the monastery of St. Gall in Switzerland, it came to be embellished with words for the convenience of those who had to sing it. Then, words were written to fit new melodies; and, later, new words were composed to which suitable melodies were adapted. Later still, metrical Hs., such as the *Veni sancte Spiritus*, the *Dies iræ*, and the *Stabat Mater*, though not written in Sequence form, were used as Sequences. Notker Balbulus (840-912), the most eminent of the Sequence writers at St. Gall, is of special interest to students of the PB, as being the author of that Sequence of which a magnificent fragment is embedded in our Burial Office: "In the midst of life we are in death. . . ."

Hs. in the "vulgar tongue" appear in Italy as early as the 13th cent.; and what we know as CAROLS supplied, to some extent,

5. Vernacular Hymns.

the need for religious expression in song in Eng., France and Germany in the cents. immediately preceding the Reformation. But with the invention of the printing press the movement became irresistibly popular. In Eng., however, for a long time it confined itself to the use of *Metrical Psalms* only in public worship. Coverdale (c. 1539), indeed, published a book of *Goostly Psalmes and Spirituall Songes* of a Lutheran type, but it was soon suppressed.

The first work of any influence on modern English hymnody is the *Certaine Psalmes*, chosen out of the Psalter of David

6. The Old Version of the Psalms.

and drawn into Englishe metre by Thomas Sternhold, grome of ye Kynges Maiesties robes, to which John Hopkins added further Pss. in 1551. This *Old Version* received further additions at the hands of exiles in Geneva in 1556-1562, with an Appendix in the shape of a metrical version of the Ten Comms. by Dean Whittingham. With the accession of Q. Elizabeth, the *Old Version* was legally sanctioned by

Royal Injunctions (1559), allowing a H. to be sung "in the beginning or at the end of Common Prayer." The Appendix was enlarged by the inclusion, in 1560, of metrical versions of several Cants., the Ap. Creed and the Lord's Pr.; and, in 1561, similar versions of *Venite, Te Deum, Quicumque vult*, and the Hs. "Come, Holy Ghost" (alt. in Ordinal) and "O Lord, turn not Thy face away" were added bef. the Psalter, and four other Hs. aft. it. Further Hs. appeared in the final ed. of 1562, known, from the name of its publisher, as "Day's Psalter"; and the metrical Pss., together with the Appendix, were printed uniformly and bound up with the English Bible and PB.

Aft. the Restoration, John Playford (1671) published a book containing some of the Old Version Pss., some new versions, and some entirely new hymns. Cosin's translation of the *Veni Creator*, which appears in the PB in the Ordering of Priests, found a place in this work. Bp. Cosin had also translated several of the old office Hs. and part of the *Lauda Syon* of St. Thomas Aquinas. George Wither (1623) had attempted, in his *Hymnes and Songs of the Church*, to improve the style of hymnody of his age, but his well-meant efforts failed. The times were not ripe; and the 17th cent. gave Eng. few Hs. of lasting value. Exception must be made in favour of Bp. Ken's *Morning, Evening, and Midnight Hymns*, written for Winchester scholars in 1674.

Towards the end of the 17th cent. the *New Version* appeared. It was the work of the Poet Laureate, Nahum Tate, assisted by Dr. Nicholas Brady, and it was authorised for use by order of King William III in Council (1696). This book also contained, in addition to the metrical Pss., a *Supplement*, where we find for the first time the well-known "While shepherds watched their flocks by night."

Several private collections of Hs. appeared at this time, the most noticeable being *The Divine Companion* (1st ed. 1701). Addison's five Hs. out of the *Spectator* (1712) at once became popular; but we must turn to Nonconformity, and to Dr. Watts in particular, for the first beginnings of the modern English H., "which is neither an office H. like Wither's, or Ken's, or Austin's, nor yet a metrical Ps., nor again a close paraphrase of Scripture, but a new species, evolved from the last named, and acquiring in the process a novel liberty of treatment and a balanced artistic form" (Frere, *Hist. Introd. to H. A. & M.*, p. lxxxiii). John Wesley issued, in 1737, a Church hymn book (the first since Wither's time), and from that day modern hymnody developed at a rapid rate. Hymn books were issued for the use of various institutions: the Lock Hospital (1760), the House of Refuge for Female Orphans (1762), and the Foundling Hospital (1774).

Collections of Hs. continued to be issued by individuals; notably by Toplady (to whom we owe "Rock of Ages"), Chas. Wesley (who wrote "Jesu, Lover of my soul"), Cowper the poet (author of "Hark, my soul," "There is a fountain," "O for a closer walk," etc.), John Newton (who wrote "How sweet the name of Jesus sounds"), Thomas Kelly

(author of "We sing the praise of Him who died"), and James Montgomery (to whom we owe "Hail to the Lord's Anointed," "Songs of praise," "For ever with the Lord," etc.). In the year after Bp. Heber's death (1826), his widow published the first important hymn book of the 19th cent. More than half the Hs. in this book were composed by the Bp., and among them we find "The Son of God goes forth to war," "From Greenland's icy mountains," and "Holy, holy, holy." Ten years later Bp. Mant published a book of *Ancient Hymns*, Isaac Williams a collection of Hs. translated from the Parisian Brev., and John Chandler another book of translations of *Hymns of the Primitive Church*. The years of the Oxford Movement were prolific in translations from the Latin and Greek, the work of Newman, Keble, Copeland, Oakeley, and Caswall; and, in the mid-cent., Dr. Neale. The *Lyra Germanica* of Miss Winkworth (1855) and the *Sacred Hymns from the German* of Miss Cox (1841) enriched our stores with translations from the German. And original and effective work was produced by writers such as Keble (author of "New every morning," "Sun of my soul," etc.), Lyte (author of "Abide with me," etc.), Newman (author of "Praise to the Holiest," "Lead, kindly light"), Faber (author of "Sweet Saviour, bless us ere we go," "O come and mourn," "My God, how wonderful Thou art," etc.), and Mrs. Alexander (author of "There is a green hill," etc.).

Since that date, the four most popular of our Ch. hymn books have been: (a) Mercer's *Church Psalter and Hymn Book* (1854).

(b) *Hymns Ancient and Modern* (1st ed. 1861), the work of a committee of whom the best known names are those of Sir H. W. Baker, the Rev. F. H. Murray, the Rev. G. Cosby White, the Rev. W. Upton Richards, and the Rev. Thos. Helmore. This extraordinarily successful compilation has since gone through many eds. and added to itself many supplements. Its last revision was in 1904, and its last ed., the monumental Historical Ed. of 1909, which "contains notes on the origin of both Hs. and tunes and a general historical introduction" of great value by Dr. W. H. Frere. No student of hymnology can afford to neglect this work. (c) *The Hymnal Companion to the Book of Common Prayer* (1st ed. 1870), a development from the *Christian Psalms* of Edw. Bickersteth (1833), and the *Psalms and Hymns* of Bp. Bickersteth, his son (1858). (d) *Church Hymns* (1st ed. 1870, rev. ed. 1903), enlarged from the *Psalms and Hymns* of the S.P.C.K. (1855).

Mr. Robert Bridges' little *Word-book of the Yattendon Hymnal* (1899) has been an inspiration to more recent hymnal compilers; and mention should be made of the Rev. G. R. Woodward's *Songs of Syon* (professedly a "supplemental" compilation); the Rev. G. H. Palmer's little volume of translations called *The Hymner*; the *New Office Hymn Book* (a "companion to the BCP"); and two more important books: (e) *The English Hymnal* (1906), a large and broad-minded collection of "the best Hs. in the English language"—a "formidable rival to the new ed. of H. A. and M." (Julian, *Dict. Hymn.*, p. 1,633); (f) *The Oxford Hymn Book* (1908), an "expanded ed." of the hymn book of the University ch., Hs. being selected for their "simplicity,

7. The New Version of the Psalms.

8. Private Collections.

9. Modern English Hymn Books.

directness and genuineness of religious feeling," the editors (Dr. Strong and Dr. Sanday) avowing a preference for the objective type of Hymn.

Metrical Hs. are not expressly mentioned in the PB, except in the Ordinal, where two translations of the *Veni Creator* are given for use at the Ordering of Priests and the Consecration of Bps. The PB is silent with regard to others. The fact is that their legality cannot be proved by the words of any statute or rubric, but that they have established their position and received their authorisation from long-standing custom. Abp. Benson, in his *Lincoln Judgment*, laid down the proviso that they should not be inserted so as to interrupt the Church Service, quoting to that effect the liberty assigned by the First Act of Uniformity of Edw. VI of singing "... openly ... at any due time, not letting or omitting thereby the service or any part thereof," and illustrating that liberty by instancing the prevalent practice of singing Hs. bef. and aft. the sermon in the Communion Office and during the Collection of Alms; but this leaves much to the discretion of the parish priest.

It may be held that the term "Anthem" (in the Rubric aft. the 3rd Coll. at MEP) may cover the singing of a metrical H. as well as a setting of sacred words from the Scriptures or other sources, but even this is not positively enjoined upon ordinary parish chs. At any rate, the *Office H.*—i.e., the H., that strikes the key-note of the service for the day—should not be sung in that particular place. The position of the *Office H.*, where it is sung, is either (a) according to the Elizabeth Injunctions of 1559 "in the beginning of common prayers"; or (b) before the Pss., as in most of the Hours in the Brev., and in the Reformed Brev. of Quignon; or (c) before *Benedictus* at MP and *Magnificat* at EP, as placed in the ancient English Lauds and Evensong. The *English Hymnal* and the *New Office Hymn Book* contain the most complete set of translations of these ancient office Hs. They are, at best, but translations; and it may be thought better, by some, to substitute for them, in their important liturgical position, some of our really good English Hs., care being taken to choose those that are really full of teaching as well as impressive in their dignity and reverence. If the Lit. or the Occasional Prs. are said, there may be a H. aft. the "Grace." If a sermon follows, a H. may be sung at its conclusion. If, in accordance with the Rubric, catechising follows the 2nd Lesson, there is room for a H. to be sung bef. it begins.

To sum up, at MEP, hymns may be sung suitably at the following places: 1. (*Office Hymn*)—either (a) bef. the service, (b) bef. the Pss., or (c) bef. *Benedictus* or *Magnificat*. [But in these two latter positions it might be considered a "letting ... of the service."] 2. Aft. the 2nd Lesson at EP, if catechising follows. 3. Aft. the 3rd Coll. in place of the "Anthem." 4. Bef. the sermon. 5. Aft. the sermon.

It appears to have been one of the earliest traditions of the Ch. to separate Lessons by singing (as we do at MP with the *Te Deum* and at EP with the *Magnificat*). It would be in accordance with such precedent to sing a H. between the Ep. and Gospel at HC—the ancient position of the GRADUAL, TRACT, ALLELUIA, and SEQUENCE. At the HC therefore, the most suitable places for Hs. will be: 1. Bef. the service begins, if the Lit. is not sung—in

place of the ancient Procession or INTROIT. 2. Between the Ep. and Gospel; "There is more to be said for introducing hymnody at this point than at any other part of the Liturgy" (Frere, *Elements of Plain-song*, p. 75). [But here again it might be objected to as a "letting ... of the service."] 3. At the Offertory. 4. Bef. the Pr. of Consecration. [This should be very short, otherwise the same objection might be raised.] 5. At the Communion; Abp. Benson gave judgment that the illegality of Hs. at this place could not be maintained "in the face of concurrent, continuous, and sanctioned usage" (*Lincol. Judg.*, p. 64). 6. Aft. the Blessing.

If Hs. are sung at Bapts., Marriages, or at the Burial of the Dead, it is evident that their only defensible position is outside the liturgical service. They should not "let" the service by being interpolated into it at the risk of marring its carefully wrought structure. In the Order of Confirm., the precedent of the Ordinal may be quoted for the singing of the hymn *Veni Creator* bef. the Pr. for the Gift of the Spirit. (For further information, see Julian's *Dictionary of Hymnology*, and Frere's *Hist. Intro. to H. A. & M.*, mentioned above, § 9 b.)—Q2.

MAURICE F. BELL.

HYMN TUNE.—The English Ch. of to-day has great stores from which to borrow for the musical illustration of her equally great stores of words available for musical treatment. Not only have her own children been prolific in the production of Ch. music, good, bad and indifferent, but she has herself borrowed freely, in the course of generations, from the music of other nationalities.

For many cents. no harmonised music was sung in divine worship. The Latin Hs. were sung in unison to their authorised PLAIN-SONG melodies. These melodies were, however, sometimes employed in the 15th and 16th cents. as *canti fermi* round which parts were written, of a more or less elaborate description, for other voices (for examples, see Frere, *Hist. Ed. H. A. and M.*, pp. xxxvi, 146, 199). The few Hs. with English words that occur in mediæval MSS. were intended for extra-liturgical or secular use. There was no congregational singing in the vernacular, though religious melodies other than Plain-song were coming into vogue in the shape of popular CAROLS (see *English Carols of the 15th Cent.*, edd. Fuller-Maitland & Rockstro).

In Germany, Hs. in the vernacular with carol-like melodies founded on folk-song were common enough in mediæval times; but in the 15th cent. there was a great revival of hymn-singing on the part, first, of the Bohemian Brethren in Moravia. The melodies of these Hs. (first publ. 1501) were founded partly on the ancient plain chant and partly on popular and secular airs. The Lutherans soon adapted them to German words and, through them, we have such Ts. as *Ravenshaw*, familiar to us as adapted by W. H. Monk to the words "Lord, thy word abideth." Its orig. form (by M. Weisse, 1531) is as follows (see *Songs of Syon*, 1910 Ed., No. 312 A):

2. German Hymn Tunes.



Luther adapted much old material both from ecclesiastical and from secular sources and, himself poet and musician, contributed original work, e.g., the stirring *Ein' feste Burg* (or *Worms*, 1529), of which such great use has been made in later days, in choral and orchestral works, by Bach, Mendelssohn, Wagner and others. Its original form is



The T. known as *Luther's Hymn* (commonly sung to "Great God, what do I see and hear?") is said to have been heard by Luther from a "wayfaring man" on the road. Other great composers of Chorale-tunes of this period are Johann Crüger (1598-1662) and Philip Nicolai (1556-1608). Crüger wrote, in all probability, the T. *Nun danket* (or *Wittenberg*)—our "Now thank we all our God"—considerably altered since its publication—(thus):



To Nicolai we owe both words and music of *Wachet auf* ("Sleepers, wake"), which Mendelssohn used with such effect in the *Hymn of Praise* and in the overture to *St. Paul*. Such men as these—organists or choirmasters of Lutheran chs.—wrote and published many collections of Chorales during the 17th and 18th cents.; and to the greatest of them all, J. S. Bach, we owe the *Vierstimmige Choralesänge*, with its wealth of unapproachable harmonies. Coverdale attempted, but failed, to introduce the German Chorales into England in 1539: and, with but few exceptions, they were little known in our country until the publication of

Lyra Davidica in 1708. John Wesley found them in use in the Moravian settlements and included several in his psalm-books. Since his time their popularity has steadily increased, though the English public has never taken so kindly to them as to many other forms of H. melody, mainly because very few have been given and, of the few that have, most have been printed in mutilated forms.

In France the music of the people found its way into Huguenot circles; Clement Marot's *Psalms* (1533) were set to ballad

3. French Hymn Tunes.

Ts. and, his work being continued by the reformer Beza, these familiar words and Ts. became the hymnal of the Genevan Calvinists. In England, at much the same period, Thomas Sternhold (d. 1549) did a work on much the same lines as Marot. With one exception all his versions of the Pss. were in the old ballad metres (SM and CM) and were sung, probably, to traditional ballad Ts. During the persecution of Mary's reign the Puritan exiles in Geneva published (1556) an ed. of Sternhold's Psalter, adding some versions and many Ts. from the book they found in use among the Genevan Protestants. This was the Psalter written by Marot and Beza and established by Calvin for his followers. Calvin, in producing his Psalter, had been fortunate enough to find in Louis Bourgeois a man who was to do extraordinarily successful work in the adaptation of melodies, derived mostly from secular sources, for the metrical psalms. Bourgeois was not, however, allowed a free hand in the matter; the great reformer insisting, against the musician's inclinations, upon two things:—(1) that these Ts. were to be sung in unison, and (2) that one note only should be written to each syllable of the words. It will thus be seen that no harmonies were used for the accompaniment of HTs. in the Reformed Chs. until comparatively recent times. Few of the Ts. in this *Anglo-Genevan Psalter* are still in use. The *Old 44th*, the *Old 137th* and the *Commandments Tune* are, however, still sung in our chs. After the death of Mary the refugees brought their psalter to England; and, with it, other Ts. which they had learnt to love, including the T. that we know now as the *Old 100th*, which, though ascribed to Bourgeois, is almost certainly older than his time. It first appears in England in the *Old Version* of 1561.

John Day published the first Eng. ed. of the Psalter with music in 1559-60. Harmonised edd., introducing some new four-line Ts., were produced within the same cent. by Damon (1579: RV, 1591), Este (1592) and Allison (1599). These "Short" or "Church Tunes" in CM included, in Damon's books, *Cambridge*, *Southwell* (or *London*), and *Windsor* (or *Eaton*): in Este's, *Winchester Old*: in Allison's, *Playford*. The older eight-line psalm-tunes in these books are still known as the

4. English Hymn Tunes in Elizabethan Period.

"Old Tunes." Of these the most familiar at the present day are the *Old 25th*, *Old 81st*, *Old 132nd* and *Old 137th*. Most, however, of the foreign psalm-tunes were somewhat altered to suit one or other of our stereotyped English hymn-verse forms (SM, CM, LM). It was long before English verse writers would write in unfamiliar metres even to suit the Ts. they wanted to have.

But it must be remembered that music in the Elizabethan era was much cultivated in domestic circles, and that, outside the authorised unisonal psalm-singing, there was a certain amount of unaccompanied part-singing of a religious character in the homes of the people. As early as 1553, Christopher Tye had published a book of original Ts.: in 1560 Abp. Parker printed a psalter with Ts. which contains the well-known *Tallis' Canon*: and in 1563 we have William Hunnis' book of original Ts. with the curious title *Seven Sobs of a Sorrowful Soul for Sinne*, in which, for the first time, we find our customary final *Amen*.

In the year that Este's psalter was published, Thomas Ravenscroft was born. The book of *Psalmes* that he edited (1621)

5. In the
Reign of
James I.
was to have a lasting influence
upon English psalmody. Here we
find a large number of new four-line

Ts., for the most part the work of Ravenscroft himself. These included some Scottish Ts. from a psalter published by Andro Hart (1615), notably *Dundee* (or *French*), *Dunfermline*, and *York* (or *The Stilt*). Other well-known tunes that we owe to Ravenscroft's Psalter are *Bristol*, *St. David*, and *Lincoln*.

Two years later the Eng. Ch. very nearly succeeded in obtaining an authorised hymnal. George Wither obtained a patent from King James I, ordering that his book of *Hymnes and Songs of the Church*, set to music by Orlando Gibbons, should be bound up with the *Old Version*. But the arrangement was still-born; and, after three cents., the Ch. still finds herself without her book of Common Praise. One at least of Gibbons' beautiful Ts. has survived to our time. Most hymn books contain his *Angels' Song*, written for a Christmas H., but now wedded to the words "Forth in thy name, O Lord, I go." It has been twisted out of shape at various times, but its original graceful rhythm is as follows (see *Songs of Syon*, 1910 ed., No. 410 A.):



The music that Henry Lawes set to George Sandys' *Paraphrase upon the Divine Poems*

26—(2422)

(1638) is of rare beauty, but the merit of his work has never been sufficiently recognised in our modern hymnals.

The *New Version* of the Psalter, prepared by Nahum Tate and Nicholas Brady and authorised by King William III in Council in 1696, contained, with its supplements (1700-1708), many stately new Ts., amongst them

6. After
the
Restoration.

Dr. Croft's *Hanover*, *St. Anne* and *St. Matthew*. Then came—the first of many special tune-books—the collection made (1688) for the parish chs. of St. Martin in the Fields and St. James, Piccadilly, the 2nd ed. of which (1697) contained, in addition to the old Ts., the familiar *St. James*. John Playford had endeavoured, after the Restoration, to revive the old traditions of Eng. hymn-singing. The 1st ed. of his book was published in 1671. In his 2nd ed. he practically confessed the failure of his laudable attempt and set to work on a humbler scale and in a more popular fashion. The melodies of his Hs. appear, now for the first time, in the treble. His son Henry issued *The Divine Companion* (1701-1709) as a supplement to his father's psalters: and this contained a number of new HTs. by Dr. Croft, Jeremiah Clarke, and others. To the *Lyra Davidica*, a little book of some 80 pp., published anonymously in 1708, we owe the celebrated Easter H., "Jesus Christ is risen to-day." In this book we trace the first beginnings of that florid style which, in after years of Methodist enthusiasm, lost all restraint and revelled in roulades and grace notes.

In the 18th cent., however, the Ch. of England, for the most part, refused to allow any Ts. to be sung in the course of divine worship except a few of the old traditional ones that had become over-familiar in an era of spiritual torpor. The Methodist revival

7. Hymn Tunes
and the
Methodist
Revival.

began the awakening. In 1742 appeared the badly-printed and worse-edited *Tune Book* which takes its name from the Foundry in Moorfields, the first Methodist meeting-house in London; in 1746 Lampe's beautiful publication, *Hymns on the Great Festivals and other Occasions*; in 1753 Thomas Butts' *Harmonia Sacra*; in 1761 Wesley's *Sacred Melody*; and in 1781 his last tune-book, *Sacred Harmony*. We owe to these Methodist hymnals such well-known Ts. as *London* (or *Addison's*), *Oliver's* (or *Helmsley*), and *Leoni*. Many of our Ch. composers then responded with the gift of such Ts. as *Yorkshire* (or *Stockport*—by John Wainwright, 1723-68), *Invocation* (or *Carlisle*—by Charles Lockhart, 1745-1815), and *Darwall's 148th* (by the Rev. John Darwall, 1731-89). At this period several charitable institutions also were noted for the singing in their chapels, and collections of Hs. were published; one by M. Madan (founder of the Lock Hospital), which has given us Giardini's *Moscow*; two others for the use of the Royal Female Orphan Asylum, to which we owe *St. Edmund* (by E.

Gilding, died 1782), *St. Bride* (by Dr. Samuel Howard, 1710-82), and the *Morning Hymn* (by F. H. Barthélémon, 1741-1808); and a series of books for the Foundling Hospital, to which we owe the association of Haydn's *Austria* with the words "Praise the Lord! ye heav'ns, adore him." Dr. Miller also (died 1807), organist of Doncaster, published two successful tune-books and gave the English-speaking world the famous *T. Rockingham*, an adaptation from an older T., and associated since 1854 with the words of Watts' H., "When I survey the wondrous cross."

But it was only gradually that the chs. gave in. In 1819 Thomas Cotterill, vicar of St. Paul's, Sheffield, introduced into his ch. the Hs. of his friend, the Moravian poet, James Montgomery. The congregation rebelled and took the matter to the Diocesan court.

The Abp. diplomatically proposed that, if Montgomery's book were withdrawn, he would sanction another (and inferior) selection. In this way modern hymnody began to pursue its triumphant course in particular association, since the time of Bp. Heber's Collection, with the PB and with the holy-days and sacred rites of the Ch. The Rev. W. H. Havergal's *Old Church Psalmody* (1847) went through five editions: Dr. Gauntlett, in his *Church Hymn and Tune Book*, enriched the Church with several fine Ts., notably *St. Albinus*, *St. Alphege* and *University College*. Dr. Crotch and Sir John Goss did much for the reform of Ch. hymnody in England in the early years of the 19th cent. Through the *Society for promoting Church Music* (1846-51) and its monthly journal *The Parish Choir*, many of the old Ts. were revived. In its pages occurs the popular *T. Innocents* whose origin is still a matter of uncertainty. The *Hymnal Noted* (1852 and 1854) went a step further and published a book of plain-song melodies harmonised in their proper modes. The *Chorale Book* (1863) drew attention to the treasures of German hymnody, though many Chorales had been inserted in Mercer's *Church Psalter and Hymn Book* (ed. by Sir John Goss) in 1854.

Another small hymn book, *A Hymnal for use in the English Church*, had been published in 1852 by the Rev. F. H. Murray.

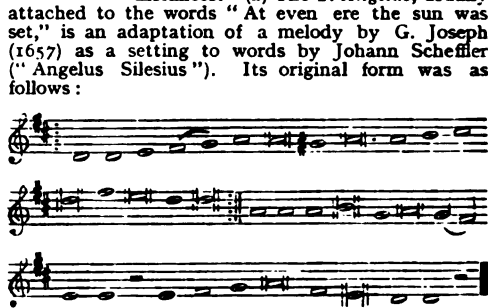
9. Hymns A. and M. Rector of Chislehurst, and in 1857 he formed a committee of some 20 clergymen who, with the Rev. Sir H. W. Baker as Secretary and Mr. W. H. Monk as Musical Editor, issued, two years later, the first tentative draft of *Hymns Ancient and Modern*. The 1st Ed. of the completed book appeared in 1860-61, and new editions followed in 1868 (with appendix), 1875 (Revised Ed.), 1889 (with Supplement), and 1904 (New Ed.). Of the contributors to this epoch-making book, Dr. W. H. Monk's name will live in connection especially with Mr. Lyte's "Abide with me" to which he wrote—"at a time of great sorrow"—the tune *Eventide*. Dr. Dykes wrote 7 tunes for the 1st ed. (*Melita*, *St. Cross*, *Nicaea*, *St.*

Cuthbert, *Hullingside*, *Horbury* and *Dies Irae*) and 24 for the edd. of 1868 and 1875, full of melody but over-charged with sentimentality: the work of Elvey, Stainer, Barnby and Henry Smart was also largely represented in this collection which for many years has maintained its position as the most popular hymnal of the Eng. Church. Until the issue of its "New Ed.," however, it was stronger on "Modern" than on "Ancient" hymnody. The revival of the more ancient Ts., and the restoration of many to their original forms, was left to the *Hymnal Noted* (1852 and 1854), to James Turle's edition of the *SPCK Psalms and Hymns* (1863), and, later, to the new edition of *Church Hymns* (1903), and to the *English Hymnal* (1906).

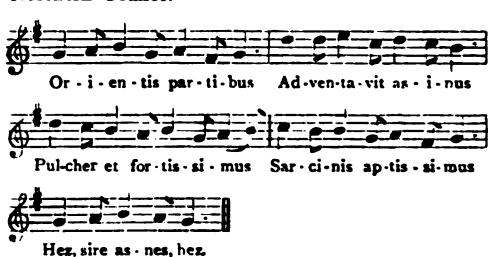
The weakness of the 19th cent. compilations of Hs. lay in the over-multiplication of new Ts., many of which have become popular on account of their prettiness, but are sadly lacking in strength and reverence. The taste of our Ch. public requires to be trained to desire the use only of the worthiest Ts. in the service of God's house and to have courage to reject jejune and meretricious ones, however popular they may unfortunately have become.

Some of our best-known Ts. have taken a new lease of life since their editors have taken them in hand, and altered their rhythm to suit

10. Adaptations. English words. Here are some instances:—(a) The *T. Angelus*, usually attached to the words "At even ere the sun was set," is an adaptation of a melody by G. Joseph (1657) as a setting to words by Johann Scheffler ("Angelus Silesius"). Its original form was as follows:



(b) The *T.* wrongly attributed to Richard Redhead and set to "Soldiers who are Christ's below" is part of the humorous mediæval "Sequence of the Ass" sung for many cents. at the New Year in Northern France.



(c) The straightforward SM Tune *St. Helena* is a barely recognisable adaptation, probably by Dr. W. H. Monk, of a *T.* by B. Milgrove (1769) called *Mount Ephraim*.



Mention must be made of a few once popular HTs. which have been taken from instrumental and choral works. A familiar T. to

11. Arrangement. "Onward, Christian soldiers" comes from Haydn's Symphony in D. The T. Mendelssohn (or Berlin) sung to "Hark, the herald angels sing," was adapted by Dr. Cummings from a chorus out of the *Festgesang*, of which the composer wrote "It will never do to sacred words." Some of Mendelssohn's *Lieder ohne Worte* and *Four Part Songs* have been supplied by various editors with sacred words. Beethoven's Sonatas and some of his chamber music have been robbed in the same way. There is a T. in most of our Mission Hymn Books known as *Weber*, which is an arrangement of the opening chorus of fairies in his opera *Oberon*: and many of Handel's operas and oratorios have been laid under contribution, the most successful adaptation being the T. *Brunswick* from an air in *Saul*.

Within the last few years another vein of far richer ore has been discovered. Dr. Vaughan Williams (Mus. Editor of the *Eng. Hymnal*) has made considerable use of the traditional songs of the English people—in many cases cents. old—which have been unearthed through the labours of the Folk-song Society. Some of these had been wedded to sacred words: in other cases they yet have to prove their suitability for their sacred use, as they have already proved their power to touch the hearts of the Eng. people by their survival after so many generations. They may prove to be a welcome addition to our store of English hymn tunes.—Q2.

MAURICE F. BELL.

HYPOTHETICAL BAPTISM.—See BAPTISMAL OFFICES, § 31.

IDOLATRY.—See IMAGES, RITUAL (Ornaments).

IGNORANCE.—By *Ignorances* in the Lit. is clearly meant sins committed in I. of their real nature. That there are such sins, and that they require pardon from God, is taught in Scripture (cp. Num. 15 27-29, Luke 12 48, 23 34). To the objection that there can be no personal moral guilt attaching to such sins, it may well be answered that we can never be certain how much our own fault may have contributed towards our ignorance. Moreover, in proportion as we grow in the love of God, we shall dread the thought of offending Him, even in ignorance.—Pd.

A. R. WHITHAM.

IMAGES.—An image is the *likeness* of anyone or anything, whether it be a painting, or a mosaic, or a stained-glass window, or a statue carved in stone, wood, or metal.

1. In the Early Church.

The use of I. in the early Church was strictly avoided. There would naturally be very strong prejudices against them on the part of Jewish converts to the Christian

Faith, and on account of the idolatrous heathen worship. To no greater lengths would the early Christians go than the introduction of symbols painted on the walls of their chapels, on the tombs in the catacombs, and on furniture. Such representations took the form of the Good Shepherd (*painted on a chalice*; see Tertullian, A.D. 200, *De Pudic.* 10), the Cross, the Fish, the Ship, the Dove, the Palm Branch, the Anchor, etc. Before the end of the 3rd cent. paintings of persons on the walls of churches had most probably been introduced, as at the Council of Elvira (305) these were forbidden lest they became objects of worship. In the 4th cent., however, pictures of saints and martyrs were frequently introduced. Statues, which far more than pictures were regarded as tending to idolatry, seem to have been but rare in churches until the 6th or 7th century.

The Eastern Church has always shunned the use of "graven I." thus adhering literally to the 2nd

2. In the Eastern Church. Commandment, and uses Icons (*εἰκόνες* = *image*), i.e., flat-painted pictures of our Lord, the BVM. and the saints. Nevertheless it was owing to the superstitious use of such paintings and mosaics that the trouble began. Pope Gregory the Great dealt with it in the West, and directed that I. should only be used "for instructing the minds of the ignorant." In the Eastern Church at the beginning of the 8th cent. much superstition prevailed in the use of Icons, and in 726 the Emperor Leo III (the Isaurian) forbade their worship, and again in 730 proclaimed all image-worship as idolatrous and commanded I. to be destroyed.

This action led to the great Iconoclastic Controversy. The synod of Constantinople (754) condemned I., but the 2nd Council of Nicaea (787) decreed not only that I. should be admitted, but should also be venerated, a distinction being

3. The Iconoclastic Controversy. drawn between the *supreme worship* (*λατρεία*) offered only to God, and *reverence* (*δουλεία*) due to I. of Christ, His Mother and the saints. This in doctrine and practice was generally accepted. A determined movement, however, soon followed, strongly supported by Charlemagne (742-814), in France and Germany against the decisions of the Council. It is interesting to note that this movement was joined by the English Church, which was very largely influenced by Alcuin, and that at a synod held at Frankfort (794), at which English, Gallican, German, and Italian Bps. were present, the decrees of the 2nd Council of Nicaea were rejected: I. were to be permitted as memorials and ornaments, but were not to be adored. The synod of Constantinople in 842 commended I. to the veneration of the faithful.

In course of time unfortunate and most undesirable developments followed, e.g., St. Thomas Aquinas

4 Medieval Superstitions. allowed that the same adoration of Christ and to the Cross as to Christ Himself (*Summ. Theol.* iii. 25 3, 4), and Abp. Arundel (1408) ordered in his *Constitutions* that "all henceforth preach up the veneration of the Cross, and of the image of the Crucifix, and other images of saints." History is full of instances of superstitious observance in connection with I., such, e.g., in England in pre-Reformation times as the famous roods of St. Paul's by the N. door, of Bromholm, Waltham, and Chester, and the statues of the BVM. at Bexley, Wilsden, and other places.

The writings of Erasmus and Sir Thomas More speak of the abuses then existing. The

5. Line taken at the Reformation. Injunctions of Edw. VI (1547) ordered that "all I. abused by pilgrimages and other special honours" should be taken away, and that those which remained should be for "a memorial only." The extremists of the reforming party rejected utterly the use of I., and much wanton destruction took place from time to time, but in many places they remained for long afterwards. By the order of Oct. 10, in the third year of Q. Elizabeth, the roods were removed, but the screens were to remain.

A restoration of statuary was in some places effected not long before the Commonwealth, and was often attended by remonstrances, as

6. The Puritans and Images. The following extracts will show. 1625-49: "The great conformity and likeness continued and increased in our Church to the Church of Rome in . . . setting images, crucifixes and conceits over them" (Nelson's *Impartial Collection* 1 165). 1639: "Sir Paul Pinder—having at his own charge first repaired the decays of that goodly partition made at the West end of the quire, adorning the front thereof outwards with . . . statues of those Saxon Kings which had been founders or benefactors to the Church—beautified the inner part thereof with figures of angels, etc." (Dugdale's *Hist. of St. Paul's Cathedral*). 1640: "The said church is divided into three parts: the *sanctum sanctorum*, being one of them, is separated from the chancel by a large screen, in the figure of a beautiful gate, in which is carved two large pillars and three large statues: on the one side is Paul with his sword, on the other Barnabas with his book; and over them Peter with his keys" (*Petition by the Puritans to Parliament against the Rector, Dr. Heywood, 1640. Some account of the Hospital and Parish of St. Giles-in-the-Fields*, p. 201). 1640: "One and the same" (with the Church of Rome) "in . . . fair crucifixes . . . where your altar and crucifix standeth, goodly gay images . . ." (*Reply to a Relation of the Conference, etc.*). 1641: "In which diocese" (Gloucester), "proceeding in his former courses, he" (Godfrey Goodman) . . . "set up divers crucifixes and images in the cathedral at Gloucester and elsewhere" (W. Prynne, *The Second Part of the Antipathy*). In 1644, in accordance with an ordinance of Parliament, great activity seems to have been displayed by one William Dowling in the destruction of I. in Suffolk and Cambridgeshire.

The law in the Church of England with regard to I. has been decided in recent years in several cases: prominent among these have been the Exeter Reredos case (1875), the St. Paul's Reredos case (1891), and the St. Anselm's, Pinner, Rood-screen case (1900). In the two latter the lawfulness also of the crucifix was *sub judice*. The decisions, summed up in the fewest words, amount to this—that I. for memorial and decorative purposes are not illegal [cp. nos. 58, 60, 68, 69, in Table I at end of RITUAL LAW].

The Roman Catholic Church, through the decree of the Council of Trent (1545-63, *Sess.* xxv), strongly resents the imputation of idolatry in her use of I., and renews the distinction between the *absolute worship* due to God alone

and the *veneration* due to I. "whereby we worship Christ and the saints, who are prototypes of these images."

In many of the German Lutheran churches crucifixes and I. still remain and are regarded as permissible for purposes of instruction and as aids to faith and devotion.

To attach miraculous powers to an Image is one thing, but to treat it as representing one

8. The True Via Media. whose memory we venerate and love, e.g., by placing flowers upon it or near it, whether inside or

outside a church, is another thing, and we know this is frequently, innocently and lovingly done, be the Image one of our Lord, or a saint, or Lord Nelson, or General Gordon. It lies with the Church of each age and each country to regulate the use of I. and to safeguard it against any risk of superstition.—R4.

H. D. MACNAMARA.

IMMACULATE CONCEPTION OF BVM.—

The controversy on this subject began in the 12th cent. All the Latin Fathers and schoolmen up to that time had taught or implied that Mary was conceived in original sin. Scotus, who inaugurated the new opinion, proves indirectly that it was new. He gives his opinion in favour of the Immaculate Conception timidly, and thinks it "commendable," "if not contrary to the authority of the Church and the saints." The question was left open at Trent, and the new doctrine was first made an article of faith by Pius IX in 1854.—U.

W. E. ADDIS.

IMMERSION.—The method of administering the Sac. of Bapt. by dipping the whole body into the water. See BAPTISMAL OFFICES, §§ 19, 20, 21.—IC.

J. W. TYRER.

IMMUNITIES OF CLERGY.—See under CLERGY, DISABILITIES, etc.

IMPROPRIATIONS.—Impropriated tithes are those "greater tithes" which are paid not to the incumbent but to lay persons or corporate bodies, though the right of colleges and of spiritual houses and persons was formerly called appropriation. Since the dissolution of the monasteries about a fourth of the tithe of England is impropriated, and is now in the hands of about 4,000 impropricators. The impropricator has rectorial rights, including the principal seat in the chancel, with duty of repair, the services being performed by a vicar, to whom the "smaller" tithes are assigned. Obligation to provide for the poor was charged upon monastic appropriations by Abp. Stratford's *Constitutions* (1342) and by an Act of 1391. The Lateran Council of 1078 forbade laymen to possess tithes.—A6.

DOUGLAS MACLEAN.

IMPUTATION.—The verb "impute" occurs in Vis. of the Sick, Ep. for the Circ. of Christ (Rom. 4 8), and in Ps. 32 2. The word is formed from the Latin "imputare" (= to attribute or reckon something, good or bad, to a man) which was used in the Vulgate to translate λογίζομαι, Heb. חָשַׁב.

It is used in the active with a negative: "Blessed is the man to whom the Lord will not impute sin." "impute not unto him his former sins"; positively in the passive: "Faith was reckoned (imputed) to Abraham for righteousness." "that righteousness might be imputed unto them also." Men may through ignorance or malice impute to a man wrong motives or actions which he has never done. They

may impute virtue to a villain or villainy to a saint. God cannot be ignorant or malicious. In what sense then can God not impute sins undoubtedly committed, or impute rightness to a man whose life has been all wrong? For the answer to this, see JUSTIFICATION.—PD. J. BATTERSBY HARFORD.

INADEQUATE PERFORMANCE OF ECCLESIASTICAL DUTIES.—A bp. has power to enforce due performance by an incumbent of divine service on Sundays and holy-days, and of the other duties undertaken in ordination vows—first issuing a commission of inquiry, upon whose report he may require the incumbent to nominate a curate or curates to fulfil the duties. If the incumbent's negligence is reported, he may be inhibited from performing all or any of the duties.—A4.

R. J. WHITWELL.

INCAPACITY.—A bastard was formerly incapable of being ordained, save under dispensation; and, if he were ordained, his illegitimacy was good ground for refusing to admit him to a benefice. After an abeyance of some 250 years, this rule has been revived, a licence being substituted for a dispensation. See *Eng. Hist. Rev.* (1910) 25 679-82. If an incumbent be a lunatic, so found, his committee may resign in his name. No man may be ordained deacon under 23, or priest under 24, years of age.—A4.

R. J. WHITWELL.

INCARNATION.—(See first, arts. on JESUS and CHRIST.) The great all-inclusive fact and truth of the Incarnation so underlies, pervades, and envelopes the whole of Scripture, of Catholic Christianity and of the PB, that it must be treated here rather in its large scope than in its particular features and bearings. It is only in its relation to the eternal mind and purpose of God, to the reason and meaning of the World, and to the natural and supernatural end and destiny of Man, that so stupendous an assumption as the personal entrance of God into humanity can find either credence or justification.

God in Christ enters not alone into a man, but into humanity. In the mind and gracious purpose of God all men are ultimately in Christ, even as all men are primarily in Adam. Adam is "Man in nature and in himself" ("in the flesh"); Christ is "Man in God" ("in the spirit"). Christians are those who are by Baptism "in Christ," and the commission and mission of the Church which is the Body of Christ is to make Christians of all men. The hesitation to accept and the failure to realise the fullness of the effect of being in Christ by Baptism arises from the fact that we have come to treat Baptism as a human rite or ceremony, and so made it a mere form or letter—instead of taking it for what God would make it, a direct act of divine adoption and grace, an actual divine incorporation into the risen life of Jesus Christ. The difficulty lies further back, in our inability to recognise the Church as indeed the Body of Christ—as Christ Himself, in the flesh not alone of His individual but of our universal humanity. The necessarily inchoate presence and evidence of Christ in us ought not in the least to discredit the fact of the real presence and the real operation of Christ in His Church

and in its sacramental acts. The essence of Christianity is to realise or actualise our Baptism; and the grace of it is all there, all that is lacking is the faith. The need of the time is to realise God in His World, and Christ in His Church—which means, not making them more real than they are, but more real and more effectual to and in us. The divine inclusiveness of the Incarnation of Christ, of the Church as the living Body of Christ, goes back into the eternal inclusiveness of God, in Himself and in His purpose in the world from the beginning. Jesus Christ is the divine predestination of Creation and the natural destination of Man in it. The End of Nature is the destination of Man. God predetermined it and him in Christ, as He now in His Church determines or new-creates us in Christ in the likeness of Himself. If the whole divine, cosmic, human significance of Jesus Christ—the Incarnation of God in His world as its predestined End, its coming back into, as it issued forth from, Himself—were fully understood, it would be seen to be the most natural of truths, as it is also the most supernatural—the supernatural which alone explains and justifies all the natural. Not only is Jesus Christ Himself, but equally is His transcendent Work on earth, His death and resurrection inclusive of all humanity. We see in Him not only the completed End but the completing process of our salvation. It was only as He in His own person brought our humanity into oneness with God, and so freed it from sin, that He is our redemption. It is only as He was Himself the human author of human holiness, righteousness, eternal life, that He is to and in us the example, the source and power, the realisation and fact, of all these. He avails for us all because He is potential in us all who believe. Not only does His example reveal but His Spirit and presence in us imparts to us all the grace and reality of His own death to sin and life to God. In His Death man dies from sin into holiness, because from nature and self into God: repentance is perfected into the perfect putting off of sin. In His Resurrection man rises out of all deficiency of nature and all insufficiency of self into the all-sufficiency of God: faith is perfected unto the actual putting on of God, and so of holiness and eternal life. In the PB the whole truth of God is fully contained and clearly expressed—the truth of the predestination of humanity to divine sonship, of the incarnation of God as the mean and condition of that inheritance, of Christ in the flesh of His own natural body, of Christ in the life of His mystical and spiritual Body the Church, of Christ for all men as entitled to Baptism, of Christ in all who believe as realising their Baptism. The PB takes each divinely instituted Sacrament as a direct Word and Act of God, and takes God at His word in each. In it Baptism is what it signifies—regeneration by incorporation into the risen life of Jesus Christ. In it the Lord's Supper is eating and drinking the Body and Blood of

Christ, participation in His Death and Resurrection, appropriation to ourselves and conversion into our own of His death to sin and His life to and in God. When our Christianity awakes to all this reality of Christ in His Church, it will cease to be chargeable with dealing with mere form or letter—not through discarding or voiding God's ordinances of life, but through possessing in them all the fullness and reality of God Himself. [Cp. BODY, ii. The Body of Christ.]—K2². W. P. DU BOSE.

INCENSE.—This term is applied: (a) to a substance, which is either gum or a compound of gum and other ingredients, and 1. Definition. from which when burnt there issues a sweet-smelling smoke; and (b) to the sweet-smelling smoke itself.

The use of I. held a prominent place in the worship of Israel. It was burnt twice daily by the high priest on the altar of I. in the Holy Place (Ex. 30 7, 8).

In later times the duty and very high privilege of performing this function, and that only once in his lifetime, devolved upon the priest to whom it fell by lot (Luke 1 9, 10). I. is spoken of in Holy Scripture as symbolical of pr. (Ps. 141 2, Rev. 5 8, 8 3). Frankincense was one of the three significant gifts presented by the wise men to our Lord.

Notwithstanding such associations connected with I., the early Church rigidly refrained from introducing it into her worship. This can readily be understood, for it was used in pagan worship, and the pinch of I.

offered to a false God was the frequent temptation held out to Christians to deny their faith. Up to the end of the 4th cent. its use is hardly ever alluded to. At first Christians seem to have employed it only at funerals, and to this Tertullian (198) refers, but he and Arnobius and Lactantius (303) distinctly reject its use in worship because of its pagan associations. The Fathers sometimes refer to the use of I. in funeral chapels, the atmosphere of which became unwholesome and dangerous and required sweetening. People had to be restrained from worshipping in these damp and unsanitary underground chambers and to be urged by their bishops to betake themselves to the ordinary public churches. The first use then of I. by Christians seems certainly to have been for the purpose of sweet fumigation only.

No record of I. being actually used during public worship exists before the year 385. In the *Pilgrimage of Silvia* it is recorded that I.

was burnt in the Sanctuary of the Resurrection as a preparation for Sunday worship. In the *Arabic Didascalia* (c. 400) are found the earliest directions for the use of I. at the Euch., the censuring of the altar being mentioned; and in the writings of Dionysius Areop., in the description of the Liturgy, censuring takes place; but in these instances it is preparatory to the service and not a part of the rite. This non-liturgical use of I. continued for a very long time, certainly in Rome until the 9th cent., and up to that time no Roman liturgical books mention the censuring of persons and things. So far as the Euch. is concerned, I. was used in the middle of the 9th cent. at the entrance of the ministers into church and at the procession bef. the Gospel, but not afterwards in the

service. The censuring of the Oblations seems to have been a matter of gradual introduction, but it became universal probably about the year 1200.

In the old English Service Books we get the fully developed ceremonial use of I. at the Euch. As regards details there are differences in the Uses of Sarum, Bangor, York, and Hereford, but the censuring takes place in all, in one way or another, at the Introit, the Gospel, and the Offertory. There were other times at which I. was used, such as Lauds and Evensong during the singing of *Benedictus* and *Magnificat*, at the Burial of the Dead, at the Consecration of Churches and Churchyards, and at Processions.

In the Reformed Books no directions appear for the ceremonial use of I., which indeed ceased immediately, but the non-ceremonial use continued, there being clear proof of this in Church Account Books. Subjoined are a few of the entries:

- In 1548-9, "Pro thure per totum annum, 3s. 6d." (*Corpus Christi Coll., Oxford*).
- In 1550, "For frankynsense, 7s." (*York Minster*).
- In 1558-9, "Payd for halfe a pound of francunsense, vi. d." (*St. Mary's, Reading*).
- In 1562, "For frankincense to perfume the church, 1d. For ditto, 2d." (*St. Mary's, Cambridge*).
- In 1589, "Item paid for frankynge Sense, 3d." (*St. Margaret's, Norwich*).
- In 1604, "Item, pd. for frankansense and holly for the Church, 11d." (*St. Ewen's, Bristol*).
- In 1629, "Item pd. for frankenssec and Rosen, xxid." (*St. Peter Mancroft, Norwich*).
- In 1637-8, "Item for frankincense and rushes (at the bishop's visitation), 13d." (*St. Oswald's, Durham*).
- In 1752, "Paid for Frankincense, Senemon. and Charcole, 3s." (*St. Peter's, Barnstable*).

There are some well-known instances of the still use of I. It was burnt in Bishop Andrewes's Chapel, where "at the reading of the first lesson the clerk put I. in a triquetral censer." George Herbert, in the *Priest to the Temple* (c. 13), speaks of the parson taking order that the church "at great festivals be strewed and stuck with boughs, and perfumed with I." In 1684, on Easter Day in Whitehall Chapel, "perfume was burnt before the Office began" (*Evelyn's Diary*). In 1760, in the Coronation procession of George III, perfumes were burnt. In Ely Cathedral it was a constant practice on the greater festivals (c. 1770) to burn I. at the altar.

In 1866, in the Report of the Ritual Committee, the "burning of I. in a standing vessel for the two-fold purpose of sweet fumigation and of serving as an expressive symbol" is referred to as having been "undoubtedly used from ancient times."

In 1899 Archbishops Temple and Maclagan, in their *Opinion* [pronounced the ceremonial use of I. illegal, but] said "There is nothing to

¹ [This was in accordance with the opinions of Sir R. Phillimore, Sir J. Parker Deane, Sir J. D. Coleridge, and other lawyers, in 1866.]

prevent the use of I. for the purpose of sweetening the atmosphere of a church. . . . In conclusion, we are far from saying that I. in itself is an unsuitable and undesirable accompaniment of Divine worship."—R2

H. D. MACNAMARA.

INCOME.—See ANNUAL VALUE OF BENEFICE.

INCUMBENT.—The word I. is derived from the Latin *incumbo*. *Incumbens* in mediæval

Latin meant a possessor (Maigne 1. **Meaning:** d' Arnais); and that not only of a benefice but of a permanent office.

As now usually employed it means the holder of a parochial BENEFICE, whether RECTOR, VICAR, or PERPETUAL CURATE. Properly speaking the designation applies to his tenure of the office of parish priest, as well as of his benefice, though it is more commonly used in connection with the latter. The I. is, if Rector or Vicar, admitted to his office by INSTITUTION by the Bp. or his commissary, and to his benefice by INDUCTION by the Archdeacon on the mandate of the Bp., or, by delegation from the Archdeacon, by some beneficed priest of the diocese, the Archdeacon usually addressing a mandate for that purpose to "all beneficed clerks of the diocese" empowering any one of them to induct. In the case of a Perpetual Curate the admission is by licence from the Bp. without institution or induction.

Canonically and spiritually, the I. has the cure of souls in the parish and the "government" of the ch. and parish. This cure he shares with the Bp.; for on institution the latter reserves his own episcopal rights, so that he can personally minister pastorally to any parishioner, administer the Sacraments, and officiate and preach in the ch. on any occasion when he may see fit to do so. Saving this, the I. has the sole right to officiate and to arrange the services, provided, of course, that he does so in a lawful manner. The Bp. cannot authorise any other priest to minister without the consent of the I., unless he neglects his duty, or becomes incapable, or unless in the judgment of the Bp., after due inquiry, the needs of the parish require more than one priest to work in it, in which cases the Bp. can appoint an assistant to aid him. Further the Bp. can, in the case of an Institution such as a school or hospital, etc., license a CHAPLAIN to minister to its inmates.

A Rector or Vicar is in his capacity as I. a "CORPORATION Sole," that is, an artificial person created by law and consisting of one natural person, for the purpose of preserving perpetual succession certain rights differing from his, the "Corporator's," rights as a private person. In the present case, the object is the holding and preservation of the right to all the goods of the benefice and of the fabric of the church and the ground of the churchyard. The freehold of the church, churchyard, house of residence and the glebe lands and buildings

thereupon are vested in the Rector by institution and induction. It is usually held that in the case of a Vicar the freehold is also in him with the exception of the chancel, the freehold of which is said to be in the impropriator, or "lay rector" as he is somewhat improperly termed. There seems, however, to be some ground for doubting this last point. But, even if the freehold of the Chancel is in the Impropriator he has not possession of the chancel. The right to this is in the Vicar: so that, if the lay rector fastens the priest's door of the chancel and the Vicar causes the door to be broken open, no action for trespass, the Court held in *Griffin v. Dighton*, will lie against the latter. A Perpetual Curate is not a Corporation sole and no freehold vests in him. In this case he has only the right to possession of the church and churchyard and of the house of residence and the glebe. It is a difficult question as to whom the freehold vests in, until a Vicarage shall be created or the IMPROPRIATION ceases and a Vicar or Rector be instituted and inducted, when it would, as it were, be granted out again by those acts to the Incumbent. A good deal of confusion exists as to the legal theory of the whole matter.

The qualifications of an I. are that he must have been at least 3 years in Holy Orders, that he must be a priest, that he must have been duly presented by the Patron of the benefice, that he exhibits to the Bp. his LETTERS OF ORDERS, and testimonials from three beneficed clergy concerning his life and doctrine. The Bp. can further examine him, as provided in canon 39 of 1604, as to his sufficient learning and orthodoxy. A clergyman can be I. of only one benefice at a time, unless two benefices have been permanently united, or unless with the consent of the Bp. he has licence from the Abp. to hold two in plurality. In all other cases institution into a benefice of the I. of another benefice *ipso facto* vacates his incumbency of the latter.—ra. E. G. WOOD.

INDEPENDENTS—now usually known as Congregationalists. Their distinctive note is their ecclesiastical polity. They

1. **Distinctive Principles.**

hold: (1) That where any company of faithful men, even if they be but two or three, are gathered together in the name of Christ, He is in the midst of them, and that where He is there is a Church. Among them it has been a disputed point whether more than one such church did in apostolic times or should at the present time exist in one town. (2) That each such Church, while bound to regard with deep affection every other Church, is nevertheless in its own government and discipline strictly autonomous. External coercive control, especially that of the State, is to them abhorrent. Each Church is "independent" and "congregational." (3) That the minister or pastor of each Church is in the scriptural and apostolic sense both a bishop and presbyter. That he should be elected by those and only those who are professed members of the local Church, and

should be ordained by those who already hold this same office of bishop and presbyter. (4) That taught by the Word of God, and guided by the Holy Ghost, Christian people generally and each church particularly is led into all truth and has plenary power of government and discipline with "authority in the controversies of faith."

Theologically, the Independents followed the Reformers, but were specially influenced by

2. Theological Position. John Calvin. Of late years, however, little else than the broader forms of Calvinism remain, and these are held in an extremely elastic manner. They accept no "written" or "formal" creed, although few of them would reject the great truths embodied in the Apostles', Nicene and Athanasian Creeds. As a consequence of this rejection of any formal creed, and as the result of the strict independency of each of their Churches, it is impossible to lay down any statement of their belief or details of their ecclesiastical polity which would cover the whole ground or might not most easily be challenged.

As a separated body of Christians the Independents take their rise from about the year 1560. In

3. History. 1568 there existed an Independent Church of which Richard Fitz was pastor, and in 1580 Sir Walter Raleigh spoke of the Brownists as existing by "thousands." Robert Browne, who had been a clergyman of the Church of England, and who later returned to that Church, publicly taught most of the views which have distinguished the Independents. With the Puritans, they repudiated all "rags of popery"; with Cartwright and the Presbyterians, they rejected Episcopacy, but went further and objected to the Presbyterian form of government; and, later, asserted that Christians and Christian Churches should in all matters which pertain to the conscience and the religious life generally be free from all external coercion. At first there was a tendency on the part of those in authority to class Independents and Baptists (who alike are "Congregationalists") as Anabaptists, but little by little it was made clear that the Independents were not merely paedobaptists (so occupying a different position from the Baptists whose distinguishing tenet is "believers' baptism"), but also opposed to the Anabaptists whose beliefs impelled them towards Anarchism and Communism. For some years the Independents were unable to grasp their own principle and were as little ready to grant full toleration as the Puritans generally. But later, with the Baptists, they became the pioneers of absolute freedom of conscience. Under Elizabeth many of them were haled to prison and some died upon the scaffold, among whom were Barrowe, Greenwood and Penry; Whitgift being the first to put his signature to the warrant for Penry's execution. James I endeavoured to "harry" all Brownists and Anabaptists out of the land. Many were imprisoned, many banished, and others, chiefly from London and Lincolnshire, fled to Holland. Among these was John Robinson, who founded an Independent Church at Leyden, from which sprang the non-persecuting Pilgrim Fathers of New England. From the same congregation came Henry Jacob, who in 1616 formed an Independent Church in London. Under the Commonwealth Independency leapt into prominence, Cromwell himself being a Congregationalist, and many Independents holding benefices at that time.

In 1833 "The Congregational Union of England and Wales" was formed, but this has no direct coercive power. During the last decade there has been a conspicuous drawing together of the Independent Churches, a deepening of fellowship and a growing sense of solidarity.

In 1910 the number of Congregational Churches in England and Wales was about 4,680, but, owing to the very elastic way in which the term "Congregational" can be used, it is impossible to give exact figures.—A.T. G. E. CATLIN.

INDUCTION.—Induction is the action of formally introducing a clergyman into possession

1. Nature of Induction. of the church to which he has been presented and instituted together with all rights, profits, etc., pertaining to it. As by Institution the spiritual care of the parish and the cure of souls are committed to an incumbent, so by I. are committed to him the temporalities of the church, and actual possession of the church and glebe. He acquires thereby *jus in re*, and could take any legal action that might be necessary for the recovery or protection of the property of the benefice. Of common right it belongs to the archdeacon to perform the act of I., yet he ought not to do it without the bishop's mandate, and, if unable himself to do it, he must issue his mandate or precept to some other incumbent to act for him. Whereas Institution may take place anywhere, I. must take place in the church of the benefice, the clerk to be inducted appearing in *propria persona*, or by his lawful proctor. The mandate of the bishop "impowers and strictly requires the Archdeacon to induct the Clerk or his lawful Proctor into the real, actual and corporeal possession of the said benefice and of all and singular the rights, members and appurtenances thereunto belonging."

The manner of I. is for the archdeacon to lay the hand of the priest upon the key or handle of the church door (the churchwardens or other qualified persons being present as witnesses), and then to say "By virtue of this mandate I induct you into the real, actual," etc. The newly-inducted incumbent then enters the church, and tolls the bell to signify to the parishioners his so taking possession. We read of George Herbert that "being left in Church to toll the bell, as the law required him to do, he wearied the patience of his friends at the door, and one of them, looking in, saw the new rector lying before the altar. He had been setting rules for the government of his pastoral life, and making a vow to keep them." Another custom occasionally observed in connection with I. is for the new incumbent, with a spade, to turn a sod in the churchyard to indicate that he has taken possession of the freehold. The archdeacon, or his deputy, afterwards signs in duplicate a certificate, duly attested by witnesses, of having performed the act, one copy being sent to the bishop's registry, and the other preserved with the parish papers.

Though no religious service need accompany the ceremony it is now usual for such to take place when the incumbent has been privately instituted by the bishop. The use varies in different dioceses, but a general one is to have EP (with Proper Ps. and Lessons) to the Third Coll., an address from the archdeacon explaining the ceremony, and then the I. proper, followed by silent pr. for the new incumbent and other Collects, and the placing of him in his seat on the south side of the Holy Table by the archdeacon, who uses a solemn and impressive form of words in doing so.—s6, ra. EDWARD BARBER.

INDULGENCE.—In the Primitive Church the various penances which were imposed on Christians, who had lapsed during a period of persecution or who had fallen into grievous sin, were sometimes relaxed by the bp. on evidence of the sincere contrition of the offenders. This relaxation was termed an I. In process of time charity to the poor or liberality to the Church were accepted in lieu of genuine repentance or as sufficient evidence of it. This concession soon led to the demoralisation of the earlier penitential system, especially after the formulation of the mediæval and scholastic conception of an intermediate state between death and judgment, called PURGATORY, where the temporal penalties due to sins not sufficiently atoned for in this life were finally expiated. Thus, although it was officially declared that the Sacrament of Penance could alone remove the eternal guilt of sin, it was contended that Is. could release from the purely temporal penalties due to sin both on earth and in Purgatory. In order to perfect this theory, the Schoolmen in the 13th cent. invented the doctrine of the *Treasury of Merits*, which was formally authorised by Pope Clement VI in 1343. According to this doctrine, the superabundance of the merits of Christ and of the saints constitute a sort of spiritual treasury placed at the disposal of the Pope, as the representative of the Church, which he could apply for the benefit of the sufferings of souls both on earth and in Purgatory. A grant from this *Treasury* was termed an I., and was at first bestowed as a reward to those willing to go on a crusade or give money for the erection of churches or cathedrals, but was at length obtained by virtue of a mere money payment elaborately calculated according to the nature of the offence; until the punishment due to the most heinous crimes could be atoned for in this way. Although theoretically these Is. were confined to the remission of the temporal penalties due to sins, in practice and in popular belief they were regarded as dispensing with the necessity of Confession and Absolution. Indeed the language in which the I. was often drafted obscured the distinction between the complete forgiveness of sins and the remission of the temporal penalties due to them. Thus Pope Boniface VIII, in 1300, granted "the fullest pardon of all sins" to those who should visit Rome in the Jubilee Year; and certainly at the time of the Reformation the most prominent

idea in Is. was the pardon of sins. Tetzel promised his purchasers "the fullest remission of all sins," even those which they "might desire to commit in the future." The Council of Trent declared that "the power of granting Is. was given by Christ to His Church"; and, although it stated that "the treasures of the Church should not be made use of for gain but for godliness," yet Is., both partial and plenary, are still granted by the Pope, or through the bps., to pilgrims, or as a reward for special acts of piety and devotion, or in return for money given to ch. building. The Ch. of England in Art. 22 condemns "the Romish Doctrine concerning . . . Pardons," "*Pardons*" being only another name for Is., as the Latin of the Art. "*Indulgentiis*" shows.—Pe.

C. SYDNEY CARTER.

INFALLIBILITY.—See AUTHORITY.

INFANT BAPTISM.—See BAPTISM, § 6, 12-15; BAPTISMAL OFFICES, § 22.

INFANT COMMUNION.—The practice of IC. prevailed in the days of Cyprian, who relates (*De Lapsis* 25) that an infant, who had been previously taken by a nurse to a heathen sacrifice, refused the cup and, when it was forced upon her, vomited. Augustine (*Serm.* 174 7) says: "Infants are made partakers of his table, that they may have life in themselves." It was also customary in the East from early times (Clementine Liturgy in *Apost. Constit.* 8 13; and Ps.-Dionysius), and it is still practised in the Eastern Churches. According to rule it should be administered in both kinds with a spoon, but in practice the wine only is now given, and in some Churches it is given with the finger. In the West, as a Bp. was only rarely present at a Baptism, Confirmation was deferred till the children had reached years of discretion, and the Communion of infants accordingly became rare. In the Eng. Ch. since the Reformation it has been abandoned altogether. (See *DCA*, art. *Infant Communion*; Bingham's *Antiq.* xii. 1.)—He. J. BATTERSBY HARFORD.

INFIRMITY.—If an incumbent of seven years' service be incapacitated by permanent mental or bodily infirmity from performing his duties he may (34-5 Vict., c. 44) give notice to the bp., who may issue a commission of inquiry. On their affirmative report, and with the patron's consent, he may declare the benefice vacant.—A4.

R. J. WHITWELL.

INHIBITION.—(1) The Order of an Ordinary, or of a higher court Christian, forbidding the exercise of the functions of an inferior court or judge: (a) for a certain time, as during a visitation by an abp. or bp.; (b) in a particular cause, as by a superior court before which an appeal is pending (canons 96-98).

(2) "Inhibition" now generally means the episcopal judgment suspending *ab officio* an incumbent whose conduct makes this course advisable, in order to avoid scandal, and otherwise in the interests of the benefice. The inhibiting bp., by curates or otherwise, must make provision for eccles. duty. (a)

IN the case of INADEQUATE PERFORMANCE OF ECCLESIASTICAL DUTIES the bp. may, on the report of the commission, inhibit the negligent incumbent from the performance of all or any of the duties (Pluralities Act, 1838, s. 77; Pl. A. Amendm. Act, 1885, s. 3). During inhibition, any right of patronage vested in the incumbent as such vests in the patron of the benefice or (if the bishop be patron) in the abp. (Benefices Act, 1898, s. 9). (b) In causes under the CHURCH DISCIPLINE ACT, 1840, if it appear to the diocesan that "great scandal is likely to arise from the party accused continuing to perform the services of the church . . . or that his ministrations will be useless pending the investigation," he may inhibit the accused until sentence has been given (s. 14). (c) If a SEQUESTRATION remain in force over six months, the Bp. may inhibit the incumbent from the expiry of that period during the existence of the sequestration. (d) Obedience to a monition under the Public Worship Regulation Act, 1874, may be enforced by a three months' inhibition from exercising the cure of souls in the diocese, such inhibition to be continued until the incumbent undertake in writing to obey. If the inhibition continue more than three years, the benefice is voided. (e) The CLERGY DISCIPLINE ACT, 1892, applies to cases within its purview the provisions as to inhibition of the Church Discipline Act (b, above).—A5.

R. J. WHITWELL.

INJUNCTIONS, ROYAL.—The term *Injunctions* (Lat. *inunctiones*, things enjoined, commands), with or without the

1. Under Henry VIII in 1536 and 1538. prefix "Royal" in distinction from "Episcopal," in English history denotes orders relating to eccles. matters issued by the sovereign in virtue of his position as "Supreme Governour of the Church of England." It is found in the Royal Declaration prefixed to the 39 Arts., and in Art. 37, where the reference is to the Elizabethan Is. of 1559 as the foundation for the statement of the Art. that the "chief government" of the Ch. attributed to the sovereign does not confer the ministry of the Word and Sacraments. The practice of acting by Injunction was devised by Henry VIII or by his vicegerent, Thomas Cromwell, as a means of giving effect to the eccles. "jurisdiction" assumed to be conferred upon the Crown by the Act of Supreme Head in 1534 (see SUPREMACY). In this art. the more important only of several series issued at this epoch can be mentioned. Two sets of Is. were issued by Cromwell on the sole authority of the King, the first in 1536, after the publication of the *Ten Articles*; and the second in 1538, after the *Bishops' Book*. They are of interest as marking the extreme point to which doctrinal change was carried in this reign. The Is. of 1536 directed the clergy to preach down the Pope and preach up the King: they were to explain the *Ten Articles*; to forbear superstitious ceremonies; to teach the Lord's Prayer, the Creed and the Ten Commandments; to provide for the due administration of the Sacraments; and to read the Scriptures. The series of 1538 confirms that of 1536, and, besides a number of other regulations, contains an order for setting up a large Bible in every ch., and for keeping parish

registers of every wedding, christening and burial.

The method was in harmony with Tudor ideas of government, and was imitated by each of Henry's children in turn.

2. Under Edward VI in 1547.

The Is. of 1547, drawn up on the basis of the earlier sets, but considerably amplified, were the main instrument by which the Edwardian Reformation in its earlier stages was effected. The most important provisions were those which ordered the destruction of all pictures of feigned miracles on walls or in windows, the taking away of all lights except the two lights before the Sacrament, the possession of a copy of the Great Bible and of the Paraphrase of Erasmus in every parish ch., and the reading of the Epistle and Gospel at Mass in English.

The Elizabethan Is. of 1559 may be described as an appendix to the Acts of Supremacy and Uniformity, being designed to settle certain details in the "change of religion" which were not covered by those Acts.

3. Under Elizabeth in 1560.

They were a republication of the Edwardian Is., but with some alterations and additions for the most part designed to conciliate the Marian party. Of the new provisions, the most remarkable were those which related to Clerical Matrimony and Clerical Apparel. No clergyman might marry without first having his chosen partner examined by the bishop of the diocese and the two nearest justices: according to Heylin the regulation fell dead from the first. The clergy were bidden to wear "such seemly habits and such square caps" as were worn in the latter year of King Edward VI. The series closed with four appended directions of great interest. The first gave a "contemporaneous exposition" (Hallam) of the Royal Supremacy (referred to by Art. 37 as above); while in the second the rubric in the PB sanctioning the use of ordinary bread at Communion was superseded by a direction that wafer-bread should be used instead.

An especial interest belongs to the Elizabethan Is. of 1559, owing to the attempts that have been made to show that they were a taking of "other order" under the 25th section of the Elizabethan Act of Uniformity, and as such superseded the provisions of that Act in regard to the Ornaments of the Ministers (see esp. *The Ornaments Rubric Explained*, etc., by Joseph Nunn, Heywood).

It is believed, however, that this contention cannot be sustained. The proviso of the Act compliance with which was necessary to give statutory force to any action relating to the Ornaments, required that such action should be taken "by the authority of the Queen's Majesty, with the advice of her commissioners, appointed and authorised under the great seal of England, for causes ecclesiastical, or of the Metropolitan" (Gee & Hardy, *Documents*, p. 466). It can be established, beyond reasonable doubt, that the Is. of 1559 did not fulfil these conditions.

They were issued before June 24th, 1559, on which day the Visitors for the Northern Province were ordered to publish them (Cardwell, *Doc. Ann.* 45); but at that date not only was there no Eccles. Commission in existence (the writ for the formation of the first permanent commission is dated July 19th, *ib.* 45 A), but there was no Metropolitan to advise; Parker was not consecrated until December, and on June 24th was not even Abp. elect. If any doubt remains it is decisively removed by the evidence of the Is. themselves, the preamble of which states explicitly that they were issued by the advice, not of the Commissioners, or of the Metropolitan, but by that of the Queen's "most honourable council" (Gee & Hardy, p. 418).

The only piece of evidence that has been adduced in favour of the opposite view is the fact that in a letter written by Parker to Cecil on Jan. 8th, 1571, the direction about waferbread appended to the Is. (as above) is referred to as having been an authoritative taking of "further order" under "one proviso" in the Act (*Correspondence of Abp. Parker*, p. 375, Parker Society). But Parker (or rather the Queen, whose words he is reporting) expressly states that this "further order" had been published by her by virtue of the law empowering the Queen to publish "further ceremonies." This law is distinct from the immediately preceding proviso relating to the ornaments, which, it may be added, has no direct bearing upon ceremonies.

It is possible, however, that any claim of statutory authority for the appended order "was an afterthought, only put forward at a later date (some twelve years after the issue of the Is.) when the true sequence of events was not accurately remembered" (Bp. Gibson, *G.*, July 7, 1909). But however this may be, it remains certain that the Is. of Elizabeth were not framed or issued "with the advice of her commissioners, appointed under the great seal for causes eccles. or of the Metropolitan of this realm." [See, however, further RITUAL LAW, § 5, 8-14.]
—A4.

A. ROBERTSON AND R. W. B. LANGHORNE.

INNOCENTS' DAY.—See FESTIVAL, § 8, 11; SAINTS' DAYS (RATIONALE), § 5

INSCRIPTION.—The bishop has jurisdiction over the Is. on tombstones in consecrated ground, and may prohibit any I. which is contrary to the doctrine and discipline of the Ch. of Eng., e.g., an I. which approbates the Roman Catholic doctrine of purgatory. An I. intended for a churchyard stone should in the first instance be submitted to the incumbent for his approval.—oa.

HUGH R. P. GAMON.

INSTALLATION.—When a Dean, Canon or Prebendary takes his place among the cathedral clergy, it is usual for him to be solemnly installed. No form is provided for this in the PB, so usage varies from ch. to ch. As a specimen, we give the form of

I. of the Dean of St. Paul's: (a) he is received at the Chapter House by the cathedral clergy; (b) he takes the customary Declarations and Oaths, and the Bp.'s Mandate for I. is read; (c) he is conducted in Procession to the Holy Table, and *Te Deum* is sung; (d) the Lesser Lit., Lord's Pr., V and R and a Coll. follow; (e) the Senior Canon conducts the Dean to his Stall, and installs him with a suitable form of words and another Coll.; (f) after service they return to the Chapter House, where the Dean swears to preserve the customs, liberties and possessions of the ch., and all promise him canonical obedience.

A Canon or Prebendary is installed in a somewhat similar manner, but with much less ceremony.—36.

J. W. TYRER.

INSTITUTION.—Originally the right to nominate fit persons to officiate throughout a diocese was in the bishop. But when lords

1. Origin. of manors and others built churches, and endowed them with manse and glebe and tithes, the bishops were content to let them have the nomination of persons to the churches so built and endowed, with reservation to themselves of an entire right to judge of the fitness of the persons so nominated (Gibson's *Codex*). This right of nomination by degrees became associated with the manor or other property, and was looked upon as hereditary, and might even be treated separately and separated from the property.

When the bishop has satisfied himself that the person so nominated has been duly

2. Procedure. legally presented by a deed in writing by the person or persons who have the right to do so, and

when he has also ascertained that he is qualified as regards age, learning, behaviour and orders, and has approved of the presentee, the clerk is said to be admitted. The next formal step is I., or, as it is sometimes called in the older records, investiture. I. by the Ordinary dates from the time of Richard I or John. It is based on the fact that the bishop has the cure or care of all the souls in his diocese; and he delegates the cure in each parish to one who has satisfied the above-named conditions, and who thus becomes the Curate of that parish. This explains the phrase in our Coll. "Bishops and Curates," as including all ministers. Every care is taken by the bishop in the inquiries which he makes to see that the conditions are fulfilled. I have known a bishop to insist on examining a presentee, even though he had the degree of D.D., and to refuse him for insufficiency of learning. The right of I. (and Induction) was originally of the King's foundation and donation, and about the time of Richard I or John was given to the bishop, who "anciently had all the churches of his diocese vested in himself as universal incumbent thereof, and sent out curates and deacons to officiate with such salaries as he pleased to allow out of the profits" (Aylyffe).

When the presentee has thus been admitted, or approved as a fit person to serve the church to which he is presented, he must make declarations (a) of assent to the Thirty-nine Arts. and the

Book of Common Prayer and of the Ordering of Bishops, Priests and Deacons, and (b) against Simony, and take the Oaths of (a) Allegiance to the Sovereign, and (b) Canonical Obedience to the Lord Bishop of the Diocese. He is then in a position to be instituted by the bishop. This ceremony need not take place in the diocese where the church is situated. The bishop may do it as well out of his diocese as within, for the matter is not local, but follows the person of the bishop whithersoever he goeth. As an instance of this, I have known the case of a bishop of the Southern Province instituting a clerk in the private chapel of another bishop in the Northern Province. Nor need the I. take place in a church or consecrated building, and I myself was instituted to one benefice in an archdeacon's study. But it is confessedly more seemly, where it can be done, that I. should be made in a sacred building, and, if this can be arranged to take place in the church of the parish to which the clerk has been appointed, it will be found to be of considerable interest, and we may add, of great benefit to the parishioners. They will be able to understand far better their own relations to the bishop as their Chief Pastor, and also the great responsibility resting upon their new Incumbent, and thus to feel more for him and to help him more by their constant prayers.

Where I. is thus public the ordinary course of procedure is as follows, due notice of the service having been given on the previous Sunday, and the parishioners solemnly

2. Order of Service for Public Institution.

"invited to be present, and to join in prayer to Almighty God for a blessing on the future ministrations among them of their new Vicar." MP (or EP) is usually said to the Third Coll., when aft. an anthem or hymn may follow an address or sermon, this giving the bishop an admirable opportunity of explaining the nature of the ceremony he is about to perform. The priest to be instituted is then presented to the bishop sitting in his chair before the Holy Table, by the patron or archdeacon or rural dean. The Declarations and Oaths (if not previously made) may then be made and taken; whereupon the bishop addresses the congregation, and beseeches them to join together in pr. to Almighty God to grant "to this our brother grace to fulfil, among the people committed to his charge, the vows made by him when he was ordained." After certain versicles and prayers pointedly referring to the future life and ministry of the new incumbent, the bishop reads the Letters of I., the priest to be instituted kneeling before him, and holding the seal thereof in his right hand. Then the bishop lays his hand on the head of the priest, and pronounces a solemn form of Benediction. The INDUCTION of the new incumbent may then take place, the archdeacon or his representative receiving at the hands of the bishop the Mandate of Induction. After this the congregation are desired secretly in their prayers to make their humble supplications to God for His blessing upon their newly-appointed minister, for which prayers silence is kept for a space. Then the *Veni Creator Spiritus* may be sung, and the bishop closes the service with another pr. and the Blessing.

In cases where the bishop himself is the patron, Collation takes the place of presentation and admission, the two proceedings being described by

this term. It is manifest that the bishop being himself the patron does not present to himself, as

also that he would satisfy himself that all necessary conditions were fulfilled in the person whom he appointed to a benefice.

It will have been gathered that I., implying as it does the conferring of the cure of souls, is a spiritual function, though a bishop may delegate the duty to his chancellor, vicar-general or commissary.—\$6, ra.

EDWARD BARBER.

INSTRUCTIONS.—In parochial Missions the address which follows the Mission Sermon in the evening is usually spoken of as the

1. Origin of Instructions.

Instruction. When the practice of giving a second address began it may be difficult to say, but it is in keeping with the commission to preach the Gospel given by our Blessed Lord to His apostles. Go, said He, into all the world and make disciples of all the nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you. The preaching of the Gospel was, therefore, to be followed by teaching. But the actual genesis of the Instruction following the Mission Sermon, as is the invariable custom in Missions, may perhaps be traced to the results immediately attending the preaching of the Word, by which many were brought to faith in our Lord, or to a sense of sin. These would remain behind seeking further instruction and guidance. Thus it was with Paul and Barnabas, after their preaching at Antioch, "when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas, who speaking to them urged them to continue in the grace of God" (Acts 13 43). It therefore seems probable that these I. were at first private I. given after Mission preaching to those, few or many, who had been aroused by the preaching to seek further help and guidance, and that these private individual I. in time gave place to what is now the formal Instruction following the Mission Sermon.

However this may be, some form of Instruction or Address is now universal at the Evening

2. Nature of Instructions.

Service in Parochial Missions. As much of the spiritual success and worth of a Mission depends upon these I., it may be well to consider what the character of the teaching given in them should be to bring about the best results. We may say at once that it certainly should not be the kind of Instruction given in a class room to students, or even such as that given to Confirmation candidates. It should not be in any way a technical, dogmatic, argumentative exposition of doctrine, however well stated or however unanswerable the arguments and reasons brought forward may be; such I. as these, following a Mission Sermon which by its fervour and love has moved many hearers to a sense of repentance and contrition, and filled them with holy desires and good resolutions, only tend to destroy the

good that has been done, and to drive away some who were drawing near to God in faith and penitence. This is not the moment to bring forward reasons and arguments for this or that article of the faith. By the Mission Sermon the soul has, like the prodigal, been led to come back to himself, to his right mind, to see himself as God sees him. The Instruction that follows should help him in some loving practical way to get back to God, and lead him to make some definite act towards repentance, or faith, or Bapt., or HC, whichever be the special subject selected.

The dry and dogmatic way in which these I. have often been taken has led many missionaries to put the Instruction first and the Sermon second. This is undoubtedly the better plan if it is necessary that the Instruction be of a somewhat technical character. But there does not seem to be any reason why it should be. If the genesis of the Instruction suggested in this article is correct, namely, that it arose from the informal advice given to inquirers who remained behind after the Mission preaching was ended seeking further help, it is very much more profitable to retain it in its proper place and restore it to its primitive character. Care also should be taken that it have a direct and intimate connection with the subject of the Mission Sermon which has preceded it, and that it be of an equally fervent character, that it still appeal to the heart rather than to the head, and that it labour to move the will to act through the affections, rather than by convincing reasons.

This sort of Instruction leads naturally into that informal pr. meeting which is the most fitting conclusion of the Mission Service. In this penitents may be given opportunity of bearing witness to their conversion or faith, either in what is sometimes spoken of as coming out to the "Penitent form," or in the "Renewal of Bapt. Vows."

It is not an uncommon custom where there are two Missioners, for one of them to take the Mission Sermon and the other the Instruction.

4. By Whom Taken. In some few cases this may work well, but as a rule it is far better for the one who preaches the Sermon also to give the Instruction following. The lessons of the Mission Sermon and the fruit of it are bound up so intimately with the Instruction following, as to be dangerously imperilled if another steps in and tries to gather them.

Thus it not infrequently happens that many who have been moved to faith and repentance by the Mission Sermon have been entirely put off, disaffected and lost, by some one else following with an Instruction which has little or no bearing upon the discourse which has preceded it, or connection with that special incident or passage of Scripture which had been, the moment before, drawing the soul towards God and filling it with desires for better things.

[The term *Instruction* is also suitably employed to denote other explanatory addresses, such as are given to Confirmation candidates, Communicants Unions, etc. A series of special I. often replaces the sermon on week-days, or follows it on Sunday evenings, in Lent or Advent. These afford a valuable means of

giving thorough elementary teaching to those who have never received it, and of reviving clear ideas in the minds of others. The matter should be carefully arranged under three or four heads. Each main point should be condensed into a short sentence. Recapitulation should always precede the conclusion. A sparing use of illustration and anecdote is helpful. —G. H.]—x2. GERARD SAMPSON.

INSTRUMENTS.—(Instrumenta).

An *Instrument* is the object delivered to a candidate for some sacred office at the time of his admission thereto by the lawfully constituted authority, the object being symbolic of the office. The term occurs already in the year 385, in a letter of Pope Siricius to Himerius (*Ep.* l. 14). The delivery of the I. is designated by the phrases *Porredio Instrumentorum*, *Instrumentorum Traditio*. The *Statuta Ecclesiae Antiqua* (or 4th Council of Carthage, as they are sometimes called), a Gallican document of the latter part of the 5th cent., order this ceremony to be performed at Ordination in the case of the Minor Orders. The *Ostiarius* receives the keys of the church; the *Reader*, a book; the *Exorcist*, a book of Exorcisms; the *Acolyte*, a candlestick with taper; the *Sub-deacon*, an empty chalice and paten, with a ewer and napkin. In later times similar ceremonies were introduced into the rites of Ordination to the Sacred Orders. The Book of the Gospels was delivered to the Deacon, a ceremony probably originating in England. The Priest received the chalice and paten with bread and wine; the Bishop, the staff, ring, mitre, and Gospel Book. Later mediæval theologians regarded these as constituting the *materia* of the Sacrament of Holy Orders, a view which was supported by the Decree of Eugenius IV to the Armenians ("Sextum sacramentum est ordinis, cujus materia est illud per cuius traditionem confertur ordo"), but appears to be no longer held (see art. *ANGLICAN ORDERS*). A survival of the porrection of the I. is found in our Ordinal in the delivery of the NT to the Deacon, and of the Bible to the Priest and Bishop.—TC. H. LEONARD PASS.

INSURANCE.—The first thing a man should do after ordination, as most Bps. advise, is to join the *Clergy Pensions Institution* **1. Personal.** (No. 11, Norfolk Street, Strand; see prospectus). For a payment of some £2 2s. a year, say from 23 to 65, he may secure an annual PENSION of £15 15s., which is capable of augmentation out of lay contributions up to about £50. This excellent result is effected by the *combined action* of clergy and laity.

A prudent clergyman will wish to make provision for those depending upon him. By a small annual payment, called a premium, he may secure this end. He is advised to study the prospectuses of two or three offices of good repute, also to confer with some friend of experience in insurance matters. Great facilities are now offered. A man may insure *with* profits or *without*; he may pay his premium once a year in full, or at twice, half each time; he may insure on the joint lives of his wife and himself; he may insure the education of his children; he may arrange for his policy to mature at death, or at 60, whichever event may first happen.

The following concrete cases may prove encouraging. 1. A policy for £1,000 with profits, charging

moderate premiums, taken out 45 years ago, is now worth more than £1,600. 2. Another policy for £1,000 with profits, charging more liberal premiums, taken out forty years ago, is now worth more than £1,800. 3. Another policy with profits laid out in reduction of the premiums, of forty years' standing, has not only cancelled its premiums, but receives a small addition to the sum assured every bonus year. 4. In a fourth policy, the bonuses are taken, in cash. Each of the above is a *mutual life* office. In case a man is not obliged to effect an insurance, he may wish to replace in the family purse what has been expended on his education and advancement in life, which can easily be done by means of an insurance policy.

For *Fire Insurance* the reader is recommended to consult *Jack's Reference*

2. *Fire Risks.* Book (10, Henrietta St., W.C., 1908), where a full and clear account is given.

Churches.—In case of fire, burglary, injury by wind or other cause, employers' liability, care should be taken by the churchwardens to insure for a sum sufficient to indemnify against all possible damage or loss, and provision should be made to preserve evidence of the cost or value of property, as far as possible. Churchwardens are prone to insure for too small an amount. For a minimum, three-fifths of the original cost meets with general approval.

Parsonages.—The incumbent is responsible, and will do well to arrange for one annual inclusive premium to cover all house liabilities.

Schools.—The Managers, not the Trustees, are answerable for the structure, and for accidents to teachers and scholars, and by means of an inclusive policy should protect themselves as far as possible.

Pew Rents are sometimes unpaid to the loss and inconvenience of the incumbent and wardens. These losses might be covered by insurance.

For the insurance of all forms of Church Property the *Eccles. Insurance Office* offers facilities and subsidises the Clergy Pensions Institution out of its profits.—A6. J. S. WILSDEN.

INTERCESSION.—I. has ever been regarded as an essential element of pr., both public and private. St. Paul in his injunctions

1. *Necessity of Intercession.* to Timothy urges the primary importance of supplications, prayers, intercessions, and giving of thanks being made for all men (1 Tim. 2 i, 4); and it is instructive to observe how very prominent a part I. occupied in all the early liturgical worship of the Church. The like prominence of I. in the daily Offices and Euch. Service of the English Ch. is often overlooked till it is pointed out that the prs. and devotions of priest and people are always expressed in the plural number, making them essentially intercessory in character. The "we," "us," "our," so continually recurring, cannot be regarded as limited to those only who are gathered in pr. They include the whole membership of the Ch., indeed they go beyond this to embrace the whole human family.

Though the power by which I. operates is in the end a deep mystery, stretching beyond our grasp, we are able to recognise certain elements in its operation which help us to understand

something of its power. Let it be remembered at the outset that I. is one of the activities of pr. and acts by the same laws which govern

2. *Its Nature.* pr. There are two primary facts to be borne in mind as regards pr. (a) Prayer is in its essence the communion of man with God. This capacity for communion with God is man's distinctive prerogative. It is the characteristic which marks man off from the brute creation and gives him his unique dignity in the Universe. (b) Prayer is not, then, as many would represent it, a going to God to induce Him to comply with man's wishes. It is not the pleading with God that He would bend His will to our will. True pr. is spiritual intercourse with God, by which we learn to know Him, to know His will, and to desire to do His will. "Hallowed be Thy Name," "Thy kingdom come," "Thy will be done": these are the petitions of true prayer. It is this communion of human spirit with the Divine Spirit by which the human spirit is drawn into conformity with the will and purpose of God.

Further, the telepathic power with which man's spirit is endowed for the purpose of holding communion with God, the Uncreated Spirit, enables man in like manner to hold communion with other created spirits. Hence intercessory pr. may be regarded as the force by which the interceder not only projects his spirit upwards to commune with God, but is able also to project it outwards to touch the human spirit prayed for, and to lift it up into that same communion with God, thus drawing it into fellowship with Him Who is the source of all health and wealth, whether of mind, body, or estate. This aspect of pr. and I. brings into prominence alike its dignity and difficulty. Both need to be recognised. Its dignity should make man aim after the attainment of that unique prerogative of his manhood—spiritual intercourse with God. Its difficulty calls for diligent effort and practice with a view to that attainment.

The value and importance of I. is fully recognised among us, and is evidenced by the many manuals and leaflets of intercessory

3. *Its Practice.* pr. which are so widely circulated.

On the other hand, the importance of training and practising the soul in the habit of I. is not so clearly perceived, though intercessory services and pr. meetings are now becoming more frequent. There can be no doubt that such united devotions are of immense value in teaching and exercising the spirit in the systematic habit of Intercession. The organising of these united meetings for intercessory pr. allows scope for great variety. They may be held in church, in vestry, in parish room, or in private house. They may be conducted by priest, layman, or woman. They may take the form of prepared petition, or of free utterance. They may cover an almost unlimited field as regards subjects.

It is scarcely possible within the limits of this article to give any detailed suggestions as to the mode of conducting united intercessory devotions.

But a very suggestive pamphlet on the subject has been written by the Rev. C. Harris, D.D. (SPCK, Northumberland Avenue, London, W.C.), entitled *Prayer Meetings for Churchmen*. This might with great advantage be consulted by those wishful to gain further information on the subject.—K4.

G. R. BULLOCK-WEBSTER.

INTERMENT.—The interring or depositing a dead body in the earth (BURIAL).

INTINCTION.—See COMMIXTURE.

INTONING.—Intoning, in the proper use of the term, is the recitation by the precentor of the first clause of a Ps. or Cant.

1. Definition. In Gregorian music the intonations are prescribed. The term is now generally used of the recitation of the service on one note with inflections at certain portions, such as the versicles and responses.

The question of the desirability of I. the service rather than of reading it in the natural voice has been much debated. In

2. Desirability. favour of I. has been urged: (a) the antiquity of the practice—it is alleged to have been used in early Christian times and also in the Jewish Church; (b) the greater solemnity which is thereby imparted to the service; (c) the greater ease with which the voice makes itself heard in intonation than in reading. On the other hand, it has been urged that the use of I., especially in pr., is unnatural.

The PB gives no special direction on this point and apparently leaves it an open question.

There is, however, a passage in the **3. Authority.** INJUNCTIONS by Queen Elizabeth, which is not without interest. She "willeth and commandeth that there be a modest and distinct song so used in all parts of the Common Prayers of the Church, that the same may be as plainly understood as if it were read without singing" (Heylin, *Hist. Ref.*, p. 289). I. however gradually fell into disuse, except in cathedrals, etc., until comparatively recent times, when it has been extensively revived.

Dr. Madeley Richardson lays down four important things to be observed in I.: (a) the necessity of maintaining good vowel

4. Practice. tone; (b) the distinct enunciation of every consonant; (c) the keeping of accurate pitch; (d) evenness and steadiness of tone (Richardson, *Church Music*, p. 79). (See READING.)

To these we may add one or two cautions.

Let no one attempt to intone who cannot do it well.

Never hurry.

Lay due emphasis upon important words.

Be reverent.

(Literature: Grove's *Dictionary of Music*, art. *Church Music*; Madeley Richardson. Cp. SINGING, § 6)—Q2. MORLEY STEVENSON.

INTROIT.—In the PB of 1549, bef. the Coll., Ep. and Gospel of each Sunday, a Ps. with *Gloria Patri* was printed in full. These "Introites" (as they are called) resemble the *Offices* of the Sar. and

other Missals—the Is. of most parts of the Western Ch.—only in their position before the HC, and in their continuance of the "old custom of perhaps 1,500 years' standing of 'coming before His presence with a psalm'" (Frere, *Elem. of Plainsong*, ed. i, p. 84). This Edwardian psalm-series had no other connection with, and was far inferior to, the older Gregorian series.

It seems probable that the singing of an I. or *Invitatory* came into use in the West from Spain, and into Spain from the East. It is noticeable that the Mozarabic liturgy makes much use of Ps. 93 (with *Alleluia*s and *Gloria Patri*) as I., while in the much earlier liturgies of Basil and Chrysostom there are three ANTIPHONS in frequent use, also from Pss. 92, 93, 95, sung as Is. while the priest prays secretly. The compilers of our PB introduced in 1544 the Pr. associated with the 3rd of these antiphons at the end of the Lit., and thus the "Prayer of St. Chrysostom," which is practically part of the Eastern I., became attached to that service which has been called the "Anglican I.," and was ordered by the Injunctions of 1547 to be said "immediately before high mass."

The introduction of psalm-singing before HC into the services of the Ch. of Rome is traditionally ascribed to Pope Celestine (423), and the compilation of the later antiphon-system to Gregory the Great (595). The customary form of Roman I. at the present day consists of (a) antiphon, (b) psalm-verse, (c) antiphon, (d) *Gloria Patri*, (e) antiphon.

As we have already seen, in the Sar. and some other Western Uses the I. was known as the *Office*. Scudamore (*DCA* 1 865) believes that this name arose from a mistaken idea that the title "ad missam officium," prefixed to each Mass in the earlier Missals, referred to the I. which immediately followed without any heading of its own.—Q2.

MAURICE F. BELL.

INVITATORY.—The name given to the 95th Ps. as sung at Nocturns, viz.: divided into five verses as in the old "Italic" version, and with the I. antiphon sung *complete* before the Ps. and after the 1st, 3rd and 5th verses, and the *latter part only* after the 2nd and 4th verses and the *Gloria*. Finally the complete antiphon is once more sung. The origin of this custom is ascribed to St. Benedict. (See VENITE.)—B2.

A. M. Y. BAYLAY.

INVOCATION.—"In the name of the Father and of the Son, and of the Holy Ghost." This is the formula with which preachers in the Roman Catholic Ch. preface their sermons. It is the usual introduction to all the *Offices* of the Roman Church, and the sermon may be regarded as one of the *Offices*. There is no authority for this use in the Ch. of Eng., nor is there ancient precedent for it, and the *Offices* of the PB do not commence with the Invocation.—X2.

LUCIUS SMITH.

INVOCATION OF SAINTS.—I. of Saints is a part of the "Romish doctrine" condemned in Art. 22. Two points are in dispute about this. (1) At an earlier stage in the English Reformation (in the reign of Henry VIII) the word I. had been used of pr. to the saints for benefits and gifts, and distinguished from the appeal to the saints for their prs. (the *Ora pro nobis* which is ordinarily called I.—Stone, *Invocation*, pp. 32, 33).

1. Invocation Condemned in Art. 22.

It has been maintained that it is I. in the former and not in the latter and ordinary sense which is condemned by this Article. On the other hand, it is maintained that the distinction was "merely part of a transient compromise," and was obliterated bef. 1553, and *a fortiori* bef. 1563, the date of the present Arts., and 1571, the time of their final revision (Bp. Wordsworth, *Invocation*, pp. 57 ff.). (2) What is meant by the "Romish" doctrine . . . of I. ? Some (e.g., Stone, *Invocation*, pp. 38 ff.) distinguish between the ROMISH DOCTRINE here rejected and the official doctrine of the Roman Church as defined at the close of the year 1563 by the Council of Trent. The *Romish* doctrine is by them defined as the doctrine of "the extreme mediæval party," which directed pr. to the saints for gifts in the same way as we pray to God. But it seems to be proved that the terms "Romish" and its Lat. equivalent "Romanensis" were in use at this time to describe the Roman Church as a whole rather than any particularly extreme section in it; that the framers of our Arts. had before them an authoritative exposition of the "Romish doctrine" as taught in England in Bp. Gardiner's Arts., which he imposed on the University of Cambridge in 1555; and that the practice of I. had been already alluded to and incidentally sanctioned by the Council of Trent in Sept., 1562, in its decree, *De Sacrificio Missæ*. In both cases I. is limited to requests for prs. (Wordsworth, *Invocation*, pp. 35, 37, 50 ff.); it is more probable therefore that Art. 22 was intended to be a condemnation of I. in general. This is borne out by the fact that all Is. were cut out from the public prs. of the Church from 1549 onwards. The framers of the Art. may have had before their minds principally the practice of praying to the saints directly for gifts: but if so they did not distinguish it from the milder form of I., but treated the whole as one practice.

We must take notice, however, that I. is not considered by itself in Art. 22, but as an integral feature of a whole system of thought and practice. The "Doctrine concerning Purgatory, Pardons, Worshiping and Adoration, as well of Images as of Reliques, and also invocation of Saints," is regarded as one coherent whole: it is the general conception of the relations between the departed and the Church on earth which is described under its most prominent and characteristic features, and pronounced as a whole to be "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." This doctrine is based upon the distinction between two classes of the blessed departed: (a) those in Purgatory still under punishment, for whom the Church prays and offers the sacrifice of the Mass; (b) the Saints in Heaven, partakers of the Beatific Vision, and interceding for us on earth, who may therefore be invoked by us for their prayers. It is acknowledged on all sides that there is no Scriptural warranty for either the belief in PURGATORY, or the practice of Invocation. But by the 4th cent. the early Church distinguished between those of the departed for whom she offered pr. and supplication, and the pre-eminent saints and martyrs for whom she offered praises and

thanksgivings. The distinction was not rigorously or consistently maintained: prs. are found in early Liturgies on behalf of apostles and martyrs and even the B. Virgin (see Mason, *Purgatory*, pp. 138 ff.). This distinction led to I. and the belief in Purgatory, the former beginning in the 4th cent., the latter hardly found until the 6th century.

The reasonableness of the practice of I. depends upon the answer we give to the following questions. (a) May we ask for the prs. of our brethren? (b) Do the departed pray for us? (c) Can they hear us as we invoke them, or are our individual needs known to them? The first two points will be readily granted. The third is at best highly doubtful: we know nothing of the knowledge which the departed have of the affairs of our individual lives (Heb. 12:1 and Rev. 6:10 give no certain indication of this), and it seems to be attributing a semi-divine power to them if we suppose them able to receive and attend to the millions of Is. that may be made to them every day. It should also be remembered in this connection that in popular worship in the Latin countries the saints really became the successors of the old pagan gods. As well as these doctrinal objections there are also the practical dangers: (a) that I. proper may lead on in popular usage to pr. proper, i.e., to practical idolatry; (b) that, even if it could be restrained to I. proper, it tends to weaken the sense of our Lord's Mediatorship and take too much the place of direct pr. to God. Lastly, we can secure the benefits of I. without its dangers. If we yearn for the intercession of the great saints whose pr. undoubtedly "availeth much" with God, we can always ask God that, if it be His Will, He would make our need known to them that they may offer their pr. on our behalf. This practice, known as *comprecation*, is both more ancient than I. and absolutely unobjectionable.

Literature: Mason, *Purgatory*; Stewart, *Doctrina Romanensium de Invocatione Sanctorum*; Stone, *Invocation of Saints*; J. Wordsworth, *Invocation of Saints*; Addis & Arnold, *Catholic Dictionary* (R.C.); Schouppe, *Elementa Theologiæ Dogmaticæ* 2 492 ff. (R.C.); Möhler, *Symbolism* I 6 (R.C.); and *Commentaries* on the Arts., esp. Burnet, Forbes, Gibson, Kidd.—K2⁴. S. C. GAYFORD.

IRELAND, CHURCH OF.—Although Christianity existed in Ireland prior to the mission of St. Patrick, it was owing to his zealous efforts that the country was converted to the Faith of Christ. His missionary career dates from A.D. 432, and during the period that elapsed between that year and the death of the Saint (c. 475) a considerable part of I. had been evangelised. A band of devoted workers continued and extended his labours. By Irish missionaries a large part of Scotland, of England, and many districts in N. France, Switzerland, Germany and Italy, were won for Christ. Missionary zeal, coupled with reverence for Holy Scripture and a spirit of absolute independence,

formed the characteristics of the Celtic Church of Ireland.

The conquest of I. in the 12th cent. was undertaken by Henry II, King of England, with the sanction of Pope Adrian IV, one of the avowed objects of the conquest being to bring the independent Church of I. into complete subordination to the See of Rome. The way had been already prepared for this by the Synod of Kells, held A.D. 1152, when for the first time the authority of the Pope was recognised in I., and pallis were given to the four archbishops. With the loss of its independence there opened a dark chapter in the history of the Irish Church. There was constant friction between the natives and the English settlers. The Irish were subjected to many cruel acts of oppression and injustice, and spiritual life sank to a low level.

When the Reformation took definite shape in the 16th cent., I. was well prepared to accept it.

3. The Reformed Church.

For four cents. the country had groaned under the tyranny and exactions of the Papal See. In 1551 the English PB was first used in I. Preparations had been made for the translation of the PB into Irish. The early death of Edward VI prevented this work from being carried out. If the Bible and PB had been given to the people in their own tongue, there is little doubt but that the reformed Faith would have won its way in I. In the reign of Elizabeth all the existing Irish bishops, with the exception of two, accepted the Royal Supremacy and the Reformation. But, nevertheless, the nation at large was alienated from the movement, mainly because of the English guise in which it was presented to them.

The Bill for the Disestablishment and Disendowment of the Church of I. was introduced into Parliament in 1869 and became law in 1871. The government of the Church is now vested in the *General Synod*, which consists of Three Orders: the Bishops, the Clergy, and the Laity. The two archbishops and the eleven bishops are *ex-officio* members of the Synod. The elected members are 208 clerical and 416 lay representatives, chosen triennially by the Diocesan Synods. The representative members sit and vote conjointly, except when a vote by Orders is demanded, which may be done at any time through a written requisition signed by ten members of either Order then present in Synod. No alteration in the formularies of the Church can be made except by a Bill. Such a Bill must be founded on a resolution passed by the Synod. Both the preliminary resolution and the subsequent Bill require a two-thirds majority of each Order of representatives present and voting so as to be declared passed. A restricted veto is given to the bishops. A revision of the PB was undertaken shortly aft. Disestablishment: the revised PB came into use in 1877.

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In 1909 a Committee was appointed by the General Synod to consider further the question of revision with a view to enrich the PB by additional services or portions of services, and also to adapt by rubrical alterations existing services to the needs of the present time. The Committee has no power to suggest any change involving questions of doctrine or ritual.—A1.

T. STERLING BERRY.

IRELAND, PRAYER BOOK HISTORY IN.—

The Act of Parliament in the reign of Edward VI,

directing the Communion in both kinds to be given to the people, applied to Ireland as well as to England. "The Order of the Communion" (1548) was intended for both countries. In Ireland its introduction was strongly resisted, and an attempt to compel its use, made by Staples, Bp. of Meath, proved utterly unsuccessful. In Feb., 1551, a Royal Letter was sent to the Irish Viceroy, expressing the desire of the King that the PB of 1549 should be used in Ireland. The Viceroy summoned an Assembly of Bishops and Clergy, but the majority of those present, headed by the Primate, resisted the proposal. The Abp. of Dublin and four other Bps. were in favour of the PB. It was first used in Christ Ch. Cathedral, Dublin, on Easter Day, 1551. It was not, however, generally adopted in the country. No authoritative direction was issued to introduce the Second PB of Edward VI into Ireland. The slight hold which the PB had there is proved by the fact that during the reign of Mary it was not found necessary to prohibit its use. In 1560 the Irish Parliament passed, after much opposition, an Act of Uniformity similar to the English Act of 1559. By this Act the use of other Service Books was prohibited; but there was no possibility of printing the PB in Irish characters, and, as most of the priests did not understand English, the strange expedient was adopted of sanctioning the use of Latin in public Service.

The PB was not translated into Irish until 1608. The Irish Convocation in 1662 approved and adopted the PB as revised after the Savoy Conference; and its use was ordered under penalties by the Irish Parliament in 1666. In 1711, at a Synod in Dublin, *A Form of Prayer for the Visitation of Prisoners* was adopted, and having received Royal Assent it was inserted into the Irish PB. Some Irish PBs also contained *A Form of Receiving Lapsed Protestants or Reconciling Converted Papists to our Church*, and also *A Form of Consecration of Churches*.

The Act of Disestablishment gave liberty to the National Church to deal with the revision of its formularies, and the work was at once taken in hand. The revised PB was published in 1877. (For the methods adopted in carrying out the revision, see IRELAND, CHURCH OF.) The following are the principal alterations introduced into the PB. (Cp. RITUAL iv. Var. Syn. of PBs.)

A new Pref. is inserted detailing the chief changes

2. The PB of 1877.

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and giving reasons why further alterations were not carried out. The Table of Lessons differs from the English use by entirely excluding Lessons from the Apocrypha and including all chapters in the Apocalypse. Ps. 148 forms an additional alternative to the *Te Deum* and *Benedicite* for use after the 1st Lesson in MP. Permission is given to omit the Lesser Lit. and the Lord's Pr. after the Creed when the Lit. is said. An alternative 3rd Coll. for EP is given, taken from the Colls. at the close of the HC. The rubric directing the use of the *Quicumque vult* is removed, but the Creed is left in its former place in the PB, and the Pref. notes that in discontinuing its use "this Church has not withdrawn its witness. . . to the truth of the Articles of the Christian Faith therein contained." Some additional Prayers "for several occasions" are introduced, including *The Prayer for Unity, A Prayer for a Sick Person, On the Rogation Days, On New Year's Day, For Christian Missions, For the General Synod of the Church of Ireland*, and a prayer *To be Used in Colleges and Schools*. A special Thanksgiving *For Recovery from Sickness* is added. Alternative Colls., Epistles and Gospels for Christmas and Easter are given, for use where there are two celebrations of HC on those Festivals. The Ep. for the 1st Sun. aft. Easter has been changed to 1 Cor. 5 6-8. Several rubrical alterations are made in the Order for HC. The position of the celebrant during the *Prayer of Consecration* is defined to be at the north side of the Table. The minimum of Communicants is reduced to three or two at the least. Some verbal changes are made in the longer Exh., *At the time of the Celebration of the Communion*. In the Bapt. Office provision is made for the order of service when a child that has been already baptised is brought to the church at the same time with a child that is to be baptised. Parents are permitted to be sponsors for their children, and if need be one sponsor suffices. A new Q. and A. taken with a slight alteration from Art. 28 are introduced into the Catechism. A Coll. and the "Grace" are added at the close of the Marriage Service. In the Order for the Visit. of the Sick, the Absol. from the HC is substituted for the Absol. previously in use. In the Order for the Burial of the Dead an alternative Lesson, 1 Thess. 4 13-18, is introduced; and a clause from the *Prayer for the Church Militant* substituted for the thanksgiving in the Coll. after the Lord's Prayer. The following additional services have been introduced: *The Order for Morning Service to be used on the first Sunday in which a Minister officiates in the Church of a Cure to which he has been instituted; A Form of Thanksgiving for the Blessings of Harvest; The Form of Consecration of a Churchyard*. Many new canons have been drawn up, and these are included in the PB under the heading *Constitutions and Canons Ecclesiastical*.

The Committee appointed in 1909 to consider the further revision of the PB have as their aim to accommodate the services to the needs of the time and to enrich the Liturgy by incorporating material hitherto unused drawn both from ancient and modern sources. The recommendations of the Committee will be brought before the General Synod, at first in the form of Resolutions, afterwards in a Bill. Alterations involving questions of doctrine and ritual lie outside the scope of the work of the Committee.

—B1. T. STERLING BERRY.

IRON CHEST.—In mediæval times chests bound with iron were provided for books and

vestments. Canon 70 of 1604 demanded a "sure coffer" for registers, and has been re-enforced by statute (52 Geo. III, c. 146, § 5). The modern equivalent is the safe.—R5. S. REDMAN.

JAMES THE GREAT, ST.—See FESTIVAL, § 8, 10, 35; SAINTS' DAYS (RATIONALE), § 15.

JAMES THE LESS, ST.—See FESTIVAL, § 8, 10, 31; SAINTS' DAYS (RATIONALE), § 11.

JESUS.—The name "Jesus," used alone, designates our Lord in His humanity. In the PB—apart from those portions which are simple transcripts of Scripture—"Jesus" hardly ever occurs alone. In the exceptional instance of the Collect for St. Stephen's Day, the First Martyr is recalled as having seen his human Lord standing at the right hand of God in his behalf; just as St. Paul at his conversion encounters the risen and living Jesus and makes to him his surrender. These are testimonies soon after the event to what might be called the literal resurrection and ascension of the human Jesus. But very soon, in the mind and usage of Christianity, the perfect coalescence of the divine and the human, and so of the person and the work of our Lord, manifests itself in the merging of the two terms "Jesus" and "Christ" into a single proper name. Nevertheless, in that large and important part of the PB which is transcript of Scripture, and especially in the dominant fact of the Church Year, the human and historic life of Jesus is minutely and exactly re-enacted in the practical and devotional life of the Church, with all the meaning and weight attached to each act and incident of it in the NT. The PB has no other aim and makes no other claim than to be Scriptural and Catholic—to represent the truth of Christianity as it was given to the Church, and as it has been appropriated and understood by the Church. In the Litany, in the Collect and Proper Preface for Christmas Day, as generally in the PB, the essential mystery of the Incarnation is found not alone in the official character and act of the Christ but primarily in the person of Jesus. (See further, arts. on CHRIST and INCARNATION.)—K2¹.

W. P. DU BOSE.

JOHN THE BAPTIST, ST.—See FESTIVAL, § 8, 10, 33; SAINTS' DAYS (RATIONALE), § 13.

JOHN THE EVANGELIST, ST.—See FESTIVAL, § 8, 10; SAINTS' DAYS (RATIONALE), § 4.

JUDE, ST.—See FESTIVAL, § 39; SAINTS' DAYS (RATIONALE), § 20.

JUDGES.—See COURTS.

JUDGMENT.—I. A review of the various aspects of J. brought forward in the PB will serve to gather together the instances of that and related words.

(1) *The Person of the Judge.* (a) God is

regarded as the Judge. This agrees with the OT and, in the main, the Synoptic conception. Thus, we have "Almighty God . . . Judge of all men" (HC and Sea Conf.), "the righteous Judge by whom all must be judged" (VS Exh. ³), while God is implied in the OT language of the Commin. office in Title and Exh. ("God's anger and Js.," "The day of the Lord"), and to the "most mighty God" is addressed the petition to "enter not into J." with His servants (Prs. bef. Blessing). That even "Good works . . . cannot . . . endure the severity of God's J." (12), and that "the flesh . . . deserveth God's wrath and damnation" (9), is the witness of the Arts. (b) The Judge is the glorified Jesus. This is in accordance with Mt. and the early Christian view generally. That He will "come to be our Judge" (Te D.), "to judge the quick and the dead" (Ap. Cr., QV., 1 Adv.) is the repeated expression of the ancient belief; and deliverance is sought "in the day of J." from His "wrath and from everlasting damnation" (Lit.). In the solemn prose adaptation, influenced by Coverdale's poem, of the Sequence *Media Vita* appeal is made by the priest on behalf of the mourners at the Christian's grave to Jesus as "most worthy Judge (in place of "God") eternal" (Burial). Similarly, the Arts. assert that He will "return to judge all men at the last day" (4).

(2) *The Time of the Judgment.* It is "in" or "at the last day" that the coming of Jesus Christ is expected (1 Adv., Art. 4). According to the familiar OT figure a "day" of assize is the usual conception, "day of J." (Lit., Matrim.) or "day of the Lord" (Commin. Pref. Exh., VS Exh.), which is "after this life" (VS Exh. ³).

(3) *The Range of Judgment.* The judged are represented as being not merely heathen nations, or sinners within the covenant, but all classes of men, just and unjust. Nor is there any limitation of time, but "all men" of all ages are included, "the quick and the dead" (QV., Ap. Cr., 1 Adv., VS Exh. ³, Matrim., HC and Sea Conf., Art. 4).

(4) *The Basis of Judgment.* The standard is character, and the test of character is: (a) Conduct during this life—"All men . . . shall give account for their own works" (QV.), "for" their "own faults" (VS Exh. ³), for all "wickedness" done in "stubbornness of heart" (Commin. Exh.), seeing that sin "in every person . . . deserveth God's wrath and damnation" (Art. 9); (b) Faith: in the words of the Marcan appendix, "he that believeth not shall be damned" (Bapt. ³ Exh. aft. G.), while "there is no condemnation for them that believe and are baptised" (Art. 9), and innocent baptised children "are undoubtedly saved" (Bapt. ¹ Rubr.).

(5) *The Quality of Judgment.* The J., being Divine, is absolutely just (Commin. Exh.). It is "without respect of persons" (VS Exh. ³), and because of its inherent truth it is "dreadful," and the pronouncement thereof "terrible" for the condemned to whom it is "the extreme

malediction" (Commin. Exh.), yet is it indeed "fearful" for all (VS Exh. ³).

(6) *The Issue of Judgment.* The verdict pronounced is not only irreversible, but is plainly conceived as being in the duration of its issues everlasting. Thus, pr. is made for deliverance "from ev. damnation" (Lit.) and "from ev. (or 'eternal') death" (Cat., Burial), lest men be numbered among the "condemned," and "perish" (HC Absol.) "everlastingly" in "ev. fire" (QV., Commin. Exh.), in contrast to which is "ev. salvation" (cp. "not to destruction, but to salvation," Ord. ³).

(7) *Related Phrases.* Many have been noted in the above references. Among others there is "the day of vengeance" when "shall appear the wrath of God" (Commin. Exh.). Various allusions are made to the danger of receiving "the Sacr. of the Body and Blood of Christ" unworthily, derived from 1 Cor. 11 29 ff., e.g., "increase your damnation" (HC Exh. ¹), "eat and drink our own d." (Exh. ³), "to their condemnation" (Art. 29), "purchase to themselves d." (25). It is well therefore for communicants to "judge themselves" that they "be not judged of the Lord" (HC Exh. ³) and "come to destruction both of body and soul" (Exh. ¹), while for neglect of the ordinance "sore punishment hangeth over" their "head" (Exh. ³).

II. As to divine J. in the present time, thanks are offered for God's mercy "in the midst of J."

2. Minor Points Review.

by "common sickness" (Occ. Th.), and He is asked to "judge between" combatants in battle (Sea).

The references to man's J. call for little notice. Objectors to old ceremonies "shall perceive cause to reform their Js." (Of Cer.), for "right J. in all things" we pray (Whit.), and there is an OT allusion to "perverting J." (Commin.). In the disciplinary question to those about to be ordained priests submission is expected to the "godly Js." of "chief ministers" (Ord. ³), and, according to the Arts., wilful infringement of justifiable traditions and ceremonies "through private J." ought to be dealt with openly (34).

III. In the PB references to J. the dominant note is thus distinctly eschatological, and it may reasonably be inferred that "bitter pains," "fire," etc., are intended to be taken in the material sense. However out of contact with modern thought-forms, the naïve literalism of the PB has descended directly from Jewish and early Christian apocalyptic literature. The symbolism mostly prominent to-day is Johannine rather than Synoptic, evolutionary rather than catastrophic. The eyes of the faithful are usually directed by thoughtful teachers towards a consummation which shall confirm and complete a present inexorable process of divine J. The truth behind the older imagery of belief and devotion is unaffected, though each age finds different forms suitable for the intellectual expression thereof.—K2 ⁴.

E. W. WINSTANLEY.

JURE DIVINO.—The authority of those who bear office in Ch. and State has been generally upheld by pleading Divine Right for it. But the phrase has acquired a narrower sense as meaning the right of some one form of government to the exclusion of all others. Thus, under the later Stuarts, an extreme doctrine of the sacredness of the Throne was developed. The RC. doctrine of the Papacy, and the teaching of certain Ang. theologians on Episcopacy, are instances of similar developments. Dr. Donne, the famous Dean of St. Paul's, has left an eloquent, yet temperate, statement of the idea in relation to the State. "Of all things God *had* an idea, a preconception; but of Monarchy, of Kingdom, God, who is but one, *is* the Idea; God Himself in His Unity *is* the Model, He *is* the type of Monarchy" (*Sermons* 2 399).

For the general subject see further, ORDER; and, for its application to the Ministry, see APOSTOLIC SUCCESSION, EPISCOPACY.—A2. G. HARFORD.

JURISDICTION.—See COURTS, HIERARCHY, ORDER.

JUS LITURGICUM.—See RITUAL, §§ 62-65.

JUSTICE.—J. is used in the Lit. and Pr. for Church Militant in the phrases "*execute, or minister J.*" i.e., of a just administration of the law without partiality. In the Pr. for Parliament it occurs in the phrase "*truth and J.*" in practically the same sense. J. is used in connection with the execution of God's judgment in the Communion Service (Exh.). In the PB Version of the Pss. the word J. does not occur, whereas in the AV it occurs three times for "*righteousness*" (89 15), "*thing that is right*" (119 121), "*see . . . have right*" (82 3), in the PB version.—K3.
J. R. DARBYSHIRE.

JUSTIFICATION.—The words "Justify" and "Justification" occur in the following passages in the PB: Sent. (Ps. 143 2); Coll. for 1st S. aft. Easter; Ep. for Tues. in Easter week; Gospels for 11th and 13th Suns. aft. Trin.; Art. 11, and title of Art. 13.—The words come to us through the Latin. They are used in the Vulg. to translate the Greek *δικαίων, δικαιοσύνη*, etc., and these mean, as verbs ending in *ω* derived from adjs. of moral meaning always do mean, to *reckon, declare, or treat as* righteous, not to make righteous (see Sanday and Headlam, *Comm. on Rom.*, pp. 30-31 and 36).

Before we can approach God as worshippers and use aright the language of the PB, we must have experienced what the Ep. to the Heb. calls the sprinkling of our hearts from an evil conscience (10 22)—what St. Paul calls J. (Rom. 4 25). The great problem of the awakened conscience in all ages is: How can a man be just with God (Job. 25 4)? In OT times the Hebrew saw, as no other then did, the Righteousness of God (e.g., Ps. 7 10-12) and the unrighteousness of man (Ps. 143 2, 14 4). His conscience would not let him forget the sins of his past. He wanted a Salvation, which would atone for past sin and secure his acceptance with the Righteous Judge of all. This salvation, foreshadowed in prophetic vision (Is. 53) and in legal sacrifice (Heb. 9 7-13, 10 1-18), was manifested in the life, death and resurrection of the Lord Jesus. He was "the Holy and Righteous One" (Acts 3 14; cp. 1 Pet. 3 18, Acts 7 52, 22 14, 1 John 2 1). He identified Himself with us sinners and suffered, the Righteous for the unrighteous, that He

might bring us to God; His resurrection was the proof that this sacrifice of Himself did avail to the putting away of sin; He rose again for our J., i.e., for His sake the Righteous God accepts henceforth as not sinners but righteous all who have faith in Jesus (Rom. 3 26).

But, it is objected, is it not an immoral idea that God can attribute (impute, reckon) righteousness to an ungodly man (Rom. 4 5)? Assuredly not, when the meaning is rightly grasped, for:—(1) Whole-hearted trust (faith) *unites* the penitent sinner to the Saviour, who has already identified Himself with sinners. (2) The Spirit of the Master enters into and takes possession of the believer. (3) The reckoning of the believing, penitent sinner, thus identified with his Lord, to be righteous before Him is, as St. James says (2 22), a prophecy that "by works faith will be made perfect." He who sees the end from the beginning sees on the one hand the sins of the past becoming impossible to the believing soul, and on the other the righteousness of the Saviour becoming dominant and manifest in the life of the believer. (4) Righteousness and Holiness, separable for clearness of thought, are not separable in life. The same Union with Christ, which secures the one, secures also the other (see SANCTIFICATION; and cp. Sanday and Headlam on Ep. to Rom., pp. 37-38, 128-9, 152-3).—Pd. J. BATTERSBY HARFORD.

KEYS OF CHURCH.—Commonly, when a clerk is inducted into a benefice, the person pronouncing the words of Induction takes his hand and lays it upon the key of the church door, in token that he is thereby put into possession of the church and the temporalities of his benefice, the key being both an apt symbol and an instrument of physical control. The use of the key in this manner is, however, not essential to the Induction service.

The control of the use of the church is mainly vested in the incumbent, and he is accordingly the proper custodian of the keys of the church. The churchwardens are only entitled to have access to the church for the discharge of their duties, and may not even have a duplicate key of the church door without the consent of the incumbent.—A4.

HUGH R. P. GAMON.

KEYS, POWER OF THE.—See DISCIPLINE, REPENTANCE.

KING CHARLES THE MARTYR.—See STATE HOLY-DAYS.

KING'S EVIL.—See TOUCHING FOR THE KING'S EVIL.

KISS OF PEACE.—The KP. (or *Pax*) is a custom recognised in all ancient Liturgies and is probably apostolic (see Rom. 16 16, etc.). The Faithful by a mutual embrace testified to the brotherly love that ought to exist between them. The *Pax* usually occurred after the commencement of the *Missa Fidelium* and before the Consecration. In the Roman Liturgy it occurs just before the Communion. At the present time it appears to

have been dropped in the Greek Church. In the Malabar Liturgy the finger tips only are touched with the lips. In the Roman High Mass the kiss is exchanged ceremonially between the Celebrant and assistants. It is ordinarily omitted at Low Mass, but it is sometimes given by a small metal tablet (*Osculatorium* or *Pax*), which the priest, after kissing the altar, kisses and hands to the server, who presents it to the people. In the Anglican Service Books the words of the Invitation, "and are in love and charity with your neighbours," emphasise in a different way the duty which is symbolised by the *Pax*.—R2. J. F. KEATING.

KNEELERS in wood are made either fixed to the inside of the pew-ends and supports, or separate. If fixed, they should be hinged so that they may be raised for sweeping. Height from 3 in. to 5 in., according to height of pew-backs. Pads are sometimes more convenient where the pews are narrow. K. should be well-padded and level, not sloping. It is impossible to kneel comfortably on an inclined plane.—R5. G. VALE OWEN.

KNEELING.—See POSITION AND POSTURE OF MINISTER AND PEOPLE; POSTURE OF REVERENCE; COMMUNION, MANNER OF, § 2.

KNELL (Anglo-Saxon *cnyllan*, to strike noisily).—The sound of a bell struck, esp. for a death or burial: hence, metaphorically, a sign of death or extinction, "the curfew tolls the K. of parting day" (Gray); or any doleful cry, "a K. of sobbing voices" (Shelley).—OC. T. L. PAPILLON.

KNOWLEDGE occupies, as will be seen from the refs. collected below,¹ an important place in the PB conception of

1. Introductory.

religion, for it is that spiritual activity by which man apprehends TRUTH. It is that kind of commerce with reality, by which its existence, nature and meaning are consciously discerned and affirmed by man, who reaches K. by a rapid or slow scrutiny of events. Reality as known is called Truth, and is conveniently parcelled out into regions answering to man's intellectual or practical interests. The supreme Object of K. is God, and the PB is concerned with this highest

¹ The principal occurrences of K. (or the verb) may be grouped as follows. 1° K. of God, of Christ, or of both—*adelphikim* (10 out of 17). 2° K. of Scripture or of God's word or truth—*fiak*. 3° K. as identical or closely parallel with faith—*abode*. 4° K. as received on authority—*bpg*. 5° K. as the complement of action—*do*. 6° K. as contrasted with eternal fruition—*am*, or leading to it—*gh*. The phrases referred to are these: (a) Epiph. Coll., "K. thee now by faith"; (ct. "after this life have the fruition . . ."); (b) Bapt.¹ Exh.⁴, "things which he ought to K. and believe to his soul's health"; (c) Bapt.¹ Pr.³, "K. of thy grace and faith in thee"; (d) "Ord.² Exh., "agreement in the faith and K. of God" (ct. "error in religion") and "Ripeness . . . in Christ" (ct. "viciousness of life"); (e) Ord.² Pr. bef. Ord., "increase in the K. and faith of thee and thy Son"; (f) Ord.² Q.³, "such studies as shall help to the K. of (Scripture)"; (g) MP Coll.², "in K. of whom standeth our eternal life (*quam nosse vivere*)"; (h) St. Ph. and St. Jas. Coll., "whom truly to know is ev. life"; (i) *ib.*, "know thy Son Jesus Christ to be the way, the truth, and the life"; (j) MP Pr. of St. Chrys., "in this world K. of thy truth and in the world to come life ev."; (k) Pref.², "by hearing of Scripture profit more and more in the K. of God"; (l) Bapt.² Exh.⁴, "grow in grace and in the K. of our Lord Jesus Christ"; (m) HC Pref.⁴, "brought out of darkness and error into the clear light and true K. of thee and of thy Son . . ."; (n) Confirm. Pr.¹, "the spirit of K."; (o) *ib.* Pr.³, "lead them in the K. and obedience of thy word"; (p) Bapt.¹ Exh.⁴, "that they may K. these things the better . . . bear sermons"; (q) Cat., "my good child, K. this."

sort of K. (see n.), including along with it the K. of man, who only truly knows *himself* as in and under God.

The question has been raised whether in this spiritual realm some special and higher faculty or function of the spirit is involved than in ordinary K. In the interests of the unity of man's spiritual being it is desirable to see first whether the everyday powers of the mind are not sufficient.

1° Our common K. is marked by *individuality*. No one can know a thing for another. K. is a peculiarly personal acquirement. 2° In its most intimate and assured form it is directly based upon *experience*. It is such a re-viewing of an event in the light of other events as enables us to see into the heart of it, or at least to seize some aspect of reality revealed by it. 3° But a large part of our K. does not possess, at least in the first instance, this immediate character. It is derived, not straight from experience, but through the channel of testimony. There is thus a certain duality in common K.: some of it is first hand, and some is second-hand. But this turns out to be only a distinction of convenience, which cannot be pressed. The second-hand K. has been itself derived from experience, and may have been more correctly inferred than the first-hand K., which may turn out to have been falsified by haste or prejudice. Moreover, the one kind may pass into the other, and either may come first. The progress of educational method will illustrate the relation of K. to experience and testimony. Three stages may be indicated. (a) "Sugar is sweet: salt is bitter." Testimony alone, or bare authority. (b) "Sugar is sweet and salt bitter: taste them and you will see." Authority with a reference to experience. (c) "Taste these two white powders: one is sweet, the other bitter. We call the sweet one sugar, and the other salt." Experience, in the form of experiment suggested by authority, yields the K., and then authority supplies the accepted label, the class-name.¹

We do not hesitate to call that K. which is drawn direct from experience, but we commonly use a different word for what we learn from testimony, viz., belief.

3. K. and Faith. But the K. derived from experience is belief in the testimony of our own senses, and generally also in our mental inferences from the sense impressions; i.e., all K. presupposes the trustworthiness of the Universe. So K. and faith, as mental activities, are fundamentally one, and the familiar collocation of them in the PB (see § 1, n. 3°) is justified. But, alike in common life and in religion, knowing and doing—the theoretic and the practical sides—are so intimately related, that the knowing is assumed to carry with it the appropriate action. Hence in the PB both K. and faith usually include also that inward devotion to their Object which is their proper outcome, though sometimes (§ 1, n. 5°) this outcome is

¹ From the illustration also we may learn the distinction between the innocent error arising from ignorance, and the culpable error caused by a defect of will. It is one thing to take salt for sugar when handed by mistake, and another to make the original mistake to save trouble in making sure. We observe, too, that the correction must come from a fresh event. "Here are two white powders." I may take the risk of assuming both are sugar: that is not K., but convenient action out of which K. will come; or I may create the new event of experimental tasting, in order to find out. In either case fuller knowing comes from further doing.

separately named alongside of K. And as K. is always of events, the acts of trust and deeds of love and justice, in which an early stage of the K. of God eventuates, become material for a later and more assured degree of K. This is the truth that lies at the heart of the modern philosophical system of Pragmatism. We do not *make* propositions true by acting as if they were: but that is how we *find out* if they are true. Action is always based upon some view of things assumed as known, and that view is tested in the process of the action.

From this follows the certitude of K. That assemblage of sights and sounds and familiar objects which makes up the exter-

4. Certitude. nal world, so far as we have occasion constantly to use it, we know with an intuitive certainty: it is its own evidence, and our life is a continuous experience reaffirming the broad outlines of our K., even if correcting and enlarging it in details. The difference between common sense and true science is not the difference between ignorance and K., but between a K. which is both limited in range and mainly implicit in habitual actions, and a wider K. explicitly worked out. Probably the most crucial proof, as well as the most precious example, of assured K. in common life is to be found in our K. of persons. We can only see the outside of one another, and receive with the ear such mechanical vibrations as the speech organs emit. Yet the K. that a man has of his fellows has advanced until an evolutionary writer is compelled to accept, as one of the implications of morality (which he finds everywhere), the treatment of other people as ends in themselves, as persons, *i.e.*, and not things.¹ The plain man, and the philosopher who is not a sophist on this point, are alike sure that they *know* their friends, who for them are not soulless automata, but spiritual beings. The mystery of personality has not been solved, but the existence and many aspects of the nature of the soul are solidly assured. The joy and charm of family and social life are the fruits of this K. and the pledges of its validity. It is for philosophers to justify and explain them if they can: man will never let his soul be filched away from him, now that he has won the consciousness of it from that furnace of life which has already purged out so much of its dross.²

The Bible is the *richest treasury* of the K. of God, and for that reason is "the most valuable thing that this world affords" (Coron. service). As gold is the universal medium of exchange and standard of value, so the religious terms and phrases of HOLY SCRIPTURE—"more

¹ "The moral emotions are essentially directed towards sensitive and volitional entities" (Westermarck, *Origin and Development of the Moral Emotions*, 1906, 1 326). For early differentiation see Crawley, *Idea of the Soul*, 1909, and for later developments Illingworth, *Personality, Human and Divine*, 1894.

² Royce, *The World and the Individual*, has developed at length the capacity of the human mind to deal with the infinite, by the analogy of the infinite series of natural numbers, 1, 2, 3, etc., each term formed by adding one to the previous

precious than gold, yea, than much fine gold"—are the current coin of the Catholic religion. Mined from that inexhaustible quarry, and minted freshly from the crucible of the soul, the same sure K. is diversely expressed in the *Confessions*, the *Imitation*, the *Divina Commedia*, the English PB, *Paradise Lost*, the *Pilgrim's Progress*, Newman's and Robertson's *Sermons*, *In Memoriam*, and *A Death in a Desert*.

The living CHURCH is the appointed channel of the K. of God. And just as in the business world the security of credit (in other words of a particular kind of K. or faith) is maintained by bankers' clearing houses, and London is becoming the clearing house of the world, so the Ch., taken in a wide sense as including thoughtful and devout Christian worshippers everywhere, is becoming the clearing house of religious ideas and terms, witness, *e.g.*, the successive modern conferences on various bases (cp. COUNCILS, § 4-8). This K. is formulated in CREEDS and ARTICLES (cp. also DOCTRINE). By some these are regarded as enshrining a fixed deposit, "the faith once delivered to the saints," by others these documents are looked upon as protective caskets to preserve the delicate fabric of a living faith, a self-adaptive Knowledge.

So, in regard to the defence of this Divine K., several policies are held. There are Conservatives who favour the plan of the Roman Ch., to keep believers within a ring fence of permitted ideas under the shelter of an infallible Ch. or Book. There are Liberals who rely upon an unlimited resort to free inquiry. And there are central Churchmen who cannot believe that all the faithful are called to study vexed questions in theology, any more than they are bound to go into the theory of medicine, music, or electrical engineering. But they hold that the expert students and professors of theology should with reverent freedom study all relevant domains of K., and set the old faith in such new light as they can find. And, as connecting links between the theories of the professors and the practice of the pious, they long to see a body of pastors in such close touch with real life as to check theoretical and critical vagaries, and so alive to new K. that they can wisely prune the excrescences and guide the developments of popular religion. Thus, by a series of intercommunicating grades of knowers, inquiry should be steadied by experience, and experience fertilised by inquiry.

See further, AUTHORITY, GOD, CHRIST, MAN. A. C. Fraser, *Philosophical Basis of Theism*, is perhaps the most edifying and least technical introduction term. This familiar instrument of mental labour, itself the creation of the mind, is not only itself infinite, but contains within itself an infinite number of diversely unique series, all infinite also, *e.g.*, the odd numbers, the prime numbers, the squares, cubes, etc., of the natural numbers, and so forth. The bankruptcy of Herbert Spencer's system, a supposed known superstructure on a supposed unknowable foundation, is an impressive warning of the danger of fitting the universe to a system instead of adjusting the system to the *κόσμος* and its *κοσμοκράτωρ*.

to the philosophy of religion; cp. Gwatkin, *The K. of God*, 2 vols.; Illingworth, *Reason and Revelation*.—U. G. HARFORD.

KYRIE.—After the Pr. for purity the First PB of Edward VIth retained the nine Ks. of the Mediaeval Liturgies, but gave them in English: "iii. Lord, have mercy upon us. iii. Christ have mercy upon us. iii. Lord, have mercy upon us." In 1552 the redundancy of these petitions was modified by expanding them, and referring them severally to the Ten Commandments, which were introduced into the Service. Possibly the idea was suggested by the Reformed *Liturgia Sacra* of Strasburg, which had been published by Valerandus Pollanus in 1551, and which directs the use of the Decalogue with the Response (corresponding to the English form) after the 10th Commandment, "Vouchsafe to write it (the Decalogue) in our hearts by Thy Spirit," etc. The point of the tenfold Response is twofold: (1) for forgiveness of the past; (2) for grace of amendment in the future (cp. Jer. 31 31-34, Heb. 8 8-12 and 10 15-17, Ps. 119 22, 35, 36).

The petitions, "Lord, have mercy upon us; Christ, have mercy upon us," etc. (*Kyrie eleison*, *Christe eleison*), take us back to the earliest days of Christian worship, when even at Rome itself the service was in Greek. This Greek form was adopted into the Latin Service Books, when exactly is not known (cp. Arrian, 2nd cent.; *Comment. Epictet.* 2 2; *Apost. Const.* 8 6; *Peregrin. Sylvia* 24 51), and it formed the nucleus or germ of all Litanies, e.g., the ancient Eucharistic Lit., of which it was said: "The Office (i.e., the Introit) expresses our sighs, the *Gloria* our praises, the *K. eleison*, thrice repeated three times, our petitions" (*exprimis in Kyrie eleison ter triplicata preces*). The Pre-Reformation K. was sometimes added to at festivals, as e.g., "O Lord, fountain of goodness," at Epiphany.

(See further, Scudamore, *Not. Euch.*, p. 527; Maskell, *Ancient Liturgy*, p. 32; *DCA*, art. *Litany*; Edm. Bishop, *Kyrie eleison*; Procter and Frere, *BCP*, p. 393.)—H. J. F. KEATING.

LADY DAY.—See **FESTIVAL**, § 14.

LAITY.—The position and functions of the L.—those members of the Church who are not in

1. Limited Powers.

Holy Orders—are important in every branch of the Church, since a large majority of churchmen are laymen. It is also likely in these days to be a vexed question, since the tendency in civil affairs, and in contemporary thought, is strongly democratic. Power goes with numbers: the majority rules. In civil affairs at any rate power must be "broad based upon the People's will." But, whilst in one aspect the Church as the Christian Brotherhood is the most intensely democratic institution in existence, it is equally true that Power in the Church is in a peculiar degree derived not from below, but from above: not from majorities, but from God. Such matters as the statement of Christian Doctrine, the limits of Church Order, the grace of Sacramental Rites, are not to be, and cannot in the nature of things be, settled by majorities.

Accordingly, the powers, whether rights or duties, of laymen in the Anglican Church are restricted as regards such matters, analogously to the restrictions on the powers of legislative or executive authorities imposed, for example, by the Constitution of the United States. But there is this difference, that the Constitution of the Church is not set out in any one document, which he who runs may read.

In the Church of England in particular the matter is again complicated further by the

2. Problem in England.

fact that in theory, and by virtue of its alliance with the State as a National Church, any baptised person has some sort of *prima facie* right to consider himself a lay member of it. Hence there has been great difficulty in defining the position of the L. at all. It is clearly not to the interest either of the Church or of the individual that casual adherents, possibly little instructed and little practising, should be given share in the government or administration of a body to which their allegiance is but slender. Rights ought to be the reward for the fulfilment of duties. On the other hand, the restriction of the qualification of a layman to those who are regular communicants is to be deprecated on the ground of the extreme undesirableness of making a test of the HC.

The matter is unfortunately still further tangled by the fact that the Church of England is not free to manage her own affairs, and that the responsibilities of administration which would prove so valuable a stimulant to the L. are at present in the hands of Parliament, which has long ceased to be a body of churchmen, or even a body necessarily Christian. Moreover, other functions which ought to be exercised by the L., such as the election of Churchwardens, are exercised by the Easter Vestries, which any ratepayer may attend, and at which he may vote, regardless of whether he be a churchman at all or not. It is high time that this survival of the days when the ratepayers actually were churchmen were swept away.

The position of the L. in the Church of England at present is illogical and chaotic.

2. Working Definition.

But steps have been taken to provide machinery for the purposes of administration in the hope that Parliament may eventually give the necessary power to use it. This has produced a good working definition of a layman, namely:

"A Lay Member of the Church of England who (i) has the Status of a Communicant, that is to say, either (a) is an actual Communicant, or (b) has been baptised and confirmed and is admissible to Holy Communion, and does not belong to any religious Body which is not in Communion with the Church of England, and (ii) has signed the declaration as to qualification contained in the Schedule to the Scheme for lay representation." This declaration is as follows: "I.....of.....declare that I have the status of a communicant lay member of the Church of England." To this declaration there is appended a note defining the status of a Communicant as above. (See further **FRANCHISE**.)

Such for all practical purposes is a layman in the Church of England. He has a right to the services and sacraments of his Church so long as he do not fall under ecclesiastical censure. In the present abeyance of ecclesiastical discipline this qualification is very nearly inoperative. This clearly involves the position that in return for his rights he is under no legal duties. He may take what the Church must offer him: he need give, and he frequently does give, nothing in return. It would be profitable if the layman would regard his position as a Church member from the opposite point of view, and would ascertain his duty to the Church of which he is a member, and consider his rights as accruing only from the performance of his duties. That is the ordinary view of things in other departments of life. The layman's duty is to assimilate the spirit of his Church; to desire to serve her, rather than to desire that she should be conformed precisely to his own personal tastes; to submit himself to her methods; to inform himself as to her position and history; and, finally, to join in her worship and share in her Sacraments.

When he has done this, his activities will rightly be available according to his tastes and capacity. The work of the layman in COUNCILS, of the CHURCHWARDEN and SIDESMAN, of the Lay Reader or the Teacher in SCHOOLS, is dealt with in other arts. There is further the whole sphere of FINANCE, which the clergy would be only too thankful to hand over to competent and sympathetic laymen. The layman will find in performing his duties on these lines that he will achieve his rights naturally and without effort. The weight of his influence and of his opinion in the affairs of his parish or diocese will be in direct proportion to the enlightenment of his churchmanship, and the consistency of his practice of it.

In view of the peculiar position of the Church of England, any comparison of the position of her L. with those of other Churches

5. Contrasts and Comparisons. is difficult and not directly practical. The theory, for instance, of the Congregationalists and of

other kindred bodies that the Church is a voluntary association, whose ministry derives its mission from the congregation, places the L. in such a body in a position so totally different from that occupied by them where the unit of authority is the bishop, and the mission of the ministry is held to derive from God through the Bishops and not through each individual congregation, that any detailed comparison is apt to be misleading. Among the Congregationalists the "Church" consists of a body of "members," i.e., communicants; new members being admitted by a Church meeting after approval by the deacons, who are members elected to that office for a term. The deacons elect the minister, who upon election has the "oversight of spiritual matters," thus deriving his authority in that respect directly from the L.

Similarly, there is great difficulty in comparing the position of the L. in other branches of the Anglican Communion where the Church has the power of self-government, and the L. is clearly defined and in possession of its proper powers, which in England are denied to it and held by Parliament. But, whatever be the actual position in any branch of the Church, the L. has a theoretical and historical place in the Church, and towards the attainment of this in her own case the Church of England must aim. (See further, ANGLICAN COMMUNION, CANONS, OLD CATHOLICS, and Bp. J. Wordsworth's *Report on the Position of the Laity*).—A2.

T. SYDNEY LEA.

LAMBETH ARTICLES.—See CALVINIST.

LAMPS.—L. are probably of older Christian use than candles, and were hung from the ciboria or altar canopies of early chs.; they were also used in connection with the dead from the 4th cent. onwards. Less frequent than candles in mediæval times, they were found in the richer chs. bef. the Euch., altars or relics, or bef. pictures or images specially venerated; occasionally before the holy oils. Endowments for lights bef. the rood or the reserved Sacrament were sometimes spent in candles, sometimes in lamps; the light bef. the reserved Sacr. was not universal, even in Italy, in the 16th cent. Previous to the Reformation, Durham Cathedral possessed three L. constantly burning bef. the high altar to symbolise the watchfulness of the monks there, but such a use of L. was unusual. On the whole L. seem to have been relatively more frequent than candles in the earlier chs., and at all times in the East. The use of seven sanctuary L. bef. an altar where there is nothing of special reverence, such as the reserved Euch., appears to be a modern innovation, perhaps copied from the Irvingites, although there is some similarity between it and what is recorded of Durham, as well as the numerous L. used in the East. Occasionally L. were lighted during service time, like candles; e.g., beside the three at Durham mentioned above, there was another which was only lighted during Mass.—R5.

F. C. EWLES.

LANGUAGE, LITURGICAL.—The general principle underlying 1 Cor. 14 2-28, that worship should be in a tongue "understood of the people," was followed in the early Ch.; Origen says that everyone prays and sings praise to God as he best can in his mother tongue (*Contra Celsum* 8 37; see the whole passage). But difficulties arose, owing to more than one L. being spoken in the same place, and to the varieties of, and changes in, dialects.

Greek was for at least 200 years after Christ the *lingua franca* of most of the Roman Empire; St. Paul seems to have always used it in preach-

1. Greek. ing—he and St. Barnabas clearly did not know, or preach in, Lycaonian, though some of their companions may have used it in preaching in the country villages round Lystra and Derbe (Acts 14 7, 11, 14); St. Peter probably also used it outside Palestine, and this would be the meaning of the statement (Eusebius, *HE*. iii. 39 15) that St. Mark was his Interpreter (i.e., from Aramaic into Greek). Even at Rome the first Christians spoke and worshipped in Greek; St. Paul wrote to the Romans in that L., and Clemens Romanus,

Hermas, and Hippolytus employed it in their works. Polycarp of Smyrna must have used Greek when he celebrated the Eucharist at Rome on the invitation of Pope Anicetus, A.D. 154 (Eusebius, *HE.* v. 24 17). The old Roman Cr. (the original of the Apostles' Cr., c. 140?) was composed in Greek. Several traces of this usage remained in the Roman services after they had become Latin; such as the *Kyrie*, and the *Trisagion* (*Agios O Theos*, etc.) in the Good Friday offices; lections were long read in both Ls. (for other instances see Scudamore, p. 243, and *DCA*, 2106). Pope Victor was apparently the first Roman bp. to write Latin (189-199), and before him the list of Roman bps. contains only two Latin names (Harnack, *Expansion*, p. 381). The Ch. of Gaul was Greek at the end of the 2nd cent.; Irenæus' works and the letter of the Chs. of Vienne and Lyons in 177 (Eusebius, *HE.* v. 1) were written in it; the names of the martyrs mentioned being chiefly Greek, though some are Latin. The African Ch. originally spoke Greek, and Tertullian wrote in both languages; Perpetua (c. 202) heard in a vision the hymn, "Agios, Agios, Agios," though she ordinarily spoke Latin; it is doubtful if this is a reminiscence of the liturgical *SANCTUS* (*Acta Perpet.* 12). In Magna Graecia (South Italy), with its Greek colonies, that L. naturally survived longer than elsewhere; in some cases till the 9th cent. or later.

It was probably in Africa that Latin first became the liturgical L. Cyprian (*De Domin. Orat.* 31) cites the *SURSUM CORDA* in Latin. Tertullian in Africa and Novatian in Rome were the first Christian Latin writers of eminence. At Rome Latin was perhaps used as a liturgical L. side by side with Greek in the 2nd cent.; but the Roman Ch. did not become predominantly Latin till c. 250 (Harnack, *Expansion*, p. 381). Hermas (c. 150?, perhaps earlier) does not mention bilingual worship in Rome; but the Latin versions of his *Shepherd*, and of Clement, and of the Roman Cr., were made before 200. Perhaps, as there were several places of worship in the city, Greek was the liturgical L. of some, Latin of others. The spread of Latin over Western Europe made it a *lingua franca*, and it became the liturgical L. of all the West. Even though Ulfilas had translated the Bible into Gothic in 360, we do not find that that L. was used for the prs.; for these Latin was universal in Western Europe. When it ceased to be generally understood, it was still retained in liturgical worship from conservative motives, though the vernacular was substituted in one or two instances, as in parts of the Marriage and Bapt. services.

In countries where the people spoke a vernacular, but Greek was readily understood, the sermons and lections were usually read in, or else translated into, the spoken language.

2. Bilingual Churches. *Interpreters* are found in Egypt (Sarapion's *PB* 25, c. 350), and in Syria and Palestine: see Epiphanius, *Exp. Fid.* 21; *Pilgrimage of "Silvia,"* 75, where the presbyter interprets the sermon of the bp., who, though he knows Syriac, always speaks Greek—this is at Jerusalem; Eusebius (*Mart. Palest.*, longer Vers.), where Procopius is a reader, interpreter, and exorcist; and the story of St. Anthony who, though he knew no Greek, yet followed the Gospel when read, and as a consequence sold his possessions (Athanasius, *Vit. Anton.* 2 f.). Yet in all these countries the prs. seem usually to have been said in Greek. As, however, liturgical services were in a somewhat fluid state till the 4th cent., their wording being not so absolutely fixed as it afterwards became, they would be capable of oral translation to suit the needs of each place. After the universal adoption of fixed written liturgies the

difficulties must have become acute. Irenæus preached at Lyons (*Contr. Haeres.*, pref. 3) in the "barbarous dialect" of the Keltae, whatever that was; but he seems to negative the idea that the Bible or the prs. had been translated into the tongues of the "barbarians," who "have salvation written in their hearts by the Spirit without paper and ink" (*Contr. Haeres.* iii. 42). In North Africa the vernacular was Punic; but the Punic element in that Ch. is not mentioned by Tertullian or Cyprian, though strong in Augustine's days. Probably the Bible and the prs. were not translated into Punic, though the lections and sermons would be in the vernacular (cp. Harnack, *Expansion*, p. 415). In France at the present time the Gospel is habitually read at a High Mass, first in Latin at the altar, and then in French from the pulpit.

From the period of the growth of written liturgies (4th cent.) these are found in the various languages.

But nearly the same conservatism is found in the East as in the West, for, while the spoken Ls. have greatly developed, the prs. have always been said in the classical tongues (in Russia Slavonic is still used, in Greek-speaking countries classical Greek, and so on), and these are not as a rule more intelligible to the people than Latin to an Italian. Yet lections are often read in the vernacular; and the Orthodox, in forming new colonies, translate their liturgies into the L. there understood. (See EASTERN CHURCHES, § 2.)

At the Reformation the Ch. of Eng. adopted English instead of Latin in public worship, and asserted in her 24th Art. (1563, a stronger form than the corresponding Edwardine one) that the holding of public pr., etc., in a not-understood tongue is repugnant to Scripture and to primitive custom. At the same time (1551, 1560, etc.), a Latin version of the PB was officially published, for schools and colleges; and at various times versions have been put out by authority: in Welsh (first in 1567), Irish Gaelic (1608), Scottish Gaelic (1794; the *Scottish Com. Office* in Gaelic, 1797), French for the Channel Islands (1549); and in modern times the PB has been translated into most or all of the L.'s used in the Mission field. (See further, VERSIONS OF THE PB, MODERN; VERSIONS OF THE PB, OLDER; WELSH VERSION OF THE PB.)

In all countries where there are many dialects, as is the case where there is little or no vernacular literature, there is difficulty in making the liturgical L. intelligible to the whole community. Each small district, sometimes each village, speaks differently. This is a difficulty much felt in Foreign Missions. And, further, liturgical L. must not be too colloquial; for example, a member of an old Eastern Ch. is apt to consider pr. in his own spoken dialect irreverent. We who possess a PB in Shakespearean English should be sorry to exchange its L. for the sometimes unseemly vernacular used in extempore prayer. So much may be said on the one side. On the other hand, the want of vernacular services destroys the worship of the people. Individual worship may be maintained, but there is little idea of true congregational worship in which the people all join, if the services are said

in an obsolete tongue; the Euch. is considered to be the priest's, rather than the people's, sacrifice of pr. and thanksgiving. The audible responses of the whole congregation were a great feature of primitive worship; this was no doubt the reason why the "prayers in common" were so called by Justin Martyr (1 *Apol.* 65). The moral for ourselves is that we should not be too conservative in retaining misleading or misunderstood archaisms of speech in our PB.

(DCA 2 103, art. *Liturgical Language*, which gives many more details than space allows here; Scudamore, *Notitia Eucharistica*, ed. 2, p. 243; Harnack, *Expansion of Christianity*, Eng. trans., 2 270, 381, 400, 413 ff.; and the various *Commentaries* on Art. 24.)—B2.

A. J. MACLEAN.

LANTERN.—The idea of a L. tower illuminating the crossing of a church above the nave and transept roof is, like that of the cruciform plan, of Byzantine origin. Adopted at Ravenna and Venice and afterwards in Rhenish Germany, it was brought to its highest development by the Norman and English builders.

Norman Ls. exist at Winchester and St. Albans. At Salisbury and Wells, 13th cent. Ls. remain above later vaulted ceilings. The broad 14th cent. octagonal crossing at Ely and the central tower of York are our grandest Gothic Ls. and are only rivalled by the dome of St. Paul's.—R6.

CHARLES A. NICHOLSON.

LAPSE.—A patron of a vacant benefice, neglecting in due time to present a qualified clerk, is deprived of the presentation for that turn. If the patron fails to fill the benefice within six months, the right falls to the Bp.; on six months' failure by him, to the Abp.; and, after a like failure by him, to the Crown.—TA.

R. J. WHITWELL.

LATITUDINARIANS.—This cultured school of theologians dated their rise from the time of the Commonwealth, when a number of eminent thinkers, popularly known as the "Cambridge Platonists," began to advocate enlightened principles of religious liberty and toleration far in advance of the spirit of the age. These liberal views had first been propounded by William Chillingworth and John Hales in the reign of Charles I, but others such as More, Cudworth, Whichcote, John Smith, and Edward Fowler, soon adopted their opinions. Although firmly attached to the Ch. of Eng. the L. were strongly opposed to the persecution of Christians whose sincere convictions prevented them from conforming to its worship, and they therefore zealously advocated the principle of toleration and comprehension. The movement was, in fact, largely a reaction from the narrow and dogmatic theology of the Puritans on the one hand, and the rigid and exclusive eccles. views of the Arminians on the other. The L. specially emphasised the ethical, moral and humanitarian teaching of the Bible, and encouraged the free play of reason in determining matters of Divine revelation. Bp. Burnet, one of their early sympathisers, says, "They studied to assert and examine the principles of religion and morality on clear grounds and in a philosophical method, and allowed a great freedom both in philosophy and divinity" (*His Own Times* 1 188).

Abp. Tillotson, the most eminent and moderate exponent of their theological opinions, placed special importance on bringing religion to the test of reason. "Christianity," he says, "is the best and the holiest,

the wisest and most reasonable religion in the world"; "If your religion be too good to be examined, I doubt if it is not too bad to be believed" (1 448-Serm. 5; 4 84-Serm. 58). The excessive stress placed by some of this school on reason and the cultivation of moral conduct to the comparative neglect of revealed Christian doctrines tended to eliminate the supernatural element from Christianity. Thus by the middle of the 18th cent. Latitudinarianism had degenerated into Unitarianism or Deism, and its teachers were associated with those who opposed the doctrine of the Trinity or the obligation of subscription to the 39 Arts.—A1.

C. SYDNEY CARTER.

LAUDS.—The office to be recited at daybreak. It has remained practically unchanged from the remotest antiquity. Its principal parts are these: five Pss. with antiphons, short chapter, hymn, the cant. *Benedictus*, and the Coll. The 1st Ps. is, on Sundays and Festivals, 93, and on other days, 51. The 2nd Ps. varies for each day of the week. The 3rd is always the same, viz.: 63 and 67 together. The 4th "Psalm" is a canticle from the OT, varying for each day of the week. The 5th is always the last three Pss. (148-150) together. (See *HOURS OF PRAYER*.)—B2.

A. M. Y. BAYLAY.

LAVABO.—The ritual washing of the celebrant's hands at the Offertory. This was accompanied by the repetition of Ps. 26 6, *Lavabo inter innocentes manus meas*. See *New English Dict.*, which adds that the name L. was also given to (1) the small towel used to wipe the priest's hands, (2) the basin used for the washing. (See also *ABLUTION*.)—R2.

B. HOBSON.

LAW, ECCLESIASTICAL.—Before the Reformation the *Corpus Juris Canonici*, with its supplements and the special English constitutions synodically promulgated, constituted a distinct body of Eccles. Law (see *CANON LAW*). After the Reformation, the ACTS OF UNIFORMITY and other statutes affecting the Ch., together with common law, the CANONS OF 1604, and a mass of related documents, made up the "King's Eccles. Law." Its main sources, and the principles affecting it, have been outlined under *RITUAL LAW*. The titles of many relevant arts. will be found under App. A 2-7, Ma, Oa, R, TA.—A4.

G. HARFORD.

LAWYERS, ECCLESIASTICAL.—The supersession of the Canon Law, the transference of matrimonial and testamentary suits from the eccles. courts, and the gradual decay of the disciplinary system of the Ch., have very greatly restricted the number of lawyers conversant with eccles. law and procedure, and, of those who take it up, few are able to afford to dispense with general practice. The unsatisfying discussions and decisions in modern eccles. suits have been partly due to the lack of competently instructed lawyers.—A4.

G. HARFORD.

LAY BAPTISM.—There is nothing in the NT confining the administration of the rite of Bapt.

to ordained men, and there are statements indicative of its being performed by laymen. Christ Himself did not usually baptise (impf. *ἐβάπτισεν*), but His disciples (Jn. 4 2); and they did so before their definite appointment recorded in Mk. 3 14. The charge of Mt. 28 19 probably includes more than the Eleven within its scope (cp. "but some doubted" in v. 17; and the appearance to over

500, 1 Cor. 15 6). The Apostles can hardly have themselves baptised the whole 3,000 on the day of Pentecost (Acts 2 41). St. Peter "commanded" Cornelius and his household to be baptised (Acts 10 48), the rite being presumably performed by lay brethren from Joppa. St. Paul appears to have owed his bapt. to Ananias, who may have been a lay disciple (Acts 9 10, 18, 22 12, 16). He himself laid hands on the twelve disciples of John, but he is not said to have baptised them (Acts 19 5, 6); while, in 1 Cor. 1 17, he says that Christ sent him not to baptise but to preach.

The early Church generally regarded lay Bapt. as irregular and to be avoided wherever possible.

2. Witness of the Early Church.

It was occasionally forbidden entirely (e.g., *Ap. Const.* 3 10); but usually it was considered legitimate and even obligatory in cases of extreme urgency, nor was its validity questioned. Tertullian (*De Bapt.* 17) says that laymen "should be content to act in emergencies, whenever the conditions of time, place or person are imperative"; while he even goes so far as to add that the layman "will be guilty of the loss of a soul, if he neglects to confer what he freely can." Bapt. by women was specially disliked, and frequently forbidden (e.g., Tert., *De Vel. Virg.* 9, *De Bapt.* 17; *Ap. Const.* 3 9). But the general voice of the Church was that Bapt. by any Christian was valid, irrespective even of his orthodoxy or character. The Roman and Greek Churches have both authoritatively declared lay Bapt. valid; and the same view is held by the reformed bodies, excepting the Calvinists.

In mediæval England, lay Bapts. were frequent, and in Elizabeth's reign midwives still received written permission from the Bps. to perform the rite in cases of emergency (a form dated 1567 is quoted in Strype's *Annals* i. 2 337). The Sarum *Manual* allowed it, and provided a form. The rubrics of our first three PBs also mention it with the same approval, adding to the Sarum the injunction that those present should first "call upon God for his grace, and say the Lord's Pr." (the mention of the latter seems to derive from HERMANN'S CONSULTATION). But the Puritans were anxious to abolish lay Bapt. entirely, because of former abuses through clerical laxity; e.g., Luther (*De instit. Ministris eccles.*) denounces the Roman priests for ceremoniously "baptising stones, altars and bells," while they despised that of infants as beneath their dignity. Some, with Cartwright, maintained that the minister is of the essence of the sacrament. The irregularity of lay Bapt. was so strongly and widely felt that in 1604 the rubrics of the PB were altered so as to make no mention of any other than a "lawful minister," and in 1662 they were still further revised in the same direction.

But, although no positive sanction for lay Bapt. survives in our present formularies, its validity is beyond question.

4. Validity of Lay Baptism.

As against the view that the minister is "a subordinate efficient cause," Whitgift, Hooker and Abbot laboured to defend the validity

and lawfulness of "Bapt. by any man in case of necessity." King James himself, in spite of his strong prejudices against lay Bapt., expressed at the Hampton Court Conference his view that the minister is "not of the essence of the sacrament," although "he is of the essence of the right and lawful ministry of the sacrament." This has always been the opinion of the Ch. of England; and in 1841 the Court of Arches decided (in the case of *Martin v. Escott*) that "the law of the Church is beyond all doubt that a child baptised by a layman is validly baptised." The only essentials are the use of the proper matter (viz.: water) and the proper words (viz.: invocation of the three Persons of the Trinity).

(Literature. See especially Bingham's *Scholastic History of Lay Bapt.*; and Elwin, *The Minister of Bapt.*—12. HORACE MARRIOTT.

LAY COMMUNION.—That communion or fellowship with the Ch. which a layman enjoys, and to which a clerk in orders may be reduced by voluntary renunciation of ministerial functions or as a penalty for an eccles. offence.—A2. G. HARFORD.

LAY READER.—See READER.

LAYING ON OF HANDS.—(*Imposition of the hand or hands*: ἐπιθεσις τῶν χειρῶν, Acts 8 18, 1 Tim. 4 14, 2 Tim. 1 6, Heb. 6 2; χειροθεσία; χειροεπιθεσία: manus or manuum impositio, more frequently the former.)

The original meaning of the act of laying on of hands is to be found in pre-Christian religions, and particularly in the Jewish. Its significances appear to be two, (a) *benediction*, and (b) *consecration*; that is, (a) the conferring of a blessing, and (b) the setting apart for a particular purpose (cp. Gen. 48 14, Num. 27 18, 23, etc.). St. Augustine gives a very wide meaning to the action when he says (*De Bapt. contra Donat.* 3 16): "Quid est enim aliud (manus impositio) nisi oratio super hominem?" And the laying on of hands has in the NT and ecclesiastical usage so wide a meaning that it is difficult to employ any narrower definition.

The imposition of the hand is a sacerdotal action, and cannot be performed in the Christian Ch. by anyone below the rank of Priest (for an exception see Cyprian, *Ep.* 18 1, where the imposition of the hand on penitents in case of necessity is allowed to deacons). The laying on of hands in Confirm. and Ordination belongs solely to the Bp.—as also, properly speaking, in the Reconciliation of Heretics. In early times, when the penitential discipline was public, the Bp. was the regular minister of Absolution. But, with the change of practice, the administration of Penance is everywhere now committed to Presbyters. As for the various Benedictions, they can be performed by a Presbyter, but are sometimes limited to Bps., rather on account of the dignity of the function than by necessity of the case.

In the NT the laying on of hands is the outward act with which is connected the gift of the Holy Spirit, both together making up the sacramental rite of Confirmation (Acts 8 17, 19 6, Heb. 6 2; cp. 2 Tim. 1 6, Acts 9 17). The action of laying on of hands at Confirm. soon died out in the East. It is mentioned, indeed, in comments on the passages of Scripture which refer to it, and in some books of the *Church Order* series (e.g., *Apost. Const.* 3 16, 7 44; *Can. Hippol.* 19 136; see Maclean, *The Ancient Church Orders*, pp. 105-6, Cambridge, 1910), but very rarely in ancient Greek Fathers. Unction with CHRISM is the Eastern method of Confirm., and the only one that has left any trace on liturgical books. In the West, both unction and the imposition of hands co-existed from the earliest times: sometimes one, sometimes the other, is mentioned; often the same author mentions both, particularly divines of the Carolingian periods, who seems to have been desirous of preserving both actions without prejudice. In the Mediæval period the imposition of the hand sank very much into the background, and an extension of the hands was all that actually accompanied the Pr. for the gift of the sevenfold Spirit; often even this disappeared.

2. In Confirmation. In the First PB of Edward VI an imposition of the hand was prescribed for Confirm., preceded by a signing with the sign of the cross, and accompanied by the words *N., I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.* In the Second and all subsequent PBs the signing is omitted together with the words given above. In their place is substituted the present formula, *Defend, O Lord, this thy child,* etc., accompanied only by the laying on of the hand, a practice justified by Scripture and patristic quotations, but with little liturgical precedent.

Many impositions of the hand are found in liturgical books during the Bapt. rites, among the ceremonies of the catechumenate. In fact the phrase *imposition of the hand* came to be a synonym for admission to the catechumenate (for examples see the note of Valesius on Eusebius, *Vit. Const.* 4 61). The same action was likewise particularly connected with Exorcism, as may be seen in the Roman rite of Bapt.; a signing with the sign of the cross was associated or alternated with it. This laying on of the hand vanished from our PB at the Reformation, but the First PB still retained the crossing at the beginning of the service. This survival of the old form of admission to the catechumenate was omitted in the Second and all subsequent PBs.

3. In Preparation for Baptism. When the Bapt. which a heretic had received was considered invalid, he was counted as a heathen, and, if he turned to orthodoxy, he was catechised, baptised and confirmed. If, on the other hand, this Bapt. was accepted, then the method of Reconciliation appears to have been a sort of Confirmation; that is to say, the form of Confirm. was followed (unction in the East, imposition of the hand in the West), and the Holy

Spirit was believed to be imparted thus to the convert. Such at least is the language of canon 95 of the Trullan Council and of St. Gregory the Great (*Ep.* 11 67), though, even in the East, the liturgical books mention an imposition of the hand.

In the Reconciliation of Penitents, an imposition of the hand was universally the symbol of Absol.; indeed, according to Bp. Chase, 1 Tim. 5 22 refers to this. At the present day an elevation of the hand is substituted for it in Western practice, and in the East no action is prescribed. Through some have suggested that the imposition of the hand is the matter of Penance, as might be thought from the importance attached to it in early times, yet this is not the view of the Ch., and St. Thomas Aquinas, after a discussion of the point, decides against its necessity (*Summa Totius Theol.* iii. 84 4).

The PB contains no form for the Reconciliation of Heretics, and does not enjoin any imposition of the hand in the Absol. of Penitents. The author of the *Homily Of Common Prayer and Sacraments* (*Hom.* 2 9), however, obviously considered it necessary in the latter case, and it is found in *A Form of Penance and Reconciliation of a Renegade or Apostate from the Christian Church to Turcism, etc.* (anno 1635; see *Hierurgia Anglicana* 3 10).

When Ananias restored St. Paul's sight he laid his hands on him (Act 9 12, 17), and St. Paul used the same action in healing the father of Publius (Acts 28 8)—both carrying out an injunction of our Lord, according to the writer of the close of St. Mark's Gospel (Mark 16 18). So, in some ancient orders of VS, the priests and ministers (or the priests and the faithful who are with him) are enjoined to lay hands on the sick person (Martene, *Ant. Eccl. Rit.* i. 7 4, Orders 4, 5, 14—vol. 1, pp. 305, 307, 322, ed. 1788, Bassano).

5. In Healing. No trace of this occurs in the PB; but it is found in *TOUCHING FOR THE KING'S EVIL*, as the following example will show. In an Office of date 1662 (given in *Hierurgia Anglicana* 3 176), while the Gospel (Mark 16 14-20) is being read, at the words, "They shall lay hands on the sick and they shall recover," is this Rubric, "Here the infirm persons are presented to the King upon their knees, and the King lays his hands upon them."

The imposition of the hand has been also employed for a large number of benedictory purposes, a use strictly in accordance with the most fundamental meaning of the action.

6. In Blessing. We may instance the consecration of abbots and abbesses, the dedication of persons to the religious life, and (sometimes) the consecration of kings. In many of these an extension of the hand has taken the place of actual touch, and in this form it is frequently employed for blessing in general, both in the Ch. of Eng. and elsewhere.

For Imposition of hands in Ordination, see arts. ORDINAL, ANGLICAN ORDERS.

(Chase, F. H., *Confirmation in the Apostolic Age*, 1909; Duchesne, L., *Christian Worship*, SPCK, London, 1904; Bingham, J., *Antiquities of the Christian Church* xii. 3, etc.; *DCA*, vol. 1, pp. 828-9.)—R2. T. THOMPSON.

LAYMEN, HOUSES OF.—See CONVOCATION, § 6.

LEAP YEAR.—See CALENDAR, § 2, 5, 6, 7, 10.

LEARNING.—Christianity claims to be the ultimate religion and to contain absolute truth about God and man. If this claim is to be sustained, all partial and fragmentary truths

must be consistent with the Christian system and find their place in relation to the whole.

As the Church emerged from the obscurity of the 2nd cent. she found herself confronted by pagan philosophy. She was necessarily challenged to justify her doctrine to the reason of the thinker, as well as to show that her teaching could rouse the conscience and sway the affections of ordinary men.

1. The Early Church.

The schools were mainly in the hands of pagans, and pagan authors formed the text-books for the study of grammar and rhetoric. Intellectual life was nowhere more vivid and many-sided than at Alexandria, and it was there that a great catechetical school arose under Pantænus, Clement, Origen, Heraclas and Dionysius, in which an effort was made to assimilate all that was good in the teaching of Paganism and to represent Christianity as the truest philosophy. It may perhaps be said that all the arguments which have since been urged against Christianity and the answers to them are to be found in Origen's reply to Celsus. Dionysius (Euseb., *HE* vii. 7) exhibits the true spirit of the Alexandrian school when he declares that he reads everything, and, in refuting, hates what is false the more. Jerome on the other hand, whose L. was profound and wide, blamed himself for reading Virgil, almost as John Bunyan reproached himself for playing hockey.

In the centuries which followed ancient philosophy disappeared as a living force. Charlemagne (800) tried to attract to his court the best scholars from Britain and Ireland, and the schools which he founded became centres of L. in the Middle Ages. In Thomas Aquinas (1225-1274) a reconciliation was effected between theology and philosophy, and Aristotle, who was only known through a Latin translation from the Arabic version of one or two of his treatises, became almost canonised as a Christian Father. At the time of the Reformation the representative leaders of the English Church, like Cranmer, Parker and Laud, were steeped in patristic learning. While declaring, in their struggle against mediæval corruptions, that Scripture is the ultimate and final authority in matters of faith, they yet appealed to the early Fathers as authoritative interpreters of Holy Writ. Cranmer asserted with passionate earnestness, as against Rome, that the doctrine embodied in the English PB was in accordance with antiquity and Scripture. Similarly Richard Hooker (1553-1600), in defending the Church against Puritans and Anabaptists, argues on grounds of reason and common sense, and supports his views by marshalling a great array of early Church authorities. [Jewel, Bramhall, Andrewes and Jackson were examples of learning in high places. That the ideal of the leaders was not more widely reached by the rank and file was due to no indifference or slackness on the bishops' part, but to the rapacity of one generation of lay

despoilers of Church property, and to the failure subsequently of lay patrons to take the responsibility of making their so-called "livings" adequate, a failure which has now become chronic.]

In the same way in the subsequent controversies the Church writers of the time, such as Pearson, Bull, Butler and Waterland, made, with massive L., the double appeal to reason and to antiquity, and met Socinians and Deists upon their own ground.

The leaders of the Oxford movement invoked the authority of the Fathers against the Latitudinarian tendencies of the period. This was done, however, with an imperfect sense of historical perspective. The teachers of an earlier age should be studied rather as illustrating the development of theological thought, and as examples of the way in which great problems may be faced, than because their conclusions are to be considered as binding upon subsequent generations. (See further, *AUTHORITY*, § 8.)

The need for L. is not less conspicuous in the present day than in the past. We have been passing through a period of reconstruction with regard to the knowledge of subjects connected with theology, comparable to the time of the Renaissance and Reformation.

The theory of evolution and the investigations of geology have wrought a revolution in the conception of the duration of the world and of the length of the chain of life, similar to the revolution effected by the Copernican theory in the conception of the position of the earth and of the magnitude of the universe, and they have profoundly modified and illuminated our ideas as to the process of creation and the history of the development of man's bodily and mental life. History and literary criticism have transformed our ideas as to the date and authorship of most of the books of the OT, and are dealing with the growth, composition and authenticity of the Gospel narratives. The science of comparative religion has opened a wide field of research, and shown that Christianity must not be isolated from all other examples of man's instinctive striving after God, but that much light may be thrown by a study of the great book-religions of the East on the capacity of the Christian faith to satisfy the highest and most universal aspirations of man. Philosophy pursues her unwearied search after the unity and reality underlying phenomena, in which religion would fain trace the purpose, holiness and love of a Heavenly Father.

Such speculations are no longer confined to the student. The results are familiar to the unlearned, and there is in consequence some unsettlement of religious belief. The Church may meet all this new thought in one or other of two ways. She may adopt the method of attempted suppression as set forth in the Papal Encyclical, *Pascendi Gregis*, against Modernism, screw down the safety-valve, shut

2. The Reformation.

eyes tight and await results. She may on the other hand appeal, as in the past, to sound L. and enlightened and reverent common sense, recognising that reason no less than faith is a gift of God, and that the intellect has its rights and its responsibilities as well as the heart. True faith is fearless, and invincible belief in truth and unquenchable love of the light will lead the Church to prove all things that she may hold fast that which is good. Bad criticism must be met by good criticism and false philosophy by that which is more profound. It is only when the stand is taken on the impregnable rock of ascertained fact that security can be assured. Living belief and loyalty are indeed something more than the last conclusion in a chain of syllogisms. Faith is given in answer to prayer and springs from single-hearted devotion to truth and goodness, but to shut our eyes to any truth is not an act of faith but of timid faithlessness.

The battles of theology are fought and won in the study, and a great international confraternity of scholars is ever grappling with the problems which are raised. The parish clergyman, even if not learned himself, must endeavour to follow their arguments and test their conclusions, and to turn all his acquisitions to use in the sphere of practical life and religious teaching. There must be no divorce between the head and the heart, between reason and religion. "In the English Church," it has been said, "faith is not afraid to reason, and reason is not ashamed to adore."—*re, u.*

JOHN T. MITCHELL.

LECTERN.—Pre-Reformation Ls. were principally (1) Sanctuary Gospel Ls., as at Westminster Abbey in 1532 (*English Altars*, Alcuin Club); (2) Choir Ls. for music books, still used abroad (San Giorgio, Venice). Various shapes (brass or wood) were in use: EAGLE, Pelican, desk, double or fourfold revolving desk, and (rarely) stone desk in wall. Desk Ls. were often covered with a cloth.

Fine Pre-Reformation examples are: (eagle) at Southwell Minster (from Newstead Priory); and (double desk with figure of Henry VI on top) Provost Hacombleyn's at King's College, Cambridge. Of Post-Reformation Ls. (used for Lessons), fine brass examples are at Wells Cathedral (double desk, 1660), and (eagle) York Minster (1686). The Puritans destroyed the eagle L. as "an abominable idoll." Ls. were again used at the Restoration, but many were afterwards disused.

Wheatley (1720) speaks of Reading Pews with two desks. "one for the Bible, looking towards the body of the Church to the People." As late as 1840, a writer in the *Ecclesiologist* complains of the disuse of many fine old Ls., even that at King's College. But by 1875 many eagle Ls. had been introduced, and they "will never now, I believe, excite the most sensitive spirit into theological strife" (Beresford Hope). The L. is now in general use, but poor specimens

abound. It is the church ornament "which most often goes wrong" (Micklethwaite). Before purchasing one, size, design and material should be most carefully considered in connection with the surroundings. The L. is, as it were, the Throne on which God's Holy Word is placed in the midst of the church. It should therefore be thoroughly good and beautiful.—R3.

W. A. WICKHAM.

LECTION.—See EPISTLE, GOSPEL, LECTONARY, PROPER LESSONS.

LECTIONARY.—The earliest Church services appear to have consisted of (1) the Liturgy,

(2) Vigil-services—like the Easter Vigil, (3) *Missae Catechumenorum* (= ANTE-COMMUNION SERVICE), and

(4) Vespers—similar in character to the Mozarabic or the Ambrosian Vespers; to which (5) a service of Mattins (*i.e.*, Lauds), constructed on the model of Vespers, was added at an early date. Of these services the *Missa Catechumenorum* and the Vigil (which was only an enlarged *Missa Catechumenorum*) consisted of little else than a series of lessons. But there were no lessons at Vespers¹ and rarely at Mattins; and there was no "course" of Psalmody at any service (*i.e.*, no arrangement by which the Psalter was gone through as a whole), but only *selected* Pss., and the lessons were *selected passages*, though often taken in order from a suitable book of Scripture (see EPISTLE).

When the monks came to the front they introduced sets of services of their own of a novel character, which consisted almost entirely of Pss. arranged in a "course" by which the whole PSALTER was gone through in a definite time. The chief of these monastic services were the Nocturns (or night-services); and it was not long before the reading of Scripture was introduced into the monastic Nocturns of the West; but this Scripture-reading differed in character from the lessons of the previous non-monastic services, for instead of selecting certain *passages* for certain services the monks appointed certain *books* which were to be begun at certain seasons and read continuously and *ad libitum*, so much of the book being read at each service as the abbot chose, and the reader beginning again next day where the reading was left off the day before. Moreover, instead of a *set* of lessons from different classes of books—*e.g.*, the Law, the Prophets, Epistles and Gospels (see ANTE-COMMUNION)—only one book was in reading at a time, though the passage read on any particular day was divided up into three (or four) lessons between which *RESPONDS* were sung. (When there were three Nocturns, as on Sundays and festivals, the course of Scripture-reading was usually confined to the first Nocturn—on Saints' days the lessons being specially chosen so as to be appropriate to the day; and at the second Nocturn was read—on Sundays a homily,

¹ Certain apparent exceptions, *e.g.*, Lenten Fridays at Milan, are in reality Vigil-services and not true Vespers.

on Saints' days the life of the Saint; and at the third Nocturn on both Sundays and festivals a commentary on the Gospel for the day.) The oldest rules for this Scripture-reading extant prescribed that Isaiah shall be begun in Adv., followed by Jeremiah and Daniel after Christmas, and Ezekiel, Job and the Minor Prophets after Epiph. A week before Lent (in later times at Septuagesima) they were to begin the Pentateuch and to continue with Joshua and Judges until Palm Sunday. In Holy Week suitable parts of Isaiah and Lamentations were to be read; in Eastertide the Catholic Epistles, Acts and the Revelation. After Pentecost, Samuel, Kings and Chronicles, the books of Solomon, Esther, Judith, Maccabees and Tobit up to Adv. In the third Nocturn the Pauline Epistles were to be read.¹

When the different elements of these services were collected into one volume called the Breviary, it became necessary to assign definite passages to the successive days; and in the small portable Brev. the length of the passages chosen was reduced to a mere shadow of the original.

The (so-called) "Reformed Brev." of Quignon was the result of a reaction against this state of things and in favour of a more systematic

3. Quignon's reading of Scripture; QUIGNON'S Breviary.

BREVIARY, however, could not properly be styled a reformed *Roman* Brev., as it was an entirely new scheme, parts of which were suggested by ancient rites and accounts of early but obsolete services. In this Brev. three lessons were appointed for each day (like the Ambrosian rite); of these the first was from the OT, the second from the NT—so that the principal part of the former and almost all of the latter were read in the course of the year—(cp. Cassian's account of ancient Egyptian monastic services), and the third lesson (if a Saint's day) was from the life of the Saint (cp. Ambrosian), otherwise from the Epistles (cp. Rule of St. Benedict). (Quignon may have partly founded his lesson-system on notices in the Rule of Aurelian, and on a misunderstanding of the *Missae Catechumenorum* of the Mozarabic rite.)

Quignon's L. was ingeniously worked out. Isaiah was begun in Adv., followed by appropriate selected lessons from the other prophets; after Christmas the Sapiential books till Septuagesima, when Genesis was read till Passiontide, when again appropriate selected lessons from the prophets were read till Easter. After Easter Genesis was resumed and read till the octave of Corpus Christi—Ascension Day, Pentecost and Corpus Christi having their own proper lessons. Then follow parts of Exodus, Sam., Kings, Daniel, Tobit, Judith, Esther and Job till Adv. For the second lessons, Luke is begun on Adv. Sunday and read (up to c. 21) till three weeks after Christmas; then some of the Pauline Epistles till Septuagesima. From Septuagesima till Passiontide are read St. John's Gospel and Epistles, and James. The Passions from the four Evangelists fill up Passiontide; and the four accounts of the Resurrection fill up Easter week. Then follow Rom. and, 1 Cor. up to Pentecost, when Acts is begun. Acts is followed by the remainder of the Pauline Epistles, Matt., Mark, 1 & 2 Pet., Jude, and part

¹ The allusions in the early Fathers to lessons of Scripture read in the regular services are not to such services as these monastic services, nor to the course of Bible reading used at these services (see ANTE-COMMUNION SERVICE, § 3).

of the Revelation. After this the Pauline Epistles omitted after Epiph. complete the year.

It is known that in drawing up the PB Cranmer was greatly influenced by Quignon's

4. PB of 1549. Brev., and his previous draft-schemes (see Gasquet and Bishop's *Edward VI and the Bk. of CP*)

follow Quignon's general scheme very closely. In the end however, while adopting Quignon's plan of taking the first and second lesson from the OT and NT respectively, Cranmer dropped the third lesson altogether, and unfortunately threw over the ancient method of arranging the lessons according to the Ecclesiastical Year (with the exception of the assignment of Isaiah to Adv.), and invented a new method of arranging the Scripture-reading according to the days of the Calendar, with only the fewest possible exceptions for the great holy-days of the Dominical year. The course of lessons was even made to begin with January instead of after Christmas.

Under this system the greater part of the OT and part of the Apocrypha were read through in the course of the year, beginning with January, in the order of the books as in the Bible, except that Isaiah was reserved for the close of the year. The Gospels were read through thrice in the year at MP, and the Acts and Epistles thrice at EP, Revelation being omitted altogether. (For the Proper Lessons under this scheme see art. PROPER LESSONS.) These Calendar lessons continued with very slight alterations until 1871, except that in Elizabeth's (and later) PBs the ferial lessons on Saints' days were displaced to make room for Proper lessons.

In the "New Lectionary" of that year the Calendar lessons were revised throughout, the average length of a lesson being

5. Lectionary of 1871.

reduced. The NT, except Revelation, was now appointed to be read through once a year at MP, beginning in January, and once a year at EP, beginning in July, Revelation (except three chapters) being read at both MP and EP during the latter part of December. Though this revision contained many improvements, yet it was carried through with altogether insufficient pains, and with a complete ignoring of the ancient lectionaries of the Church. In the divisions which marked the beginning and endings of the particular lessons (in which the old division into chapters was very rightly ignored) the state of NT scholarship at the time warranted the expectation of a much better result than was obtained, for many and glaring blunders were made, and some of the new divisions were even more contrary to sense than the worst of the old chapter-divisions (the divisions of Acts may be specially referred to); and the L. was soon felt to be quite unworthy of the scholarship of the day—an unworthiness which grew ever more apparent with the progress of NT scholarship. Accordingly, in 1878, an improved L. was drawn up by the Lower Houses of both Convocations, which was carried out with far more care, and avoided many of the faults of detail in the L.

of 1871. This proposed L., however, did not deserve to be accepted, for, in spite of influential remonstrances, the revisers perpetrated the chief fault of the old system—viz., the arrangement of the daily lessons according to the Calendar instead of the Ecclesiastical Year—with the consequent clashing of the daily and Sunday systems. The scheme was abandoned in deference to complaints raised by the printers that they would lose money on their stock of PBs on hand if any alteration were made in the PB. That it is quite possible to arrange a L. according to the Ecclesiastical Year may be seen in various Lutheran lectionaries, as also in the "Irvingite" L., and in a proposed L. recently put forth by the Very Rev. Provost Staley. See *Church Book for the use of Evangl. Lutheran Congregations by the authority of the General Council of the Evangelical Lutheran Ch. in N. America*, Philadelphia, 1892; (Irvingite) *Liturgy and Offices of the Church*; Staley, *Revision of the Lectionary*. In the New L. of 1871 the number of lessons from the Apocryphal books was reduced. In the Irish L. of 1878 these lessons were abolished altogether, although the statement in the Art. was retained that "the Church doth read" these books.

The Rule of St. Benedict directs the lessons to be read "*super analogium*" (which probably means

6. Ceremonial of Lessons. an ambon); and both reader and hearers sat. In the Sar. Customary they are ordered to be read "*in pulpit*," and similarly at Barnwell. Mr. T. Thompson informs me that the "*pulpitum*" was the loft over the screen at the West end of the choir, in which there was often a projection "like unto a pulpit" over the quire-door with a desk (or desks) in it facing East for the lesson books. The legenda were (sometimes at least) read from a lectern in the quire, but this was a later custom (see *Rites of Durham*, pp. 11, 12). The place from which the lessons were read in parish churches in mediæval times seems to be wrapped in great uncertainty; but there does not seem to be any instance of the use of a lectern for this purpose.

The Injunctions of Edward VI (1547) ordered that a chapter from the NT should be read at the Latin Mattins, and a chapter from the OT at the Latin Vespers, from the same place as the Epistle and Gospel were ordered to be read, viz., "in the pulpit or" where there was no pulpit "in such convenient place as the people may hear the same" (see *ANTE-COMMUNION SERVICE*). This was a return to the primitive ante-monastic usage, and was generally followed, though in college chapels and some parish churches (and even cathedrals) the lessons were read from desks placed on either side of the stalls—possibly a survival of some ancient custom. The use of lecterns for the purpose in cathedrals is mainly due to the Caroline divines, and the general use of lecterns for the lessons in parish churches is one of the mistakes of the 19th cent., the normal use of the mediæval LECTERN being to hold the antiphoner rather than the lesson-books—the primitive custom in the case of the early and non-monastic lessons being to read them from the ambon or pulpit. (For bibliography of ancient lectionaries, see *ANTE-COMMUNION SERVICE*, § 7.)—CI. W. C. BISHOP.

LECTURER.—Before the Reformation there were lectureships provided by endowment or voluntary

contributions in a few parishes. The number of these was largely increased in the year 1626, when twelve persons were legally empowered to purchase impropriations, with the proceeds of which they were allowed to provide parishes where the clergy were not qualified to preach with Ls. to preach instead of the parochial Clergy. This was found to be somewhat subversive of Church order. Consequently Abp. Laud in 1633 procured a bill, exhibited in the Court of Exchequer by the Attorney-General, against the twelve persons who purchased the impropriations, charging them with misapplying their trust by appointing Ls. who did not conform to the Ch. of Eng. The money was confiscated to the King's use, but in many parishes the Ls. still continued, maintained by private contributions.

In 1641-9 a portion of the confiscated revenues of the Bps. and ejected clergy was used to provide Ls. for the vacant parishes. Most of these were dispossessed of their positions and incomes by the Act of Uniformity (1662), which required declarations which they were unable to make. The endowed lectureships still existing are the relics of the old system. In any parish where there is a L. the Bp., if he thinks fit, with the consent of the incumbent, may require the L. or preacher to perform other ministerial duties as assistant curate or otherwise, and may vary the duties from time to time. If the duties so prescribed are not performed, the defaulter may be removed from his office (7 and 8 Vict., c. 59, ss. 1, 6).—A3. LUCIUS SMITH.

LEGEND.—The vol. containing all the matter to be read by way of lessons in the Nocturns. It comprised: (1) several series of lessons from Scripture, to be read in the 1st Noct., each series being called a *History*; (2) lessons from the writings of the Fathers, called *Sermons*, read in the 2nd Noct.; (3) expositions of the Gospels for Sundays and Festivals, called *Homilies*, read in the 3rd Noct.; (4) lessons from the lives of the saints, read on their festivals in the 2nd Noct. From this last item we derive the common meaning of the word Legend.—B2. A. M. Y. BAYLAY.

LENT (*Quadragesima*; τεσσαρακοστή, mod. Gk. σαρακοστή; Fr. Carême; Gaelic Carmhas; Welsh Garawys; Syr. "The great

1. Origin and Variety of Usage.

fast").—The earliest definite reference to the fast bef. Easter is in Irenæus (Eusebius, *HE* v. 24 23), who speaks of a variety of usage as of long standing in his day. Some fasted one day, some two or more days, some forty continuous hours. Many of the (4th cent.?) Church Orders speak of a two-days' absolute fast, relaxed in the case of a sick person to a fast on the Saturday (Maclean, *Ancient Church Orders*, p. 135). This custom is probably connected with the fast bef. Bapt., as Easter was the great occasion for that sacrament (see *FAST*, § 3). At an early date Holy Week was treated as a partial fast, with bread, salt and water (a "xerophagy"), usually ending with a two-days' absolute fast; see Tertullian, *De Jej.* 2, 9, 15; Dionys. Alex., *Ep. ad Basiliden*, can. 1, who speaks of a variety of custom; the older *Didascalia* 5 14, ed Funk; *Canons of Hippolytus* 22 195 ff. The Montanists added an extra week to the fast, but excepted Saturday and Sunday (*De Jej.* 15; Tertullian's language is vague, and he does not here refer to Pascha, but he says that the Montanists had only two

weeks of xerophagies in the year). We do not read of a forty-days' fast bef. the 4th cent., a supposed reference to it in Origen (*Hom. in Lev.* 10 2) being probably due to his translator, Rufinus. At Nicaea (can. 5) the "forty days" are only named as a well-known season, before which synods were to be held; and in the *Test. of our Lord* (c. A.D. 350?) they are only a solemn season for pr. and for preparation for Bapt. In neither case is the fast mentioned. And we find a similar state of things at Alexandria early in the 4th cent. Athanasius, under influence of Rome, urges his people to fast for the whole forty days in his 12th *Festal Letter* (as commonly reckoned), c. 340. Bef. that they seem only to have observed the season much as we keep Advent (see further, Duchesne, *Chr. Wor.*, p. 242). The spread of the custom of fasting for forty days is perhaps connected with that of receiving the candidates for Bapt. (*competentes*, *φωριζόμενοι*) forty days bef. Easter, as ordered by the Council of Laodicea, c. 380 (can. 45). Sometimes the Forty Days included Holy Week (as in the *Test. of our Lord*, where they are not a fast, and in the *Edessene Canons*, can. 7, where they are, and as at Rome and Alexandria), and sometimes excluded it, as at Antioch and Constantinople (cp. Chrys., *Hom. in Gen.* 30 1; *Apost. Const.* 5 13, 18; Pseudo-Ignatius, *Philipp.* 13). "Silvia" (c. 385) describes an eight-weeks' Lent at Jerusalem (§ 4). In the 5th cent. Socrates (*HE* 5 22) testifies to great variety of usage; at Rome they fasted for three successive weeks, elsewhere for six weeks (Illyricum, all Greece, Alexandria); in other parts L. lasted seven weeks, but they fasted only at three intervals, for five days at a time. Yet all called the fast *τεσσαράκωστή* (so also Sozomen, *HE* 7 19). This last fact is probably to be accounted for by the original object of the season having been not for fasting but for pr. and vigil; it astonished Socrates, who had not the clue to the matter which we possess (see also below, §3).

At Rome all the days were fasts except Sundays; Socrates (*l.c.*) says that Saturdays also were excepted at Rome in his time; but this was not

2. Days Excepted.

THE CHRISTIAN, § 5). At Constantinople Saturdays and Sundays were excepted, and this was the case also at Alexandria (Athanasius, *Fest. Letter* 6 13, A.D. 334), and at Milan (Ambrose, *de Elia et jejuniis* 10, c. A.D. 380). But the Council of Agde (Agatha) in South Gaul expressly orders a Saturday fast; in L. (can. 12, A.D. 506). There was great variety in the food eaten in L.; some ate only fish, some fowl also; some abstained from eggs and fruit; others, having fasted till the ninth hour, afterwards ate any food without distinction (Socrates, *l.c.*).

As Sundays were not fasted, L. at Rome, even in the time of Gregory the Great (*Hom.* 16 in *Evang.*),

3. Beginning of Lent.

consisted only of 36 days of actual fast, beginning on the "first Sunday in L." Accordingly, in the 7th cent., some time before the Gelasian Sacramentary, four days were added, and L. thus began on Ash-Wed. (*Feria quarta in capite jejunii*, or *F. qu. cinerum*). But in the Ambrosian rite L. still begins with the following Sunday, called "Dominica in capite

Quadragesimae," and this was the Gallican custom. The name "Ash-Wednesday" comes from the benediction of ashes on that day, all the faithful attending church as penitents, and having ashes placed on their foreheads (see also COMMUNION). The days before L. are called "carnival" (Fr. *carnaval*; Ital. *carnovale*; Low Lat. *carnelevamen* "solace of the flesh"; late Gk. *ἀνάρκεια*).

The Greeks now begin L. after what we call Quinquagesima Sunday, but do not eat meat in the preceding week (Shann, *Euchology*, p. 263). The E. Syrians fast for fifty days before Easter, beginning at Quinquagesima, and in practice fasting even on the Sundays.¹ The Armenians have an eight-weeks' fast (cp. "Silvia," above).

The first Sunday in L. is called Quadragesima (so PB in the Tables). The last three Sundays are called:

4. Special Names and Liturgical Features.

Refreshment or Midlent Sunday (the former name because of the Gospel for the day); Passion Sunday, "Dom. in Passione Domini" (because the Gospel speaks of the preliminaries to the Passion); and Palm Sunday (see HOLY WEEK). There is good reason for calling the last fortnight "Passiontide," but there is no authority for calling the last week but one "Passion Week," which only leads to confusion with Holy Week, the name being given to the latter both by some early writers and by a common modern custom. The Ash-Wed. Coll. is appointed for daily use in L. in PB; a similar rule applies to all days up to Maundy Th. in the Sarum missal, which orders a memorial for penitents (p. 135, Burntisland edition). Special masses are provided in the Gelasian Sacramentary for every day in L. except Thursdays. The Sarum and present Roman Missals provide them daily. The E. Syrians provide for a Liturgy daily in the first, fourth, and last weeks (called the "weeks of the mysteries"), but not on Saturdays except Easter Even, and also on every Friday in L.; they call the middle Wed. "The Division" and observe it as a sort of carnival, but do not break the fast. The Greeks, following the Council of Laodicea (c. A.D. 380, can. 49), only celebrate the Euch. in L. on Saturdays and Sundays; on the other days they use the Liturgy of the Presanctified, as expressly ordered by the Trullan Council, A.D. 692 (can. 52). In the 1662 PB the seven penitential Pss. were ordered to be said on Ash-Wednesday; six in the ordinary place, and one in the Communion Service. The proper lessons for Ash-Wed. date from 1871. The Amer PB contains proper lessons for every day in Lent.

While the PB reckons "the 40 days of Lent" as "days of fasting or abstinence" (1662), it gives no rule as to the way in which this and other fasting seasons are to be observed. And in view of the change of modern habits, especially as to the amount of food taken at each meal, ancient rules would hardly be applicable to the present day. The first *Homily on Fasting* gives as the object of fasting the subjection of the flesh to the spirit, that the spirit may be more fervent in pr.; and makes this discipline a sign of our submission to God; it permits two meals on a fasting day. But the manner of the observance of L. is left largely to the discretion of the individual. In the 16th cent., however, the civil law made strict enactments on the subject. In 1548 abstinence from flesh on fast days (including all Fridays and Saturdays in the year) was ordered, both for spiritual reasons and for the preservation

¹ So, in practice, they fast even on Christmas Day, if it fall on a Wednesday or Friday. Their own Canon Law forbids Sunday fasting. (See Maclean-Browne, *Catholicos of the East*, p. 340 f.)

of the breed of cattle, the encouragement of mariners and increase of shipping. In the 1552 calendar prefixed to the NT several vigils are called "fyshe dayes." In Elizabeth's reign proclamations were put out (1560-2) enforcing fasting in L. and forbidding butchers to kill flesh then; and persons were punished for having flesh-meat in their houses at that season. Solemn sermons in this reign were preached on each Wed. Fri. and Sat. of L. and the Queen, dressed in black, attended them. Dispensations were granted, but very sparingly, for the sick to eat flesh-meat and for the butchers to kill in L., by Abp. Parker (1559-75) and Abp. Whitgift (1583-1604). In the 17th cent., at least till 1639, the clergy gave licenses for this purpose (see *Hierurgia Anglicana*, 2nd ed., 1 248-250, 3 106-114).—The old prohibition of marriage in Lent (and certain other seasons) was retained for many years, apparently till the Rebellion (*ib.* 3 116). Cosin proposed in 1661 to insert the prohibition in the PB, in the form of a statement of custom (*ib.* 3 119).—C3, G20.

A. J. MACLEAN.

LENT, RATIONALE OF SERVICES FOR.

—On Ash-Wednesday, being the first day of Lent, the Church strikes, so to speak, the key-note for all the Lenten services. This key-note is penitence, its outward expression being fasting, and its fruit reconciliation with God. Hence the COMMINATION Service, with its solemn exhortation to repentance, is read to-day and the seven PENITENTIAL PSALMS are said. The *Collect*, which is to be used daily during Lent, prays for the gift of "new and contrite hearts." The portion of Scripture appointed for the *Epistle* (Joel 2 12-17) records Joel's call to fasting and repentance; and the *Gospel* (Matt. 6 16-21) gives our Lord's rules about fasting. The special OT *Lessons* set before us Isaiah's call to reality in religion (Is. 58 1-12), and Jonah's preaching of repentance (Jonah 3); while the NT *Lessons* contain Christ's prophecy with regard to his disciples fasting (Mark 2 13-22), and the teaching of the *Epistle* to the Hebrews on the true purpose of God's chastisements (Heb. 12 3-17).

In the *Collect* for the 1st Sunday in Lent we pray for the grace of abstinence, in order that we may subdue the flesh to the spirit. The *Epistle* (2 Cor. 6 1-10) speaks of apostolic self-denial and altruism; St. Paul and his fellow-apostles were thus "workers together with God." The *Gospel* (Matt. 4 1-11) gives us our Lord's moral conquest over Himself, as shown in the record of His Temptation. The special *Lessons* are full of Lenten teaching: Lot's escape from the deadly associations of the Cities of the Plain (Gen. 19 12-29), Abraham's offering up his son Isaac (Gen. 22 1-19), the burial of Sarah (Gen. 23).

The Eucharistic suggestions of the 2nd Sunday in Lent are the following. (1) The *Collect* pleads earnestly, on the ground of our helplessness, for God's protection to both body and soul. (2) The *Epistle* (1 Thes. 4 1-8) sets forth the duty of moral self-control. (3) The *Gospel* (Matt. 15 21-28) records Christ's conquest over

evil in another; the Syrophenician woman's faith is rewarded, and her appeal answered, by the expulsion of the devil from her daughter. (The connection between the three is admirably worked out in Reynolds' *Handbook to the BCP*, p. 171.)

The subject of the special *Lessons* is the contrast between Jacob and Esau. So we have Esau's loss of his blessing (Gen. 27 1-40), Jacob's vision of divine protection (Gen. 28), and the meeting of the two on Jacob's return from Padan-aram (Gen. 32).

The *Gospel* (Luke 11 14-28) for the 3rd Sunday in Lent contains in the words, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," the key-note to the

services for the day. It speaks of the kingdom divided against itself and the return of the evil spirit, and teaches us that the source of all conquest of evil, whether in self or others, must be divine. In the *Epistle* (Eph. 5 1-14) St. Paul again warns us of the danger of giving way to temptation; the "children of light" must "have no fellowship with the unfruitful works of darkness," or they will lose the moral strength which comes from union with God. And the *Collect* fitly places on our lips a prayer for defence against all our enemies. A little reflection will show us the appropriateness of the special *Lessons* for the day: Joseph betrayed by his brethren (Gen. 37), his conquest over temptation (Gen. 39), his life in the prison (Gen. 40).

The Eucharistic suggestions for the 4th Sunday in Lent are the following: (1) in the

Collect, acknowledgment of punishment deserved, and petition to be "mercifully relieved"; (2) in the

Epistle (Gal. 4 21-31), children of the bondwoman and of the free, Christian freedom from the Law; in the *Gospel* (John 6 1-14), the feeding of the five thousand. The significance of this *Gospel* is best seen if we compare it with those of the last three Sundays. In them we had Christ's conquest of evil; and now Christ by miracle sustains the life of the multitude, thus manifesting power, and suggesting that He can supply the food, not only of the body, but also of the spirit. The special *Lessons* (Gen. 42, 43, 45) set forth Joseph as a type of Christ, providing food for his brethren and his father's house, and thus saving them from death by famine.

The services for the 5th Sunday in Lent have a character of their own. They are intended

to lead up to and prepare for the solemn associations of Holy Week.

So in the *Collect* we pray to be "governed and preserved evermore, both in body and soul"; the *Epistle* (Heb. 9 11-13) speaks of Christ's eternal priesthood, and its superiority to that of the Levitical law; while the *Gospel* (John 8 46-59) sets before us His personal claims and His pre-existence. He calls Himself "I am," thereby asserting His oneness with the Being who spoke to Moses in the burning bush, and afterwards revealed

Himself by the name Jehovah (Ex. 3, 5, 6 1-13—the special *Lessons*).

[For the 6th Sunday in Lent and following days, see HOLY WEEK, RATIONALE OF SERVICES FOR.]—G20. W. J. SPARROW SIMPSON.

LESSER LITANY.—The earliest form of the LITANY was the repetition of *Kyrie eleison*, three, six, or even up to 300 times. When it is said only once, it is understood to be addressed to the 2nd Person of the Trinity, but it was the general custom to repeat it three times, as addressed to the Three Persons.¹ The Western Church altered the second line to *Christe eleison*. The Lesser Lit. precedes the Lord's Pr. when that pr. is not eucharistic, and the Doxology does not commonly follow when it is used [exceptions are in *Churching* and *Prs. at Sea*]. (See KYRIE.)—D3. BERNARD REYNOLDS.

LESSON.—See LECTONARY, PROPER LESSONS.

LETTERS DIMISSORY.—When a Bp. is desirous of ordaining one or more candidates, but is unable for any cause to do so, it is customary for him to send LD. to another Bp. asking him to ordain in his stead. In such a case the Bp. who sends the LD. is responsible for the fitness of the candidates, and not the Bp. who ordains.—ra. J. W. TYRER.

LETTERS OF ORDERS.—Letters of orders are a certificate, in the form of letters patent, under the hand and seal of the Bp., testifying that on such a day and at such a place he ordained the person named in the document. Letters are given on ordination, both to the diaconate and to the priesthood. They are on parchment and should be preserved with the greatest care, as no second issue or copy can be made. If lost, there might be difficulty in proving the fact of ordination, though it is, of course, recorded in the Bishop's register. Letters of orders have to be produced on various occasions, such as admission to a benefice or licensing to a curacy. The practice of granting letters of orders to the newly-ordained is one of great antiquity. Gratian, 2. q.1. *legum*, cites a dictum of Hincmar of Rheims in the St. Medard Council of Soissons, 862, as to the duty of a Bp. to give these certificates to those whom he ordains. The practice can be traced still further back, as Gregory the Great, in a synod at Rome in 595, forbids "a notary to sell his pen" at an ordination—i. q. 2. *sicut*. As the gloss in the *Corpus Juris* says, this clearly refers to the preparing by the Notary of the "writing which the ordained receives from the ordainer." Lyndwode calls the certificate *litterae ordinum*, the same expression that we still use.—ra. E. G. WOOD.

LETTERS TESTIMONIAL.—Before any one can be ordained he is required by canon 34 of 1604 to produce testimonials in writing of his good life and conduct from some college in Cambridge or Oxford, or from at least three beneficed clerks who have known him for the last three years. These are called LT. They are also required before any clerk can be instituted to a benefice or licensed to a stipendiary curacy.—ra. J. W. TYRER.

LICENCE (LICENSE).—A. L. is a FACULTY or DISPENSATION. The grant of a L. is an Episcopal

¹ This is commonly called the Lesser Lit. Sparrow calls it "this most humble and piercing supplication," and quotes from a canon of Vaison (529) that this "sweet and wholesome custom of saying *Kyrie eleison*, with great affection and compunction, hath been received in the whole Eastern and most of the Western Church."

Act, and is purely discretionary. Generally speaking, a L. must be under seal, but by special enactment it may for certain purposes be under hand only. The Bp.'s SECRETARY is charged with the entry in a book, styled the Bp.'s *Act Book*, in chronological order of (*inter alia*) all Ls. granted by the Bp. A certified extract from an *Act Book* is received as evidence in Court. A L. can always be revoked, either by the Bp. granting it or by a successor, but in some cases an Appeal to the App. is prescribed. Ls. do not necessarily lapse on a vacancy in a See. In a proper case the King's Bench Division of the High Court will call upon a Bp. to show cause why a particular L. should not be granted.

The subject matter of Ls. covers a wide field. Among others the following may be mentioned.

(1) *Licences to Clergy only*: (a) to a Stipendiary Curacy (see CURATE'S LICENCE); (b) to officiate (general); (c) to a Lectureship; (d) to a Chaplaincy or Assistant Chaplaincy (the form varies according to whether the Private Chapels Act, 1871, is, or is not, applicable); (e) to a Perpetual Curacy (by statute such a L. is equivalent to INSTITUTION and INDUCTION); (f) for NON-RESIDENCE; (g) for holding services in unconsecrated buildings (HC. authorised where due provision is made, but, as a rule, not Bapt.); (h) for publishing Banns and solemnising marriages in chapels and unconsecrated buildings (governed by 6 and 7 William IV, c. 85—to relieve the inhabitants of populous districts remote from the parish ch., though they may still, if they think fit, resort thither); (i) for burying in unconsecrated ground adjacent to burial ground pending consecr. (in case of emergency only); (k) for removing unnecessary part of a glebe house (Eccles. Dilapidation Act, 1871, s. 71).

(2) *Other Licences*:—(a) to marry—1. "special" by Abp. of Canterbury, 2. "general" by a Diocesan Bp. (1. covering marriage at any time or place, 2. limiting it to the parish Ch. of the parish in which one of the parties is resident); (b) to take up and remove remains of deceased persons buried in consecrated ground (see art. BODIES, REMOVAL OF); (c) to a Lay Reader or Lay Helper (no statutory provision); (d) to a Deaconess.—A4. T. H. ARDEN.

LIGHTS.—It has been suggested that the use of L. (lamps or candles) in the primitive Church took its origin from the utilitarian use of L. in the services commonly held before dawn—the "antelucanis cœtibus" mentioned by Tertullian. It is doubtful, however, whether this can account for the whole of the circumstances. For in the early Church we find a variety of uses of artificial light from the 4th cent. onwards.

(a) Lamps hung from the canopy over the altar and in other positions in the church (such lamps were given by Constantine to the Lateran Basilica). (b) L. were lit at the Gospel as a sign of joy (as recorded by St. Jerome, *Contra Vigilantium* 7). (c) Candles were carried in procession (as shown in a 5th cent. ivory at Trier). (d) Candles or torches were carried especially in funeral processions, continuing a pagan custom probably utilitarian in origin.

L. were borne before the Pope as a mark of dignity (probably in imitation of the L. carried before an emperor).

In mediæval times, when the canopy over the altar, resting on pillars, was replaced by the tester hung from the roof, the lamps that hung

from the canopy appear to have given way to candles, then placed on top of the pillars which remained. Indeed, the more

2. Medieval Use.

favourite lamps of the early ages gave way very generally to the use of candles. About the 10th cent. it became customary to place another candle on the altar itself, close to the celebrant's book, to give him light to read by. At first the candle was shifted from side to side of the altar with the book, but afterwards two candles were provided on the altar: and ecclesiastical regulations enforced the use of one or both of *these* candles—passing by the L. of more ancient origin, which appear to have gone out of fashion in many cases, and to have disappeared along with the pillars which supported them. There seems to be no evidence that more than two candles ever stood on the altar before the Reformation in England or on the Continent generally; and these were on the altar slab itself and not on a shelf at the back of it, and were generally removed at the conclusion of the service for which they were used.

Other L. were used in the church, and especially the primitive custom of carrying L. in procession and at funerals continued throughout the period.

The Injunctions of Edward VI (1547) ordered that the other L. in the churches should be done away, "but only two L. 3. Reformation Period.

upon the high altar before the Sacrament which, for the signification that Christ is the very true light of the world, they" (the authorities) "shall suffer to remain still." After the First PB was issued an attempt was made to issue further Injunctions which should forbid the use of these two L., but these never got beyond the stage of a draft.¹ Nevertheless, in the reign of Elizabeth the use of these L. was very generally abandoned in practice, but a revival of the custom began in the reign of James I and continued up to the Civil War.

After the Restoration there appears to be evidence of the use of two L. on the holy table from about 1680 to 1750, but by the

4. Modern Use.

19th cent. the practice had fallen into abeyance. The practice was revived about 1850, and was pronounced legal by the Court of Arches in the suit *Westerton v. Liddell*, but condemned as illegal by the Privy Council in *Martin v. Machonochie* (first suit) and subsequently.

In the Lincoln case (1890) the presence of two lighted candles on the holy table during the whole of the Communion Service was pronounced lawful, provided that there be no lighting or extinguishing of them during the service: and the Privy Council on appeal evaded the necessity of either agreeing with or disagreeing from the Archbishop's Court on the ground that there was no evidence to show that the bishop was responsible for the lighting of the candles.

See Lowrie's *Christian Art and Archaeology*;

¹ [See, however, RITUAL LAW, § 6.]

Read and others v. the Lord Bishop of Lincoln; Frere, *Religious Ceremonial*; Table I, nos. 31, 32, at end of RITUAL LAW.—R2.

W. C. BISHOP.

LINCOLN USE.—See USE, § 14.

LITANY.—In the history of worship there is no finality: one can seldom reach the primal

1. Origin of Litania.

cause or assert the ultimate development; worship is the aspiration of human nature Godwards, and changes as human nature changes in touch with its environment and progress. This fact is particularly evident with regard to the Lit., which is the expression of the sorrows of humanity, as in a lesser degree the *Te Deum* is the expression of its joys. The expression of joy is more constant than that of sorrow, therefore it has not been felt necessary to alter the *Te Deum* for many centuries, but the Lit. has received many alterations, and is still in need of more. Hence there are divergent ideas as to the origin of the Lit., some claiming an Eastern, some a Western, some a Christian, some a Jewish, some a pagan origin. In a sense all are right. They have traced the form of expression with which we are so familiar in the Lit., but it is quite impossible to say when humanity first expressed itself to God in the words "Lord, have mercy upon us" and "deliver us from evil." In the Lit. we are dealing with the most ancient of our services except the HC. to which indeed it is related. It was the first to be adopted, the last to be altered (cp. Amer. PB) except the Coronation Service—the one most in touch with modern and ancient life. It is at once Anglican and Catholic.

The word Litany (*Aravela*, Litania, Letania) is Greek, and simply means supplication. Like its

2. Connection with the Kyrie.

Western equivalent *rogatio*, it soon however acquired its technical meaning of responsive or dialogue pr., repeated in various ways. The Greek word Lit. was early adopted in Rome, where the first Christian services were probably in Greek, and at the beginning of the 6th cent. it was well known in Gaul, as the wording of a canon of Orleans in 511 shows, "rogationes, id est litanias." The term is also used for the processions with which Lits. were associated: it has survived the Latin name. The KYRIE may be taken as the origin of the Lit., and the origin of the *Kyrie* is deep down in human nature. Ps. 51, which begins with "Have mercy upon me, O God," has been called David's Lit. The solemn supplication (Joel 2 17), "Spare thy people, O Lord," was a Lit. The prayer of the publican (Luke 18 13), though the word *deison* is not used, is of the same character. So one is not surprised to find in the early Eastern liturgies that Lits. were used at the Holy Euch. In the *Apostolic Constitutions* (c. 378-425), bef. the dismissal of the CATECHUMENS, the deacon, "ascending some high place," bids the *ecclesie* or deacon's Lit., each prayer being followed by "Lord, have mercy" (*Apost. Const.* 8 6, S.P.C.K., p. 39). In a similar manner the Liturgy of St. Chrysostom begins (Robertson, *Divine Liturgies*, pp. 232 ff.).

As processional services, with which Lits. in later times were so closely connected that the litany-book was called the *Processional*, it is obvious that in

times of persecution their use would be restricted. They were, however, known to St. Basil (370), who

2. History of which they now practise. The origin of the Lit. is twofold, liturgical and processional. These sources are independent, though often merged in later times.

In nearly all the ancient Eastern liturgies dialogue prs. are to be found after the sermon and before the Mass of the Faithful. In these the deacon bids the people pray for certain persons and objects, and they respond with *Kyrie eleison*. Such an *ecmene* or *synapte* may be seen in any of the well-known books. Perhaps the most accessible form is the Liturgy of the *Apost. Const.*, S.P.C.K., pp. 46-50, where a beautiful and ancient deacon's Lit. is translated. Mr. Atchley suggests the connection of the diaconal Lit. with Justin Martyr's earliest description¹ of the Euch. (*The People's Prayer*, Alcuin Club, Tract VI).

We are not on such certain ground when we come to the West, but it is probable that at Rome in early times a Lit. formed the initial portion of the liturgy (Duchesne, *Christian Worship*, p. 164). However, in the West, unlike the East, the eucharistic Lit. disappeared, and only survived in the ninefold *Kyrie* at the mediæval mass, while the Lit. form received independent development.

The Gallican Church was more in touch with the East, and, although the Gallican use has almost disappeared, Duchesne has reconstructed it from the description of St. Germain of Paris (576) and other sources. In that rite the Pr. of the faithful begins with a diaconal Litany.

The first recorded evidence of the processional use of Lits. is in the East in 398, when St.

4. The Processional Litany.

Chrysostom introduced processions in Constantinople to counteract the effect of similar Arian processions. The Arians, not being allowed to use the city churches, paraded the city singing heretical anthems and hymns, and so proceeded to their place of worship outside the gates. Chrysostom's processions were accompanied by considerable pomp, but both were suppressed on account of the two parties meeting and coming to blows.

The processional use of Lits. in the West is probably of earlier date; such services were originally to implore God's blessing on the fruits of the earth. This lustration of the lands had been observed by the pagans.

On April 25 the Romans observed the Robigalia, a festival in honour of the goddess Robigo, who was supposed to preserve the crops from mildew. They started in procession from the Flaminian Gate towards the Milvian Bridge, chanting pr. in dialogue, to a sanctuary on the Claudian Way. The Christian procession which superseded this procession on the same day followed the same route as far as the Milvian Bridge, whence it proceeded to St. Peter's; this was the *litanía major*, or greater Lit., and was distinct from the extraordinary Lit. at Rome on the same day in 590.

About the year 470 Mamertus was Archbishop

¹ "Then we all stand up together, and offer up prayers; and our prayers being over, bread and wine and water are brought in." "We offer up common prayers . . . both for ourselves and for all other persons in every part of the world" (1 *Apol.* 67, 65).

of Vienne in Gaul, a city which had suffered much from war and wild beasts, and in addition was convulsed by earthquakes. On Easter Eve at the vigil service, the royal palace was struck by lightning. The people fled in panic, leaving Mamertus kneeling alone before the altar. He determined to organise Lits. on the three days before Ascension Day. This is the origin of ROGATION DAYS, a custom extended by the first Council of Orleans, 511, to the whole of Frankish Gaul.

An important occasion in the history of Lits. is St. Mark's Eve, 590, when to avert a pestilence Gregory the Great exhorted the people of Rome to meet in seven churches in their orders of clergy, laymen, monks, virgins, married women, widows, poor and children, and go in procession singing Lits. to the Church of St. Mary the Great. This is the origin of the St. Mark's or Sevenfold Lit., called also in Rome the Greater Litany.

The first form of service used in the English Church was the Lit., which St. Augustine and

5. The English Litany. his companions sang as they went to their memorable meeting with King Ethelbert in 597.

The Roman form of Lit. naturally came into England. One of the 11th cent. may be read in Procter and Frere, *Hist. of PB*, p. 411. As it is the parent of our present Lit., it will be read with devotion.

The Lit. was the first service to be used in English, which is natural as it expresses the people's prs. English versions dating from the 14th cent. may be read in Maskell's *Monumenta Ritualia* 3 227 ff., and Henry Littlejohn's *Primer* 2 40 ff.

At the Reformation a marked change of mind took place with regard to the Lit. In 1543 processional Lits. were ordered on account of agricultural distress and the "miserable state of Christendom," and Cranmer brought out his Lit. (1544). He was not content with translating current Latin Lits., but he evidently consulted Greek sources and also Luther's Lit. (1529). (For the influence of Luther on our Lit. cp. Dr. Dowden's *Workmanship of the PB*, App. H., and his *Further Studies in the PB*, viii.) Cranmer's Lit. was originally a processional one, but on account of "contention and strife" and "challenging of places in procession," which have not been fully explained, processions were forbidden at the beginning of Edward VI's reign. In the PB of 1549 the Lit. is printed after the HC without rubric, but in the Injunctions it was ordered to be sung or said "before high mass," all kneeling; this being a return to primitive custom. The prohibition of processions was only temporary, and although it was repeated in the Elizabethan Injunctions of 1559 except with regard to the Rogation PROCESSIONS, yet processions were held in London and Windsor on St. George's Day from the beginning of that reign. The Lit. has not been much altered since, and important alterations will be considered below. One controversial sentence was introduced by Cranmer, the assertion of the Double

Procession, of which Dr. Dowden (*Workmanship of PB*, p. 155) writes, "From a liturgical point of view here is an ugly blot and it should without doubt be removed." The Lit. in Queen Elizabeth's Chapel, 1559, is printed in *Parker Society, Qu. Eliz.*, pp. 9 ff.

The Puritan party consistently objected to the Lit. They wanted to change its character from expressing as it so pathetically does the "people's prayers." They objected to short prs. (they wanted to lengthen the Colls. 1), and proposed more than once to change the Lit. into one solemn pr., as Baxter did.¹ They objected to the Obscurements, which they termed "a certain conjuring of God," and described this service as "certain suffrages devised of Pope Gregory."

The mediæval Lits. contain many invocations of the saints; over 150 are found in an English Lit. ascribed by Mabillon to the 8th cent. They do not appear before the 7th or, at earliest, the 6th cent.; originally they were prs. to God that the saints might pray for us. They were discarded by Luther, but Cranmer in 1544 retained three such invocations: (1) to the Blessed Virgin; (2) to the angels and archangels; (3) "All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven pray for us." These were omitted in 1549.

Cranmer inserted (in the Lit. of 1544) in the "Invocations" the words "miserable sinners" instead of the original terse and ancient "Pater de coelis Deus, Miserere nobis." It should be remembered that he intended to produce other Lits. of a less mournful character, and seems to have prepared some for festivals (cp. Dowden, *Workmanship*, p. 153), but nothing came of his purpose. Perhaps he wished to keep up the rhythm of "Miserere," but one can sympathise with those who on first hearing these words felt that they were an innovation on what they were accustomed to hear for which they could find no adequate reason.

The assertion of the Double Procession is noticed above. The Puritans consistently objected to the words "sudden death," especially at the Savoy Conference. We may regret that their proposals were not adopted; the mediæval Lits. generally make it clear that it is *unprepared* death that we are praying against. It is surely wrong to force the people in what are essentially their own prs. to pray against what many of our holiest have prayed for. What is a greater mercy than "sudden death" like Liddon's and Bp. Wilberforce's? In this same "Deprecation" in 1549 occurred the words "from the tyranny of the Bishop of Rome and all his detestable enormities." These were omitted in 1559, and it was proposed to revive them in the time of James I. But surely in the Lit. especially we do not wish to remember the divisions of the Church. In 1662, very naturally, the words "rebellion" and "schism" were added, and one can appreciate the fervour with which our predecessors said them after their recent sufferings. "Bishops, Priests, and Deacons" was inserted in 1662 instead of Luther's "all Bishops, pastors, and ministers of the Church." The "Amen" has been omitted by a printer's error from the Pr. "O God, merciful Father"; it is in the Elizabethan forms.² The Amer. PB has altered the words "From

¹ One of the Puritan recommendations at the Savoy Conference with regard to the PB was that "the particulars thereof (i.e., of the Lit.) may be composed into one solemn pr. to be offered by the Minister" (Cardwell's *Conferences*, p. 306).

² See also ANTIPHON.

fornication," etc., to "From all inordinate and sinful affections"; it also inserts a petition, "That it may please Thee to send forth labourers into thy harvest," besides one or two other verbal alterations.

The Lit. expresses most forcibly "The People's Prayers," which Mr. Atchley has made the title of his helpful book. We have in the 8. *Suffrages*, etc. Lit. the outpouring to God of the sorrows of the past; but modification and enrichment are needed in view of the wants of the present.

Certain prs. against special dangers have naturally been discarded, e.g., "from persecution by Pagans and all our enemies," "from the incursions of the Northmen." When the service is next amended, it may be made more in touch with modern needs if we pray for missionaries, for the doctors, nurses and patients in our hospitals, for fishermen, for the unemployed. It is hard to see why prs. for the locality have been discarded, for the city in which we live, "for all parishioners whereso they be on land or water."

The history of the Lit. suggests its use as a preparation for the Euch. The custom, which began in Elizabeth's time, of running Mattins, Lit. and HC into one service has obscured this. In some places there was still an interval between the two forms, e.g., at Worcester Cathedral and Merton College Mattins were said up to the end of 18th cent. at 6 or 7 o'clock and the Lit. at 10 (Atchley, *op. cit.*, pp. 22, 23).

The connection between the BIDDING PRAYER and the Lit. is obvious. (See also FALDSTOOL.)—F. BERNARD REYNOLDS.

LITURGY.—See COMMUNION (HOLY), esp. § 1-7.

LOCUM TENENS.—This term is commonly employed to designate a person who is employed temporarily to discharge the functions of another. Ecclesiastically, it is used of a clergyman who is taking the place of an INCUMBENT during his absence. As explained in the article ORDINARY, his status then is that of one having jurisdiction, or authority to act, delegated to him by the incumbent, in whose name he acts. He cannot, however, perform some legal acts, such as certifying copies of entries in the registers, which can only be done by the incumbent or a licensed assistant curate. In most dioceses the Bp. makes regulations regarding the employment of a LT. for more than a very short period; such regulations should be very carefully adhered to. Care should be taken not to engage a stranger without inquiry into his position and character, as unfortunately many very undesirable persons make a practice of acting as a LT., and even some who are not in Holy Orders. In all cases he should be asked to produce his LETTERS OF ORDERS, and according to canons 50 and 52 (of 1604), his licence to preach in some diocese.—R. A. E. G. WOOD.

LORD'S DAY.—See SUNDAY; WEEK, THE CHRISTIAN, § 1, 2.

LORD'S PRAYER.—The LP. has been handed down to us in two forms, and as delivered on two distinct occasions. St. Matthew 1. *The Two-fold Form.* has a fuller form, and gives it a place in the Sermon on the Mount (6 9-13). St. Luke records a shorter form as given on a later occasion after the Galilean ministry and during our Lord's last journeyings to Jerusalem (11 2-4). No valid reason has been

given why our Lord should not have taught the same pr. more than once or even twice, nor why he should not have varied the wording of it. Indeed it is what we should have expected. We are too apt to think liturgically, and quite arbitrarily to limit our ideas of the LP. as it fell from His lips. The language of devotion, until stereotyped in liturgical forms, tends toward variation; and while St. Luke's words ("When ye pray, say") justify set forms of pr., St. Matthew introduces the pr. with the word *οὕτως* ("after this manner"), guarding against slavish adherence to the most venerable of forms. There were variations even in the pr. which "Our Saviour Christ Himself hath taught us." Failing to realise this, the early copyists enriched St. Luke's form of the pr. by making it correspond more closely with that of St. Matthew. Thus the LP. in St. Luke, as given in RV, is—"Father, Hallowed be Thy Name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins: for we ourselves also forgive every one that is indebted to us. And bring us not into temptation." The original language was Aramaic, yet there must have been a common Greek basis on which both the evangelists rested, since that most peculiar word *ἐπιούσιος* ("daily") can hardly have been chosen independently.

The Doxology ("For Thine, etc.") is found only in some later MSS. of St. Matthew, and is undoubtedly a liturgical addition, which has crept into the text, possibly from having been written in the margin of an older copy. Its early use is proved from its presence in the *Didache*, where it is found not only as an ascription of praise after the LP., but also after the Great Euch. Prayer, the actual form slightly differing from that found in St. Matthew.

The LP. is both a form of prayer and also a type or standard of prayer. In either case it teaches the true order of our intercessions. It falls naturally into two parts; (i) for God's glory; (ii) for man's bodily and spiritual needs; each part consisting of three petitions:

- (i) (1) Hallowed be Thy Name, } As in heaven
- (2) Thy kingdom come, } so on earth.
- (3) Thy will be done,
- (ii) (1) Give us this day, etc.
- (2) Forgive us our trespasses, etc.
- (3) Lead us not into temptation, but deliver us from evil.

Three critical points are important, for the discussion of which we must refer to the Commentaries.

4. Three Critical Points. (1) The relation of "as in heaven so on earth" to the previous clause only; or to all three, as above. (2) The derivation and meaning of *ἐπιούσιος* (see a most interesting discussion by Bp. Lightfoot, *Fresh Revision of NT*, pp. 195-234, who favours the meaning "for the coming day," but adds, "Thus the familiar rendering 'daily,' which has prevailed uninterruptedly in the Western Ch. from the beginning, is a fairly adequate representation of the original; nor indeed does the English language furnish any

one word which would answer the purpose so well"). (3) The meaning of *ἀπὸ τοῦ πονηροῦ*. *Τὸ πονηρὸν* may mean either "evil" or the "the evil one" according to NT use, and either meaning suits the context here. The evident contrast, however, between the clause and what precedes it ("And lead us not into temptation") suggests the naming of the tempter ("the evil one"), and this has the support of both Greek and Latin fathers (Lightfoot, *Fresh Revision*, App. 2). On the other hand, Luke 6.45 and Rom. 12.9 suggest the neuter. Modern scholars are much divided.

We are not left for long without witness to the regular use of the LP. in the Christian Church.

"Pray ye not," says the *Didache*, **5. Primitive Use.** as "the hypocrites, but as the Lord commanded in His Gospel, so pray ye." Then follows the LP. in the longer (St. Matthew's) form, with the injunction, "Thrice a day in this way pray ye." We cannot but connect this with the daily hours of pr. in the early Church, which were naturally evolved out of the three Jewish hours of pr. (Acts 2.15, 'third'; 10.9, 'sixth'; 3.1, 'ninth'), and are called by Tertullian, "horæ insigniores, apostolicæ" (*De Jejun.* 10). Thus the earliest references to the use of this pr. do not connect it with the Euch. Service, but rather with private devotion, and the daily offices. Tertullian also speaks of its being a suitable "foundation" on which our other petitions should be built ("præmissa legitima et ordinaria oratione, quasi fundamento, accedentium desideriorum jus est superstruendi extrinsecus petitiones"—Tert., *De Oratione* 10).

Gregory the Great (*Opp.* 3.940 f., ed. Ben.), however, mentions a tradition that the only Pr. of Consecr. used by the Apostles at HC was the LP., and undoubtedly the earliest liturgical setting in which we find it is at the close of the Canon or "Prayer of Consecration." Thus Cyril of Jerusalem places it between the Consecr. and the Communion, and Augustine with other fathers give it the same position. The witness of the Liturgies, both Eastern and Western, is almost unanimous in closing the Canon with the LP.; the Clementine Liturgy (*Apost. Constit.*), that of the Abyssinian Church, and the Pontifical of Serapion being the chief exceptions. This is undoubtedly the use of the LP. which is most characteristic of the earliest Christian service-books, and it was only displaced from this position in the English Ch. by the great structural changes of 1552.

Another liturgical use of the LP. which must be noted is that of serving as a prelude or introduction to a service of pr. Instances of this use are found in the opening of our Communion Office, and in the more definite service of pr. which follows the Creed at Mattins and Evensong. The origin of this may be traced to the words of Tertullian quoted above (cp. canon 23 of the Third Council of Carthage, A.D. 397: "Fuit hoc exemplo Christi, Qui, discipulos docens orare, exordium precatationis ad Patrem

7. As a Prelude to Worship.

direxit"). This use was current among the monastic orders, who were enjoined to say the LP. and Creed before the Hour Offices ("antequam verbum *Deus in adiutorium* decantent"), a custom followed in 1549, when the LP, formed the introduction to Matins and Evensong, and served as a brief but fitting mode of access to the throne of grace.

Passing to the *Use of Sarum*, which we take as a type of the several mediæval Eng. Uses, we find that in the *Missal* it held the

8. Its Position in the Missal.

two positions just named. Its chief use was as the culminating point of the long Pr. of Consecr., where it was introduced by the well-known preface, "Præceptis salutaribus moniti, et divina institutione formati, *audemus dicere* : Pater Noster." These words of encouragement and appeal are common to Greek, Gallican, and Roman liturgies, were retained in 1549, and were restored in the Scottish PB of 1637. ("As our Saviour Christ hath commanded and taught us, *we are bold to say*, Our Father.") Such words make the Pr. a simple, trustful pleading of the example and words of Christ, and might well be restored in the new position now assigned to the LP. in our Eng. Office.

We may here notice another characteristic of the liturgical use of the LP. (chiefly Eastern), namely, the *Embolismus*, or "insertion" (*ἐμβολισμὸς*), which followed the recital of the Pr. itself. This was an extension

9. The Embolismus.

of the Pr., or rather an expansion of the two last clauses before the Doxology. One of singular beauty is found in the Syriac Liturgy of St. James: "Lead us not into temptation which we, being without strength, are not able to bear, but also with the temptation make a way of escape, that we may be able to bear it, and deliver us from evil through Jesus Christ" (Renaudot, *Lit. Orient. Coll.* 2 39). This method of expanding, or expressing more clearly, certain clauses is more marked in Eastern than in Western Communion Offices, and has found no place in our own.

The LP. is also found in the Sarum "Ordinary of the Mass" for private use, as part of the priest's preparation before proceeding to the altar ("dum sacerdos induit se sacris vestibus"). It then

10. In Priest's Preparation for Mass.

formed part of a short service consisting of the *Veni Creator*, the present Coll. for purity (*Deus cui omne cor patet*), Lesser Lit., Lord's Prayer, and *Ave Maria*. A main part of Abp. Cranmer's plan was to make the priest's prs., as far as possible, identical with the prs. of the people, and accordingly the LP. and Coll. for purity became, in 1549, the public preparation of priest and people for the Communion Office. This probably accounts for the customary recital of the LP., at the commencement of the service, by the priest alone.

In the *Breviary* the LP. and *Ave Maria* are enjoined for private use before certain of the Hour Offices, the actual Service

11. In the Breviary and Manual, etc.

commencing (*incipiat servitium*) after their recital with the Versicles, *Dominelabias*, etc. Cardinal Quignon, in his short-lived *Breviary* (1536), made the

LP. the opening of the public service, an example followed by Cranmer in 1549.

The public use of the LP. in the Brev. was at the commencement of the definite service of pr. which followed the Pss. and Lessons. This is found in *Prime* and *Compline*, on which services our own Matins and Evensong are partly based. Prefaced by the Lesser Lit., and followed by Versicles and Colls., it forms the normal sequence of a service of intercession in the Western Ch., and is retained as such in our own daily services and in most of the occasional offices. Here, once more, it strikes the opening note of pr. and illustrates Tertullian's saying, "*Dominica oratio pro fundamento*" (see § 5).

The same *prefatory* character may be assigned to it in the various offices of the *Sarum Manual*, in nearly all of which the above-named sequence occurs (after the reading of Scripture) :—Lesser Litany, Lord's Prayer (sometimes with *Ave Maria* and *Credo*), Versicles, Collects. It is thus found in such services as Marriage, Churning of Women, Visitation of the Sick, Burial, and *In Capite Jejuni* (Ash-Wednesday); on these our own corresponding services have been largely formed, and accordingly illustrate this use of the Lord's Prayer.

The LP. is also found at the close of the mediæval Litanies, and of the Bidding Prayers ("Bidding the Beeds"), being apparently employed in the former as a comprehensive summary of the petitions that precede it; in the latter as a comprehensive response to the varied appeals for intercession ("Ye shall pray for Christ's Holy Catholic Church, etc.).

In the method of public recital there was a marked difference of use between Eastern and Western Churches. At first it was

12. Mode of Recital.

regarded as "the Prayer of the Faithful," and its public use was restricted to that part of the ancient Liturgies at which only "the faithful" were present (i.e., after the Canon). In the East, the people said the whole pr., to which the priest alone added the Doxology, the people answering *Amen*. In the West, the priest alone repeated the Pr. secretly, raising his voice at the clause, "And lead us not into temptation," to which the choir responded, "But deliver us from evil," the priest adding *Amen*.¹ The Doxology was never said in Western Services before the 17th cent. (see § 14). This Western mode of public recital was generally retained in 1549, the people only responding, "But deliver us from evil. Amen"; and it did not disappear until the last revision (see Lit. and Occasional Offices). Thus, in the repeated rubrical direction to the minister to say the LP. "with an audible voice," or "with a loud voice," and to the people to "repeat it with him . . . wherever used in Divine Service," the Reformers were reverting to Eastern and more primitive order.

¹ "Dominica Oratio apud Græcos ab omni populo dicitur. apud nos vero a solo sacerdote" (Gregory the Great, *Opp.* 2 941, Ben.).

We have now before us the lines on which the study of the LP. in the Eng. PB must proceed.

In the Daily Services it serves: (1) **12. Its Position in the PB.** Conf. and Absol. as a fitting way of access to our offering of praise and prayer; and (2) as the opening note of that special ministry of intercession which follows the Creed. In the Occasional Offices it also serves the same purpose as a foundation on which to base our prs., the well-known Western sequence being followed. In the HC it again opens the gate of heaven as we approach the Holy Table, and follows the Pr. of Consecr. as in all Liturgies—but with a well-known difference. In 1552 the actual Communion was placed so as to sever the LP. from its old recognised position at the close of the Canon. This is not the place to discuss the altered structure of our Office, but the purpose of the change in 1552 seems clear, namely, to link inseparably the Communion of the people with the Consecr. of the Bread and Wine, the LP. in consequence being slightly moved from its old position, and placed *after* instead of *before* the Administration. It should be remembered that at the same date (1552) this pr. was removed to a similar position in Public Bapt., and it holds the same position in the Office of Confirm. In all three cases it ushers in the closing service of thanksgiving and prayer. In the Lit. its position as a closing summary of the long series of petitions is somewhat obscured by Cranmer's addition of various versicles and prs. which hardly belong to the Lit. proper. In the Bidding Pr. it still retains its old position and use. It is singular that the LP. found no place in the mediæval service of Confirm., and was not added in the English service until 1662.

In the PB as a rule, the LP. is either introduced by the Lesser Lit. or followed by the Doxology. In two places it has both these additions—the Churching of Women, and Prs. for those at Sea: at the opening of the HC and in Confirm. neither of these appears. This varied "setting" of the prayer has been guided by no severely applied principle; but, speaking generally, when the Lesser Lit. is used, the tone is that of approach to God in penitence and prayer; on the other hand, when the Doxology follows, an eucharistic note is struck, and the intention is that of thanksgiving and praise. We have seen how the Lesser Lit. is always used in the normal order of a service of pr., while the Doxology is before the Pss. in the Daily Prayers, and added at the euch. close of the service of HC and in the Service of Thanksgiving after childbirth. But there are notable exceptions. We should have expected the Lesser Lit. in its use at the beginning of the Communion Service; and certainly the addition of the Doxology would have been fitting at the close of Public Bapt. The Doxology, however, was not added to the LP. in Western Services until 1637, when it was adopted, in certain places, by the compilers of the Scottish PB. From that interesting but ill-fated book it was introduced into our own services at the last revision, not with perfect consistency, but with the result of adding some brightness to our worship. In any future Revision of our PB these considerations will doubtless receive fuller attention.—D.T.

T. W. DRURY.

LORD'S SUPPER.—"The Supper of the Lord, and the Holy Communion, commonly called the Mass," was the title affixed to

1. Alternative Title. the reformed Liturgy in the First Prayer Book of Edward VI (1549). The last four words disappeared from the Second Prayer Book (1552) and have never been revived, not because the term *Mass* is in itself objectionable, nor because the rite, as now celebrated, was regarded as essentially different from that for which provision was made in the mediæval Missal, but because associations had gathered round its use which it was desirable to break. The word *MASS* is the least expressive of all the titles used to designate the rite to which it is applied, being simply the English form of the late Latin *Missa* (*Missio*), the term which gradually supplanted all others in the Western Church, and is derived, as it is said, from the sentence *Ite, missa est*, the formula twice repeated with which worshippers were dismissed. It is probable that the dismissal in this case was that of the catechumens after the sermon and before the mysteries were actually celebrated. The Second Prayer Book also altered the portion of the title which it retained, giving us the form adopted by the present book: *The Order for the Administration of the Lord's Supper, or Holy Communion*. The name *Lord's Supper* is biblical (1 Cor. 11 20), and, though properly belonging to the Agape, or Love Feast, which had not yet been separated from the hallowing of the Bread and Wine, it was transferred to the permanent institution, the conjunction of which with the Agape was the primary ground of St. Paul's rebuke. The name was well understood and frequently used in ancient times, even if not employed as an official title. It is otherwise with the term *Holy Communion*, which is derived from the untechnical use of the word "communion" or "fellowship," 1 Cor. 10 16, 17. The word "communion," without the epithet "holy," appears with this reference in writers of the first four centuries, though it is not very common. In the English Church it has become the universally accepted official title, and in the heading of the service it is usually printed in larger characters than the alternative name.¹ Another title found both in the PB and in the Articles is "the Sacrament of the Body and Blood of Christ," which has patristic, though somewhat less primitive, authority. To these must be added the term *Eucharist*, which, unless "the Breaking of the Bread" in Acts 2 42 be regarded as a title, brings us nearest to apostolic authority, being immediately suggested by such passages as Mt. 26 27, Mk. 14 23, Lk. 22 19, 1 Cor. 11 24, and being found in Ignatius (c. 115 A.D.). The word is not actually found in the PB, but occurs as equivalent to *Lord's Supper* in the Latin version of the Articles and in the Homily "Of the worthy receiving, etc."

¹ "The Communion" is used in the PB nearly as often as "Holy Communion" and is the running headline of pages. A common name for the PB was "The Communion Book."

While *Communion* exhibits the rite as an act of fellowship, *Eucharist* expresses its character as a thanksgiving. The PB expressions, "Lord's Table" and "Holy Mysteries," though scarcely titles, are alike ancient. The latter is borrowed from such rites as those practised at Eleusis and elsewhere in the Hellenic world, and is especially characteristic of those ages which guarded the "open secret" of the Eucharist from those who had not been initiated by Baptism.

The institution itself must be considered apart from the associations inseparable from the names by which it came to

**2. Fellowship
the
Primary Idea.**

be known. What Christ established in the community of His disciples was a sacred ceremony, the most obvious characteristics of which are those of a common meal preceded by an act of thanksgiving pronounced over the food subsequently shared. The nature of the thanksgiving we are nowhere told, though conjectures based upon known forms of Hebrew benediction have been suggested (see Dr. Beeching's *Bible Doctrine of the Sacraments*, Lect. IV; cp. *Didache* 9, 10). Viewing the narrative as it stands, with reference only to the universal analogy of the common meal, communion or fellowship would appear to be, not only a prominent aspect, but the fundamental idea. The Euch., as celebrated by Christ Himself at the Last Supper and as committed by Him to His apostles, was the solemn realisation of that corporate unity which joined in one body the band of brothers who looked to Jesus as House-father and Master of the Feast. Whatever fellowship in Christ involves, that is expressed, concentrated and conveyed, though not exhausted, by an act at once natural, social and religious. That the principle of this unity is common participation not only of what Christ gives but of Christ Himself, through essential union with His own personal life, arises out of the words with which He accompanies the invitations to eat and to drink, "This is my body," "This is my blood." "Then we spiritually eat the flesh of Christ and drink His blood . . . we are one with Christ and Christ with us" is the language of the 3rd Exhortation.

But we can only proceed further in the elucidation of the rite by interpreting its meaning against the background of our Lord's teaching and the circumstances and context of the institution. The method of attempting to arrive at a result by a minute and rigorous examination of the terms employed, taken in isolation from their *milieu*, is irrelevant and indecisive. It is indecisive, because the meaning of a phrase like "this is my body" can only be interpreted in its context, apart from which it may mean anything from a rhetorical figure to a physical fact. It is irrelevant, because there is nothing in common between the realisation of corporate fellowship with Christ through the participation of the congregation in a common

meal, and the presence or absence of Christ under the forms of bread and wine. The latter question only obtains an interest, as history proves, for those who are concerned to affirm or to deny the localisation of the Presence of Christ otherwise than in and through the mystical community of His disciples. There would appear to have been a rabbinic doctrine concerning Messiah as the food of his people which may contain the germ of the teaching of Jesus Christ based in the Fourth Gospel on the Feeding of the Five thousand. What is there said of Christ as the Bread of Life has no doubt a close relation to the subsequent institution of the Eucharist. The language of Jesus is not satisfactorily explained as indicating the assimilation of His words or teaching. For it is recognised as a hard saying, involving the loss of many disciples, which would not have been the case if the words were merely a rhetorical figure.

The clue to the utterance, not at the time fully intelligible even to those who remained faithful

**4. Relation to
the Cross.**

to their Master, is to be sought in the division of the Bread of Life into flesh and blood. This would convey to Hebrew ears, as Westcott points out, the notion of sacrifice, and involved the death of the victim (Westcott's *St. John*, note on 6 53). Messiah was to die, and through vital and intimate union with His sacrifice, in a manner which only the consummation of that sacrifice would disclose, His followers were to have spiritual life in themselves. That the Eucharist is intimately related to the cross is attested not only by the immediate circumstances of its institution, but also by the designation of the Cup as "my blood of the covenant, which is shed for many." Fellowship with Christ in and through His Sacrifice is exhibited in the very form of the rite, and that this spiritual union was really effected was attested in the experience of the Christian community. Apart from this testimony of the Spirit, it could never have been determined whether the symbols were intended "verily and indeed" to convey, or merely to represent, the merits of the Passion. St. Paul, from the terms of the institution which set forth the Bread and the Cup as joint memorials of Christ in His sacrificial covenant, argues that its celebration is a proclamation of the Lord's Death, and appeals to the experience of the Corinthians when he asks whether he is not right in describing the reception of the elements as a fellowship in the Body and Blood of Christ. [Cp. BODY, § 14.]

The analogy which he establishes between the Table of the Lord and the table of demons, by which he means the food of the pagan sacrifices, brings out clearly the essentially sacrificial character of the Eucharist,¹ as food consecrated or dedicated to God in order that through it the final end of sacrifice may be achieved, namely, communion with God. This aspect is still further developed and defined by the Paschal associations of the rite. It has been thought that the

¹ See further, § 9 below, and SACRIFICE.

Last Supper was not in any sense of the word a Paschal celebration (see Beeching's *Bible Doctrine of the Sacraments*, Lect. IV). But, while it is probable that the Fourth Gospel rightly represents our Lord as dying at the hour when the passover lambs were killed, and that in consequence He was recognised as "the very Paschal Lamb" (Jn. 19 36), this very circumstance, no less than the primitive view of the Euch. as the Christian Passover, and the intimate relation which, as we have seen, it bears to the Cross, makes it probable that the phrase "for a memorial of Me," which occurs in St. Paul's tradition of the institution, is charged with a meaning more solemn than that of ordinary remembrance, and legitimately gave rise to the conception of the Sacrament as carrying the associations of worshipful commemoration attached to the memorials of Hebrew ritual and service, of which the Passover was a conspicuous instance, and made the Eucharistic Feast a "sacrifice of praise and thanksgiving" for "the sacrifice of the death of Christ" and "the benefits which we receive thereby."

It must, however, be borne in mind that the Euch. was not in its origin a liturgical rite, that it was left to Christians them-

6. A Caution. selves to discover that its celebration satisfied the ends which a prescribed ceremonial of worship is intended to serve, and that there is no authority either in Scripture or in the primitive church for requiring any view of its implications as a test of membership. Such definitions retard rather than promote that free action of the Christian spirit which, as spiritual perception grows, can detect new glories in its comprehensive simplicity.

If, as is now generally supposed, the narrative of Luke has been interpolated from the Pauline

7. Authority for Observance.

version of the institution, there is nothing in the Synoptic tradition to indicate that the Lord's Supper, as celebrated in the Christian Ch., was based, like Baptism, upon a positive command of Christ. But the fact of its immediate adoption in the primitive community as the characteristic bond of the common life makes it obvious that it was so regarded by the apostles themselves; and the prominence given by all three evangelists to the initial celebration, and to the actions which accompanied the delivery of the Bread and the Cup to those who in the first instance received them from the Lord Himself, leaves no doubt as to the reason why this incident of the Last Supper is singled out for special record. Its omission in the Fourth Gospel, which is similarly silent on the institution of Christian Baptism, arises out of the purpose of the writer, who aims at exhibiting not the origins of the Christian system, which were sufficiently recognised, but the spiritual principles manifested in the Person and Work of its Author. If no mention is made of either Sacrament, the divine truths which they severally embody are clearly indicated (Jn. 3 and 6).

St. Paul leaves no doubt that the Eucharist, as he had "received" it, rested on the authority of Christ Himself (1 Cor. 11 23-26). The Twelve were present in the upper room as representatives of all those that should believe on Christ through their word (cp. Jn. 17 20), and not only they, but the whole body of the faithful, were to eat and drink "often" till the Lord should return (1 Cor. 11 26).

It is clear that St. Paul himself had established the rite in the Corinthian Church, as in all the communities of which he was the spiritual father, and that he regarded it as part of his apostolic commission so to do. For in describing the delivery of the rite to the Corinthian Christians he uses the same form of words in which he expresses the proclamation of the Gospel itself (cp. 1 Cor. 11 23 and 15 3). It has been supposed that a supernatural revelation of the facts is here intended. This, however, is unnecessary in either case and is not consistent with the method of spiritual enlightenment. It is sufficient to understand that the vision of the living and exalted Nazarene illuminated for him, as did the post-resurrection appearances for the Eleven, events which would otherwise have had no evangelical significance. A prominent feature in St. Paul's apprehension of the Gospel was the intimate relation in which the Eucharist stood towards it. The radiance of one vivid experience encircled both.

The channel along which the spiritual teaching of the NT passed into the gross and rationalistic conceptions of the Middle

8. Through Mysticism to Medievalism.

Ages is the mysticism of the second century. That phase of Mysticism was the twilight between the heavenly glory of Apostolic times and the light of common day in which the popular mind of Mediæval and Western Europe viewed the doctrines of Christianity. On the one side it has affinities with the spiritual, on the other with the sensuous. When Ignatius calls himself *Theophoros*, or "God-bearer," his ideas seem to oscillate between the experience of St. Paul, when he declares "Christ liveth in me," and an almost physical conception of incorporation with Christ. His conception of the Incarnation has the same shade of difference from apostolic teaching, an exaggerated emphasis, in opposition to Gnostic heresies, on the physical as distinguished from the personal manifestation of the Son, the trend of thought that issues in Eutychanism. From this follows eucharistic phraseology which seems to recognise no distinction between the sacramental body and the natural flesh of our Lord: "The eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins" (*Smyrn.* 6¹). Justin Martyr (c. 155) in a celebrated passage (*I Apol.* 65-67) develops this language. That he, too, is dealing with mystical ideas is

¹ On the other hand in *Trall.* 8 he speaks of "faith which is the flesh of the Lord" and "love which is the blood of Jesus Christ," and in *Philadelph.* 5 of the Gospel as "the flesh of Jesus."

apparent from his reference to the analogy of the rites of Mithra. But he advances something like a theory of the process: "Jesus Christ our Saviour became flesh;" on the eucharistic food "our flesh and blood are nourished by conversion." The mean between these two propositions would appear to be the identification "by conversion" of the flesh and blood which our Lord became with the hallowed bread and wine: "So also were we taught that the food over which thanks are given . . . is both flesh and blood of that Jesus who became flesh." This is substantially the mystical doctrine of the East concerning the transformation of the elements, which is sometimes considered as identical with the Latin doctrine of TRANSUBSTANTIATION.

This, however, is probably not entirely accurate.¹ Transubstantiation, as held by Western Christians to whom mysticism was not congenial, arises out of the adoption of language which came to be interpreted with the baldest literalism. And, further, the exigencies of popular accommodation seemed to demand the absolute identification of visible symbols with spiritual realities, if the latter were not to be lost to an unimaginative and pagan intelligence. The delicate nuances of devotional language were beyond the concrete minds of the peasantry of the West. Thus, as the centuries advanced, the mystery of the altar grew into a miracle whereby the elements became the natural flesh and blood of Christ, till in 1059 Berengar, who had thrown doubts on the popular teaching, was compelled by Pope Nicholas II to sign a retraction, which asserted that "the true Body and Blood of our Lord Jesus Christ" were "in truth handled and broken by the hands of the Priest, and ground by the teeth of the faithful." This doctrine represents the crudest form which was assumed by the teaching of the Latin Church, and the definitions alike of scholastic theologians and of the Council of Trent are an attempt to express the doctrine in terms more agreeable to reason.

Intimately bound up with this development of the doctrine of the Presence is the evolution of the conception of sacrifice as applied to the Euch. The language of the NT, as noted above, sufficiently brings the rite within the circle of sacrificial ideas, so that fellowship in the Lord's Supper may be recognised as a legitimate realisation of that "altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13 10). But the ancient sacrifices of living beings included not only the immolation of the victim and its solemn surrender upon

the altar which the Epistle to the Hebrews regards as satisfied for ever by the Death of Christ, but also the concurrent presentation of oblations as a material embodiment of that "sacrifice of praise" which Christians, like the Israelites, are to offer to God continually through Jesus. Whether a solemn presentation was suggested by the form of Christ's own thanksgiving it is not possible to determine. But from the second century what is known as the Oblation of the Elements had its place in the Liturgies and is recognised in patristic teaching. Thus Justin Martyr speaks of a thanksgiving as offered "for these gifts," when the Bread and the Cup are placed upon the board (cp. Iren., *Contr. Hæres.* iv. 17, 18). To this was naturally added: (1) the oblation of "ourselves, our souls and bodies," of which food is the symbolic expression and which is necessarily involved in communion with Christ's sacrifice, and (2) the presentation of thanksgivings, supplications and prayers on behalf of all men who are either actually or potentially associated with the worshippers in the fellowship of His body. Commemoration of the departed (3) followed almost as a matter of course as those who had been included, some of the more distinguished by name, in the prayers of the congregation passed into the invisible fellowship of "the spirits of just men made perfect" in the "general assembly and church of the firstborn" of which the visible Church was a part. And lastly (4), the memorial of the passion, which is implicit in the institution and connects each celebration of the Euch. with the action of Christ "in the same night that He was betrayed," was seen to have affinities with the solemn memorials of the Mosaic Law. It was thus that all the prayers and oblations were gathered up and presented to God through Him who is "the High-priest of our offerings" (Clem. Rom., *Ad Cor.* 36).

The fact which led to developments inconsistent with the primary meaning of the Euch. was the gradual lapse from weekly communion on the part of the great majority of Christians.

This led to the consolidation of the oblation of the elements, the prayers and intercessions, the commemoration of the departed, and the memorial of the passion, into a sacrificial rite, of which the analogy is those forms of burnt offering from which the communion of the offerer with God through participation in the offering, declared by Robertson Smith (*Religion of the Semites*, Lect. XI) to be the final end or consummation of all sacrifice, had disappeared. The identification of the symbolic elements with the natural Flesh and Blood of Christ assisted this transformation, by seeming to provide an actual, present victim (host) correlative to the spoken memorial as the bread and wine was correlative to the first thanksgiving. Thus the Church succumbed to what appeared the practical necessity of securing the attendance at the Euch. of those who refused frequent communion, by dissociating the sacrificial idea from the

¹ M. Khomiakoff, in his Essay on the Church given in Birkbeck's *Russia and the English Church*, says: "Concerning the Sacrament of the Eucharist the Holy Church teaches that in it the change of bread and wine into the Body and Blood of Christ is verily accomplished. She does not reject the word *Transubstantiation*: but she does not assign to it that material meaning which is assigned to it by the teachers of the Churches which have fallen away."

reception, and by elevating aspects and accessories of the communion into what was virtually a substantial and independent rite. While through all changes reception in both kinds on the part of the celebrant himself remained an integral portion of the office, the emphasis was shifted to the act of consecration, as though the sacring of the Mass were not the introduction to communion but the consummation of the office. Communion became one of many consequences of consecration, which included Reservation for purposes of worship, Procession of the Blessed Sacrament, and (later) Benediction. All such practices stand or fall with the idea, which the terms of the institution do not warrant, that the object of the consecration is, not to communicate the merits and risen life of an already present Christ to the congregation, but to make Christ present.

Thus in the imagination and current teaching of mediæval Europe each "new sacrifice"

11. "The Sacrifices of Masses." of the Lord's Supper or Mass, an idea not in itself open to objection, became a repetition of the sacrifice of Calvary, availing for the actual sins of men, as the Cross availed for the remission of original guilt (see Article 2). The development of the doctrine of Purgatory, and the claim of the Church to benefit by its prayers the souls there enduring the temporal punishment of sins (see PURGATORY), led to a still further extension of the purposes of the Mass to include intercession for the departed, and this ultimately became the dominant conception. The multiplication of altars in cathedrals and other churches was to some extent the result of legitimate causes, as for instance the foundation and endowment of chapels by trade guilds and other societies; but the establishment of "chauntries for soules" also played a conspicuous part, until the leading ideas of the primitive Eucharist were almost entirely swallowed up in those of "the sacrifices of masses."

Reformation began with the teaching of the Schoolmen, notably in the 13th century Thomas Aquinas. The doctrine,

12. Thomist and Lutheran Theories. which Berengar had been compelled to sign, was felt to be gross, unintelligent, and contrary to experience. With the aid of terminology borrowed from the realist philosophy these writers maintained that the substance of bread and wine ceased to be (a theory explicitly denied by earlier theologians, e.g., Pope Gelasius, A.D. 492), and that the substance or reality of the Body and Blood took its place, while the accidents or appearance of bread and wine remained. This is what is properly known as Transubstantiation. Wyclif (1380) attacked this view, which had become the official teaching, as contrary to Scripture, but retained a theory of the real presence as contained in the Host.¹ Luther, in spite of the new appeal to Scripture, was content to repeat

essentially the scholastic doctrine, rejecting only the theory of a substantial change as involving a deception of the senses, and maintaining a commixture of the substance of the Body and Blood with the substance of bread and wine (Consubstantiation). Thus he continued to follow the lines of scholastic explanation, while his refusal to identify the Sacrament with the thing signified saved him from the practical inferences of the Roman theory. Most reformers rejected the Lutheran assumption, gratuitous if the deductions of papal practice were to be disallowed, and unnecessary as the condition of participation in a gift "under the form" (theologians like Ridley did not object to the phrase if properly guarded¹) of the sacramental elements. Most, if not all of them (see Hooker, *EP* v. 67 § 9, on the doctrine of "the Sacramentaries," i.e., the Zwinglians), held that Christ was not only truly present at the Eucharist but that He imparted to believers the gift of His Body and Blood through reception of the bread and wine. But to Cranmer and the controversialists of the 16th century "Real Presence" meant the material presence of Christ effected in consequence of the conversion of the species into His natural Body by the act of consecration. This teaching covers not only the precise definitions of Trent or the received scholastic explanation, but any view which in effect localises Christ within the elements in such a way that for practical purposes they are identified. Hooker did not refuse the phrase as interpreting the gift imparted to the worthy receiver (*EP* v. 67 § 6). And, similarly, most of the language of the mediæval divines is patent of a sense not inconsistent with the principles upon which the rite was founded. But, when matters have come to this pass, it is clear that something in the nature of a new start is required, if the genuine doctrine of the Eucharist is to be extricated from a web of false associations. The vice of the whole scholastic theory is the substitution of theological inference for spiritual experience.

The return to a healthier atmosphere was made by the Ch. of Eng. when the reformed

13. Anglican Restatement. PB and the Articles substituted the words of the NT for the technicalities of the Schoolmen in describing the inward meaning of the Eucharist. "The Bread which we break is a partaking of the Body of Christ . . . the Cup of Blessing . . . a partaking of the Blood" (1 Cor. 10 16). The Cat. describes the outward part as "Bread and Wine, which the Lord hath commanded to be received" (= the reception by the Lord's command of Bread and Wine). Christ did not say "This is my body," but "Take ye; this is my body" (Mk. 14 22). The language of the third Exh. is again that of the NT: "Then we spiritually eat the flesh of Christ and drink His blood, then we dwell in Christ, and Christ in us" (cp. Jn. 17 23, 26). This does not mean that the reality is nothing but an inner state of

¹ See Creighton's *Papacy*, vol. 1, c. 2, pp. 123-4.

¹ See Scudamore, *Notitia Eucharistica*, c. 22, § 7 n.

feeling, suggested by the outward symbolism, but that the divine gift communicated through the Sacrament is recognised in personal, spiritual experience. The merit of the reformed teaching is not the adequacy of the language to express all that the common experience of the Ch. contains, but the recovery of the appropriate method for correlating that experience so as not to depart from the purpose of the Institution. It seizes the fundamental idea of communion, personal and spiritual relations with the Son of God through sharing His crucified and risen Life. It leaves room for the recovery of the thought of fellowship one with another in the Body of Christ, which is essential to that of fellowship with Christ in the teaching of St. Paul and of St. John, but which the growth of a materialistic conception of the Presence had obscured. It opens the way for the restoration in due course and in their true relations of those aspects of sacrifice, intercession, and commemoration of the faithful departed, which had been so exaggerated and perverted out of all proper proportion to the central idea, that the Reformers themselves, though they recognised each of them, could hardly be expected to realise them for themselves or to present them to others with their proper richness, but which Anglican theology in the Caroline and subsequent epochs has re-established on a sound basis.

To emphasise communion, as the English PB does, is not to suppress the Eucharistic Sacrifice, but to reaffirm it on the only grounds that are not illusory, by linking it with the Cross as the sacramental presentation of that union with the sacrifice of Calvary on the part of "the comers thereunto," which a comprehensive view of sacrifice, as given in the comparative study of religion, reveals as its final end (see Robertson Smith, *l.c.*). It is common, but not wholly accurate, to describe the commemoration of the Death of Christ made at the Eucharist as pleading the passion, and therefore as in some sense an offering or re-presentation of His Sacrifice. This, however, is to throw the weight of the service on an action which, though an inseparable accident of the rite, is not its essential heart. But, if the communion of the Ch., and of its individual members, with the Body of Christ, "not as now it is, but as then it was" (Bp. Andrewes) when He gave It in sacrifice for the sins of the world, be an act of identification with, or of incorporation into, that oblation, the Euch. at once becomes an effective part of Calvary, without being in any sense a repetition of it. The modern conception, which endeavours to avoid the extravagances of mediæval doctrine by representing the Godward action in the Euch. as concomitant with a continuation of the Passion which Christ is accomplishing in heaven through the presentation of the Blood, is based on a misunderstanding of the Epistle to the Hebrews, the fixed point of which is not the heavenly intercession but the Cross itself. Christ is there said to have once

entered into the Holiest *through*, not *with*, His blood, and as now sitting at God's right hand (Heb. 9 12). The theologians of the Middle Ages were right in perceiving that the Death of Christ was the central idea of the Eucharist, they were wrong in misrepresenting its relation to the Cross. The proper "great oblation" of the liturgy is that true participation in the Body and Blood which covers all our offerings of worship, intercession and service, by making the Lord's Supper not a formal but a living remembrance of "the sacrifice of the Death of Christ." In this large sense, which is consistent with OT usage (Ex. 34 25, 1 Sam. 16 2, 5, 11, Zeph. 1 7) and the witness of Comparative Religion, it is quite congenial to PB language and teaching to use the phrase "the Eucharistic Sacrifice," but it does not occur in official Anglican documents.¹

The limitations of Anglican teaching on the subject of the Eucharist are not closely drawn.

Only one type is definitely rejected as contrary to Scripture, namely, that which arises out of, or

involves, the Tridentine doctrine of TRANSUBSTANTIATION. It may, however, be properly urged that, inasmuch as the 28th Article asserts that "the Supper of the Lord is not only a sign," any exposition of the meaning of the Sacrament which, in the words of the 15th Homily of the 2nd Book, treats it as an "untrue figure of a thing absent" is contrary to the mind of the Ch. of Eng. But it is not easy to prove that any Christians who retain the rite entirely deny the spiritual grace (see Hooker on the Zwinglians, as cited above). On the other hand, the positive teaching which has always been maintained among English divines, who cite with approval, to use once more the language of the official Homily, such expressions of "the ancient catholic Fathers" as "the salve of immortality and sovereign preservative against

¹ The Archbishops, in their reply to the Papal Bull on Anglican Orders, described the Eucharistic Sacrifice as taught in the Church of England as follows: "We truly teach the doctrine of Eucharistic Sacrifice, and do not believe it (the Eucharist) to be 'a nude commemoration of the sacrifice of the Cross' . . . But we think it sufficient in the Liturgy which we use . . . while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ, to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice." These sentences are tedious and indeterminate, and fail to touch the point at issue, viz., what is the divinely given "covering" of this series of oblations and pleadings. The Roman answer is, the immolation of Christ for the Church as a victim in the act of consecration. The Anglican answer ought to be, the fellowship of the Church with the Body and Blood once offered upon the Cross through participation in the consecrated elements. Roman doctrine first narrows the conception of sacrifice and then invents an illusory oblation to satisfy it.

death," "a deifical communion," "the conservatory to everlasting life," by which they describe the Supper, would cover that more advanced type of thought and feeling in reference to the Holy Mysteries, which only became pagan and anti-scriptural when a later and uncritical age crystallised into dogma the unmeasured utterances of devotional fervour. While it is not only possible but necessary to define the Church's faith concerning the true Deity of Jesus Christ as the confession on which entrance is gained to the fellowship of believers, it is unwarrantable to anticipate the spiritual experience of those who exercise their right as believers to participate in the common Eucharistic meal by imposing, as a test of admission to the Lord's Table, any narrower definition of the inward part or thing signified than is given in the Catechism. The Euch. is an institution, not a doctrine; a matter of practice, not of faith. Belief in Christ is the one condition of the reception of either Sacrament. The formula attributed to Queen Elizabeth—

"Christ was the Word that spake it,
He took the bread and brake it,
And what that word did make it
That I believe and take it"—

though wholly inadequate as an expression of the collective experience whether of the Eng. Ch. or of Christendom at large, is sufficient as a basis of common action. The pledge of a general conformity to the spirit of the Eng. Ch., as expressed on the one hand in its formularies, and on the other in the writings of representative theologians, must be sought in those practical regulations, which, while they forbid the use of the consecrated Bread and Wine for any purpose other than Communion, are scrupulous in their efforts to secure reverence for the sacred Elements.—HD. J. G. SIMPSON.

LORD'S TABLE.—The Holy Table has been called both *Table* and *Altar* alike in early times, in the Middle Ages, and since the

1. Name. Reformation. The word *ALTAR* is not in the present PB because the 16th cent. Reformers wished to emphasise the then neglected aspect of the Euch. as the Communion Service. But it occurs in the CORONATION Service, in the SCOTTISH COMMUNION OFFICE, in the AMERICAN PB (Institution of Ministers), and in the writings of numerous and representative Anglican theologians; also in the First PB, which the Act enforcing the Second PB called "a very godly order." Scudamore (*Notis Euch.*, 2nd ed., p. 98) points out that "the whole Primitive Ch., to which the English Reformers professed implicit deference, as the only trustworthy witness to the sense of Holy Writ, spoke constantly and with one voice of the Holy Table as an Altar." He believes that in the literary remains of the first three cents. the name *Table* occurs but once,¹ but that from the

4th cent. it became more common, until at length we find it preferred in the East, the word *Altar* in the West. In the East at the present day the word used is *Holy Table*, and the place whereon it stands is called the *Altar*. The word *Table* has all along been retained in the Latin rites, although *Altar* has long superseded it in common use. It was laid down in the 7th canon of 1640 that the LT. "is and may be called an Altar by us in that sense in which the Primitive Ch. called it an altar, and in no other."

Wood seems to have been the general, or at least the common, material in the earliest times, and is referred to by Athanasius,

2. Material. Optatus, Augustine and others, though in the 5th cent., if not earlier, *stone* was also in use. Since the Council of Epaone in 517 decreed that none but stone altars be consecrated, stone became increasingly the rule in the West. In mediæval times, as under the Roman obedience to-day, the law required *stone*, or at least the use of a consecrated stone *super-altar*, i.e., a small slab large enough to hold the host and the greater part of the chalice. But wooden altars long survived in places; St. Wulfstan, Bp. of Worcester c. 1080, is said to have replaced all wooden altars by stone ones throughout his diocese, and wood seems to have been in common use in Ireland in 1186. As late as the 13th cent. the Dean and Chapter of St. Paul's, London, enquired of the visitation of their chs. in Essex and Herts, whether the altars were made of stone and duly consecrated. In the East there is less uniformity as to the material of the Holy Table: in some districts stone is more common, sometimes metal is used, but it is said that the most usual material is wood. In Eng. there was a universal return to wood at the Reformation, nearly all the old stone altars being destroyed; but stone has sometimes been used since, in both the 17th and 18th cents., not infrequently in combination with a wooden or metal frame. The notion that the LT. *must* be of wood is comparatively modern and is chiefly due to the decisions of the civil courts in the cases of *Faulkner v. Litchfield* (1845) and *Liddell v. Beal* (1857), which are difficult to understand, as there was no eccles. law on the subject of the material

the LT. being called an *Altar*, though passages in the NT (Matt. 5 23, 24, Heb. 13 10), Ignatius (*Eph.* 5, *Trall.* 7, *Philad.* 4), and Irenæus (*Contr. Hæres.* iv. 8 3, iv. 18 6), have been sometimes so interpreted. (b) *Lord's Table* is now and then used of the Euch. feast—so 1 Cor. 10 21, and occasionally Origen (*e.g.*, *Esk. Martyr.* 40) but usually with reference to the passage in 1 Cor. (c) There are two instances of the use of the word *Table* to signify the structure on which the Euch. is celebrated, both in Dionysius of Alexandria, c. 260 ("Table," *Ep.* 9, *apud* Eusebius, *H.E.* vii. 94—the passage referred to by Scudamore; "Holy Table," *Ep. Canon.*, canon 2). (d) The evidence is scanty, but, so far as it goes, it seems to show that Greek-speaking Christians were, from the very beginning, and not merely from the 4th cent., wont to speak of the *Table* rather than the *Altar*; did we possess more of 3rd cent. Greek epistolary literature, we should probably find this conclusion confirmed.

On the other hand, *Altar* is (with one doubtful exception, *De Aleator.* 11) the regular name for the LT. in Latin Christian writers of the 2nd and 3rd cents. This difference never roused any controversy between East and West, and appears to have been thought a matter of no importance.—J. W. T.]

¹ [Scudamore has made a mistake here. The facts, so far as Greek Christian literature of the first three cents. is concerned, seem to be the following. (a) There is no certain instance of

of the altar, the only requirement being its movableness, and in practice several immovable altars had been erected without question. The canons of 1571, which never received the royal assent, required the Communion table to be *ex asseribus composita juncta*; but in 1638 Bp. Mountague in Visitation Arts. inquired, "Is your Communion Table, or Altar, of stone, wainscot, joiner's work, strong, fair and decent?" In Scotland and America stone altars are exceedingly common. Lutheran chs. frequently retain the mediæval stone altars, and Scottish Established Presbyterians sometimes have stone communion tables.

Great insistence seems to have been laid in primitive times upon the then universal custom of having but one altar in each ch.,

2. Number. a rule still adhered to throughout the East, and in the West at Milan till not so very long ago. A second altar in the East, where one exists, is always in an entirely separate CHAPEL. Even the numerous side or low altars of the mediæval West were usually in screen-enclosed chapels. Latterly, the exceptions to this rule increased: altars were erected on the nave-side of rood-screens, and in more recent times on the Continent the Roman dislike of screens has led to altars being set almost anywhere in the ch., regardless of orientation and with little to suggest either mystery or reverence. Most wisely, Eng. Chancellors usually refuse faculties for second altars except they be in separate chapels as of old—a rule which forms a valuable link with primitive and Eastern practice, and which it is to be hoped will never be relaxed.

The older *Didascalia* (3rd cent.), the *Testament of our Lord* and the *Apostolic Constitutions* (4th cent.), and the later *Church Orders*

4 Church Orders. derived from the last, expressly describe the celebrant as having his back to the people. The East Syrians, or Nestorians, the most conservative of all Easterns, invariably have their altars built into the east walls of the churches. Hence it is by no means certain that in the earliest days of the Church the LT. was accessible on all sides, or that the celebrant faced the people. In the basilican practice, which we find in existence after the peace of the Ch., the LT. stood in the chord of the apse, with the bishop's throne and the seats for the clergy around the wall behind it, as is still the case in the Orthodox East. In certain cases, particularly in Italy, and specially where the apse was at the west end of the church, the celebrant faced the people across the altar. The basilican arrangement appears to have been generally followed in the West from the 4th cent. to the 9th, and in many places much later, although it is not clear to what extent this was due to Roman missionaries, as there is Celtic evidence which seems to point another way.

In the early Middle Ages the bodies of saints began in the West to be placed in elevated shrines immediately behind the altar, the end of the SHRINE forming a kind of REREDOS.

Thereafter, especially in smaller chs. and those without apses, the altar came to be set against the east wall, a change which,

5. Position and Arrangement.

together with the growth of the reredos, Mr. Edmund Bishop traces to the introduction of the great shrines just referred to. It is not clear that this explanation holds good in every case, for there are early square-ended chs. in Celtic districts with remains of altars against the east wall, which probably represent a tradition older than, and separate from, any that arose from the shrines. The primitive LT. was foursquare, as it still is in the Oriental chs., and it stood beneath a large canopy, called a *ciborium*, resting on pillars between which hung curtains which were drawn during the more solemn parts of the service. The seats for the clergy were round the apse behind, that of the bp. being in the centre. The altar was frequently built over the grave of a martyr, and it was not till the 9th and 10th cents. that the custom arose in Transalpine districts of elevating the body of a saint in a costly raised shrine behind the altar. The development of Gothic ARCHITECTURE and the changes in the plan of Transalpine chs., connected largely with provision for monastic choirs, so far changed the arrangement that the ciborium was very greatly modified, or one might almost say broken up into its component parts. The Euch. had of old been suspended beneath the ciborium (where an AUMBRY in the wall was not in use), and, in districts such as Eng. and the North of France where the hanging PVX survived, the canopy frequently remained in a modified form, such as a little silken tent (Lat. *tabernaculum*) or a flat tester. The ciborium-pillars became thin, and were unconnected with any such survival of the canopy, or frequently they disappeared. The north and south curtains still remained close to the ends of the altar, the western curtain disappearing or surviving only in the changed form of the Lenten VEIL. Latterly, the altar was elongated from north to south, sometimes very considerably, esp. in Eng.; and, later still, the end curtains, or *riddels* as they are sometimes called, disappeared, particularly in Teutonic parts of the Continent where large triptych reredoses were used, and in Spain where the altar stood beneath a great screen covered with imagery. In the average Eng. parish ch. in later mediæval times the altar was very long, with curtains close to each end at right angles to the East wall, and a low reredos (or *upper frontal*) filling the space between the *mensa* and the base of the large window which was the chief decorative feature of the east end, and formed what, in popular, though inaccurate, language, might be described as a large reredos of painted glass.

At the Reformation wooden Ts. were substituted for those of stone, at first without regular Ch. authority. Inventories of Edward VI's time show that under the First PB these Ts. were frequently ornamented exactly as the old stone altars had been, while in some places,

under the influence of the more extreme Continental type of Reformers, they appear to have been arranged with seats all round for the communicants. This was afterwards the practice of a strong section of the Puritans, and occasional examples have survived from a later period to the present day. But the more common Elizabethan practice was to move the LT. into the middle of the choir for the Euch., the celebrant standing at its NORTH SIDE as placed lengthwise for the occasion; at other times it remained in its ancient place. During the 17th cent. it became customary to leave it there at all services and to adorn it in the old way. Seventeenth cent. altars often approach the foursquare type, perhaps in imitation of Primitive and Eastern practice and as a protest against the long Ts. on trestles set up by the Puritans, who sat at each side of them (as was also the case among Scottish Presbyterians till well on in the 19th cent.). While it is not clear that the words "north side" in the rubric before the Communion Service did not originally mean, or at least include, the north side of the west face of the T., it is certain that they were taken literally when the Ts. were brought down into the chancel, and that they were afterwards interpreted as meaning "north end" when the Ts. were allowed to remain once more against the east wall. In the *Lincoln Judgment* the late Dr. Benson, Abp. of Canterbury, gave reasons for believing that the EASTWARD POSITION also had occasionally survived.

The altar has, from primitive times, almost always been kept covered, generally with silken or other rich materials. In addition to, or instead of, these, one or more linen cloths were, in the West, placed upon the *mensa*; indeed, mediæval Canon Law, of Roman origin, required three of these in mass-time. The altar itself, while sometimes of costly material, was oftener a plain structure (it seems to have been universally so in England); in either case, not merely the top, but also the lower part, was covered in service time by a hanging (or *frontal*), generally but not always of a textile material. This at one time (e.g., 13th cent.) hung loose, at another gathered (often in 14th cent.); later, it hung flat, as most frontals do now. In the 17th and 18th cents. there was a partial return to the looser forms of covering. After the Reformation the LT. was often elaborately carved, but it was almost always kept covered, except by the Puritans. Canon 82 of 1604 requires it to be covered in time of divine service by (1) "a carpet of silk or other decent stuff," and (2) "a fair linen cloth at the time of the Ministration" (see CARPET and FAIR LINEN CLOTH). On the Continent during the 17th cent., esp. in France, the idea seemed to grow up that an altar of very rich material need not have a frontal. The destruction that went on in France at the time of the Revolution and the laziness of sacristans combined to extend this licence to any altar with a decorated front,

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till naked altar-fronts have become the rule, not only in France but in chs. of the Roman obedience here and in America, notwithstanding the rubrics of the Missal. Unfortunately, this has lately been rather widely copied in certain Ang. dioceses. In the Orthodox East the holy T. is always covered by frontals on all four sides.

In the early Ch. the LT. was looked on as too sacred for anything to be placed upon it save the holy vessels and the book of the Gospels, LIGHTS and other ornaments being attached to the ciborium or otherwise placed round about. In the Middle Ages it became usual to place one or two candlesticks (rarely more), the cross and reliquaries upon the altar; and on Festivals rich plate was used to deck it, as is still done in conservative chs. (e.g., at a Coronation in Westminster Abbey). Flowers in vases, common and popular though they be at the present day, have strictly no authority for us, and seem to be first met with in a Roman book at the end of the 16th cent. The two lights, the epistle and gospel books set upright against the *reredos*, the service-book on its cushion, the display of plate on great occasions, are all ancient ornaments, widely spread in the Ch., which have been handed down in the Ch. of Eng. continuously. It should be added that the form of linen cloth covering the front as well as the ends of the LT. is not of Post-Reformation introduction, but equally ancient and widespread with the other kind, which only covers the top and ends. Shelves or GRADINES to hold the ornaments behind the altar are very modern; on the Continent they came into occasional use about the time of the Reformation, and were used in one or two cases in Eng. in the 18th cent., but did not become common till the second half of the 19th, and are now again going out of use. They are out of keeping with a Gothic ch., and destroy the primitive simplicity of arrangement which continued with all the elaboration of mediæval detail. The tabernacle, now so prominent in the midst of a Roman altar, with the "throne" for Exposition of the Blessed Sacrament, branch-candlesticks, altar-cards, and the row of six lights (see CANDLESTICKS), are without any Eng. authority.

The five crosses cut upon mediæval altar-slabs marked the places where the altar was anointed when consecrated. The consecration of a mediæval altar generally included the enclosing within it of the relics of some saint. This was not universal in Western Christendom, and in England it was frequently omitted. In the East relics are not enclosed in the altar, but are sewn into the silk corporas or *antimission*. For further information as to this, see *Three Chapters in Recent Liturgical Research*, Ch. Hist. Soc., No. 7, SPCK. 19. Forms for blessing the Holy Table were sometimes used in Post-Reformation times. See *English Orders for Consecrating chs. in the 17th cent.* (HBS), 1911.

On the mediæval altar, see: J. B. Thiers, *Dissertations ecclésiastiques sur Les Principaux Autels, La Célébration du Chœur, et Les Juhés des Eglises*, Paris, 1688; Legg, *Ancient Liturgical Customs now Falling into*

7. Consecration of Altars.

8. Bibliography.

Disuse, in *Transactions of St. Paul's Ecclesiological Society*, II (repr. *Essays on Ceremonial* 37, London, De la More Press, 1904); Comper, *The Gothic Altar*, in *Trns. St. Paul's Eccles. Soc.* III (repr. in *Some Principles and Services of the Prayer Book*, London, 1899, p. 41); Comper, *The Reasonableness of the Ornaments Rubric illus. by a comparison of German and English Altars*, in *Trns. St. P. Ec. S.* IV; Edm. Bishop, *On the History of the Christian Altar*, in *Downside Review*, July, 1905.—R3. F. C. EELES.

LOVE.—L., more usually designated as *Charity*, is everywhere insisted upon in the PB as the crowning Christian grace, without which "all our doings are nothing worth"; we may trace it, as we may trace FAITH, through the various parts of that book, and discern the importance which is attached to it in every stage of the Christian life. The Coll. and Ep. for QUINQUAGESIMA Sunday specially dwell upon this grace; the Coll. shows us that L. is the very essence of the spiritual life and the bond which unites all other virtues in peaceful union. In the Ep. for ADVENT Sunday we are taught to "owe no man anything but to love one another, for he that loveth another hath fulfilled the law." Thus the Christian year opens with the teaching of L. as the primary duty of Christians. To "be in charity with all men" is insisted upon as a requisite for the right reception of the great feast of L., the HC. Cp. GRACES, THE CHRISTIAN.—K3.

MORLEY STEVENSON.

LOW SUNDAY.—A name sometimes given to the 1st Sunday aft. Easter, as being a kind of repetition of Easter Day on a smaller scale (see FESTIVAL, § 19).—O31. J. W. TYRER.

LUKE, ST.—See FESTIVAL, § 38; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 19.

LUTHERANS.—As early as 1527 Lutheran opinions had begun to influence a small group of Oxford students,¹ and in 1534 Henry VIII made his first overtures to the German Protestant princes. In the following year he despatched two English envoys, Bishop Fox and Dr. Heath, to confer on religious matters with the Wittenberg Reformers, and in 1538 three German delegates came to England at the King's request and held conferences with a select committee of Anglican divines, of which the 13 Arts. published that year are supposed to have been the outcome.² Henry several times invited Melancthon to come to England, and Cranmer at first entirely sympathised with the views of the German Reformers. The Litany which he compiled in 1544, and which is mainly the same as that now in use, was drawn largely from one published by Luther in 1529. The baptismal offices in the PB of 1549 were also, through the medium of HERMAN'S CONSULTATION, considerably indebted to a compilation of Luther's in 1523, while the 42 Arts. of 1553, with the important exception of the teaching on the Eucharist, are largely traceable, through the 13 Arts., to the AUGSBURG CONFESSION.

But during the reign of Edward VI the English Reformers inclined to the Swiss rather than to the Lutheran opinions, and thus the changes made in the PB of 1552 show no trace of Lutheran influence. Still, even after Cranmer had adopted the Calvinistic view of the Eucharist, he made repeated attempts to secure the presence of Melancthon in England with a view to a general synod of Protestant divines which should attempt "an agreement upon the chief

heads of ecclesiastical doctrine," and especially on the Lord's Supper.¹

In Elizabeth's reign, however, there seemed to be a certain reaction in favour of Lutheranism, as, in spite of the strong preference shown by the bishops and leading clergy for the judgment of the "Reformed" divines on ritual matters,² the changes that were made at the revision of the Articles in 1563, again with the exception of those on the Sacraments, were drawn from a distinctly Lutheran formula, the "Württemberg Confession." The 2nd and 5th of our present ARTICLES are taken almost verbatim from this Confession, while the 12th and the additions made then to the 10th, 11th and 20th are derived from the same source.³—B1. G. FOSTER CARTER.

LYCH-GATE.—The word "lych" or "lich" is derived from the Saxon *lic* = *dead body*. It appears in various combinations in English, as *Lichfield*, the field of the dead; *lich-owl*, the harbinger of death; *lichwake*, the watching over the dead (still used in this sense in Scotland); and *lych-gate* or *lich-gate*, the gate at the entrance of a churchyard to which the mourners bring the dead body, and there await the reception by the clergyman. For this reason it is usually roofed over in view of inclement weather.—R6. G. VALE OWEN.

MAGNIFICAT.—The Song of Mary, Lk. 1 46-55, falls into four strophes, advancing from the subjective to the objective in order to return to the subjective, though in a higher form" (Harnack):—

1. Biblical Meaning.

(a) vv. 46, 47: An outburst of praise in which the speaker's whole nature takes part. (b) vv. 48, 49: The cause of this outburst in the choice by God of the lowly maiden for the carrying out of His purpose, to her exaltation, and the manifestation of His holiness. (c) vv. 50-53: The mercy of God towards the pious, specially shown in His disregard for the judgments and distinctions of men. (d) vv. 54, 55: The final manifestation of God's truth and mercy, according to promise, toward the Chosen People has now begun.

The "regal" nature of this song, noted by some, is not very prominent; in spite of the angelic message (v. 32) there is no Davidic allusion; it is rather the song of one of the people, expressing joy that one so lowly has been chosen by God for high honour; its tranquil gratitude is contrasted with the elated tone of the preceding Song of Elizabeth. Its relation with the OT is close, especially with the Song of Hannah (1 Sam. 2 1-10), though it has many echoes of the Psalms (Plummer, *Lk.*, pp. 30, 31); but in tone and temper the speaker moves upon a higher plane. Its simple faith, its joyful hope, its humble gratitude and its calm submission bear eloquent testimony to the character and spirit of her who was chosen to be the mother of the Lord.

(a) *Early references.*—Combined with the *Benedictus* it formed one of the nine chief canticles of the Church, and is found in the collection following the Pss. in Cod. A. It occurs in the sixth cent. African list of Verecundus, and

¹ Cranmer's *Letters*, CCXCVIII.

² Strype's *Annals*, p. 237, vol. i, Oxford, 1824.

³ Cp. art. FOREIGN INFLUENCES ON THE PB AFTER 1549.

¹ Hardwick, *Hist. of Reform.*, p. 180.

² Hardwick, *Hist. of Articles*, p. 60.

is referred to by Sophronius of Jerusalem (seventh cent.).

(b) *Liturgical use*.—It was at first a morning hymn; in the east it was used at Lauds in Abbot Nilus' monastery on Mt. Sinai, and it still forms one of the *ὠδαί* for the 'Ἀκολουθία τοῦ ὕμνου' (Lauds) of the Greek office; Niceta R., however, refers to its use at Vigils; in the west it was a hymn for Lauds in the rules of Cæsarius († 542) and Aurelian († 582) of Arles, and in the *Book of Mulling* (Irish ninth cent. copy of seventh cent. work) it forms the opening hymn of a morning service.

Its use as an evening hymn seems to be Roman in origin; St. Benedict makes it the climax of Vespers, a use which Honorius of Autun says that he borrowed from St. Ambrose; this probably implies that it was the contemporary use of the Church of Milan, which had already felt Roman influence in other ways. It was also used in the Mozarabic liturgy on the Festival of the BVM., Dec. 18th.

As our evening office is the outcome of the combination of Vespers and Compline and the

assimilation of the results to Matins, the M., once the climax of

Vespers, now follows the first lesson from the OT, and forms an expression of grateful recognition of the promises of mercy therein set forth.

Three old Latin MSS. (a, b and l [rhe]) read Elizabeth in v. 46, supported by Niceta of Remesiana (*De Ps. bono* 9 and 11), Jerome's

4. *Authorship*. translation of Origen's *Fifth Homily on St. Lk.* (which notes the reading as a variant), and two MSS. in one passage of Irenæus, iv. 71, the third MS. reading "Maria"; in another passage, iii. 102, all the MSS. agree in reading "Maria."

The evidence seems to point to an original reading 'καὶ ἑλὲν' without any name; Mary's name was inserted generally, save in a small group of Old Latin MSS. which inserted Elizabeth'; Niceta must have used this version, which would be known to Jerome, while the variant in Irenæus would be introduced by the translator or a copyist. If 'καὶ ἑλὲν' be the original reading, the question of the name to be supplied must be argued on grammatical and internal grounds. Professors Harnack and Burkitt support 'Elizabeth' for the following reasons.

(a) The subject of 'ἑλὲν' must be the last speaker, v. 41. (b) The expression *ἔμεινε δὲ Μαριάμ σὺν ἀβρῆ*, v. 36, suggests that Elizabeth has been last referred to. (c) *ταπεινωσις*, v. 48, is the word used in the LXX, 1 Sam. 1 11, to denote Hannah's reproach, and would therefore be most natural on the lips of Elizabeth. (d) The close and undoubted connection with the Song of Hannah, 1 Sam. 2 1-10, would be best explained if the circumstances of the speaker were the same. (e) The M. on the lips of Elizabeth forms the counterpart to the *Benedictus* of Zacharias, and satisfies the phrase, *ἐκλήσθη πνεύματος ἁγίου*, v. 41. Against these arguments it may be urged that—(a) *καὶ ἑλὲν* is used by St. Lk. to mark a change of speaker, e.g., 2 49. (b) *ἀβρῆ*, v. 36, may be accounted for by the desire to avoid the name 'Elizabeth,' which is almost necessary at the beginning of v. 37. (c) *ταπεινωσις* has a wider meaning than the reproach of childlessness alone, and the second half of v. 48 is

much more suitable on the lips of one who was to be the mother of the Messiah. (d) While the connection with Hannah's song is undoubted, the words in the OT specially applicable to childlessness, 1 Sam. 2 5, 6, have no counterpart in the NT hymn. (e) The counterpart to the *Benedictus* is the *Song of Elizabeth*, vv. 42-45, which is just as much a prophecy, metrical in form (see Plummer, *Lk.*, p. 27), as the other three songs of the gospel.

This last fact, obscured by the neglect of the Song of Elizabeth in liturgical use, has an important bearing on the whole question: as long as Elizabeth's words are regarded as a prosaic greeting to Mary, it is possible to conceive that 'καὶ ἑλὲν' might introduce a change, not of speaker, but from prose to poetry; but no author could introduce such a phrase in the middle of a poem. Further, the Song of Elizabeth is complete in itself, and it is not likely that an artistic writer like St. Lk. (cp. his selection and handling of the Pauline speeches in the Acts) would record two songs from the same lips or ascribe two songs to the same person. As vv. 42-45 form the Song of Elizabeth, vv. 46-55 must belong to some other character, and the only alternative is Mary.

Commentaries: T. D. Bernard, *Songs of the Holy Nativity*; Cabrol, *DAC*, art. *Cantiques*

5. *Bibliography*. *Evangeliques*: Bäumer, *Geschichte des Breviers*; C. W. Emmett, *Expositor*, December, 1909.—E2. M. LINTON SMITH.

MAN.—The PB, in one form or another, has now become the ritual directory of a world-wide Communion, within which the

1. *The PB for Man.* great enterprise of FOREIGN MISSIONS is being actively prosecuted.

It is, moreover, more than a ritual directory, it is the embodiment of a particular conception of the CHRISTIAN RELIGION. Its supreme purpose is edification (RITUAL, § 4), i.e., the building up of a perfected manhood. Yet, since its last English revision, those bodies of Christians who reject it have so increased and multiplied in England that only about half the nation is even nominally within the pale of the old Ch., while in all other English-speaking countries, Ireland, Scotland, Wales, the United States, and the Colonies, the Ch. of the PB comprises but a minority, and is by no means everywhere the largest denomination (see *Pan-Ang. Papers*). There are not a few signs that a centripetal movement of attraction is beginning gradually to overcome the centrifugal tendency of separation which has been so active in the last cent. But lovers of the PB need to inquire whether, in the *application* of its system, due heed has been paid to the variety and complexity of human nature as it stands revealed in the manifold world in which we live. And any suggestions made for or against *revision* can only be adequately considered by those who keep in mind (1) the PB system as it is, and (2) the nature of man as it is. The present work as a whole is an endeavour to mirror the first faithfully; the second it is the purpose of this art. to sketch in the light of recent study.

Holy Scripture speaks unmistakably about man. The whole OT is the single though multiform unfolding of the tragic contrast

between the earthly origin and impulses of this being, formed out of the dust of the ground and returning to the dust, and that

2. The Bible and Man. Divine breath in his nostrils which marks him as created in the image of God and so capable of fellowship with Him and destined for such fellowship. He is like the animals, yet radically distinct; born to rule, yet perpetually enslaving himself; a great sinner, yet with a place for repentance; failing to find perfection, yet handing on the torch of Messianic hope (cp. Gen. 1-3; Pss. 8, 51, 103). To the last great prophet, Ezekiel, the title "son of man" is applied in a solemn representative sense as child of the race and commissioned agent of God, and between the Testaments it is even given to the Messiah in the *Book of Enoch*. In the Wisdom literature, broad as life and profound as its depths, one secret, echoed here and there in the Pss., is told, that death is not the predestined end of man. The NT, which opens for us with the fourfold portrait of the perfect Son of Man, and the story of all that He *began* to do and teach, goes on in Acts to tell of His enlarging activity through His mystical body; and in the apostolic letters and writings we have the reflection of the transformed humanity being built up, not with the old leaven of nature, but with the quickening Spirit of the Second Adam (cp. esp. Rom. 1-3, 1 Cor. 15, Eph. 1-4, John 1 1-18, 1 John 1, Heb. 1-2).

In the Ch. there have constantly appeared writers who cherished great thoughts about

3. The Ch. and Man. man. The early Apologists presented their faith as crowning and completing, not contradicting or condemning, the upward striving soul of man, the only conscious seeker after God upon this world. Tertullian is best remembered by his intuition that the soul is naturally Christian (*Apol.* 17). Athanasius, in his early tract *On the Incarnation*, takes like ground, following upon the Alexandrian humanists, Clement and Origen. Only when the rights and powers of the natural man were pressed so far as to endanger the scriptural dictines of the guilt of sin and the necessity of Divine grace did the greater Ch. Fathers and Doctors as Augustine and Bernard in opposition to Pelagius and Abelard, overweight the balance seriously in the opposite direction. The Renaissance and the Reformation were each movements of the spirit of man under the impulse of a new idea as to human nature, and in revolt against scholastic theories and formalistic methods in religion and learning.

4. Matter and spirit. From the Bible and the Ch. we turn to Science, History and Philosophy for fresh and further light on human nature.

Man has been called the Microcosm, or Little World, reflecting in miniature the elements contained in the Great World. Lotze's classical examination of the nature of man in his *Microcosmus* (Eng. trans., two vols.) is still worth study. The first problem that man presents is concerned with the contrast of

matter and spirit. The relation has been very variously conceived. They may be thought of as two absolutely distinct forms of being. That is dualism. Or spirit may be thought to be a very fine kind of matter. That is materialism. Or matter may be regarded as merely the vivid creation of the mind. That is idealism. Or, lastly, matter may be understood to require spirit, the two being inseparable factors in a whole which includes them both. That may be called spiritual realism.¹ On this view, wherever there is matter there must be spirit. Now the ruling truth in the world of matter to-day is continuity. There are no real gaps in matter. Space is never empty, so far as we know it. Unseen and unfelt, the mysterious ether fills full the vast spaces which divide us from the stars, the passage of light proving that a pathway leads without a break from the furthest of them to our planet. The same strange ethereal medium occupies all the interstices between the particles of the human body, or of a pane of glass, just as water fills the pores of a sponge. And everywhere the ether and the atoms or electrons that throb and quiver in it have quality and character. We try to interpret this spiritual side of matter, which is illustrated by the indefinite pervasiveness of the ether, by talking of the "laws of Nature." But, if we wish to explain why, e.g., cork sinks in air but floats in water, while gold sinks in both, we are thrown back upon Spirit, an unseen Energy like the human will, imposing upon each their character. On this first and merely physical level, order, faithfulness, power can already be discerned. But no nearer finite end than the Universe itself has disclosed itself. Man, however, just because, in one real aspect, he is (cp. BODY) a material part of the Universe conceived as a continuous plenum, is, even as regards this level of being, the object of the ceaseless activity of God as Immanent Spirit.

At the next stage in the state of being, it is seen that the creative Energy is charged with a fuller potency. A new form of

5. Elementary Life. activity emerges, centralised, organic, purposive. Life, in an elementary mode, is at work within the simplest unicellular organism. The cell is said to be alive, because it is the centre of an active fellowship, directed to two ends partially opposed (i.e., holding to one another a relation of polarity), nutrition and reproduction. This fellowship has two concentric spheres, a narrower and a wider. The first sphere of fellowship is the cell itself, with its nucleus and envelope making up what we might call by analogy its brain and body. The second is its environment from which it assimilates its food and into which it discharges its waste products to be reabsorbed. The two related ends for which the cell exists may be distinguished further. Nutrition benefits the individual, reproduction the species. The characteristics of life just described persist in all forms.

But the ascending stairway early branches into two mutually related lines of development. Those cellular organisms which tend towards

¹ What is usually called psycho-physical parallelism would come under this head. By "realism" it is not intended to suggest that "real" means tangible or physical, but the compound phrase is used to mark any view which holds all substance or reality, however diverse in mode of being or appearance, to be continuously dependent upon spirit, and penetrated by it.

the plant-form sacrifice¹ their freedom of movement so as more effectually, with their

6. Plant and Animal

relatively fixed roots, to fulfil their function of storing up food drawn from the inorganic world. Those which tend towards the animal-form sacrifice¹ their power of drawing food direct from air and soil in order through freedom of locomotion to realise a closer and more centralised organic fellowship. Plants store up food for animals, and receive benefit by the enrichment of the soil. So the law of fellowship ramifies.

One other notable bifurcation in the pathway of developing life is revealed by the contrast between insects and the higher animals. Several

7. Instinct and Intelligence

recent inquirers concur in ascribing to instinct, as distinct from intelligence, even the most wonderful adaptations of insect activity to circumstances, whereas the higher mammals, with their developed brains, show real intelligence. Instinct is more perfect, but it is limited to inherited aptitudes, and prompts the same reactions in all individuals. Intelligence may be at fault, and varies with the individual, but it can utilise the experience of the single life. The burnt moth flies back to the flame: the dog will not burn his paw twice.

It is, then, through the animals with the larger brains, that most modern biologists trace, on its physical side, the descent of

8. Descent of Man

man. And they connect the further brain development, which gave the physical basis for true human life, with the conjectured stimulus of a crisis when one species of the *Quadrupana* was driven to forsake the limited life of the tree-dweller, and walk erect about the business of his life to be, the ruling of earth. So from the dust of the earth, up the long stairway of the ascent of life, urged ever by the age-long pressure of the creative Word, and ever at each fresh forking of the ways choosing the higher road, marched the pre-human ancestors of our race, till the progress had attained the goal of manhood, and the First Man stood forth, a being who could know good and evil, and do either. How much he had sacrificed!—the almost indestructible persistence of the elements, the plant's insensibility to pain, the insect's instinctive perfection, the protective hide or scales of great beasts and reptiles, the elephant's strength and bulk, the lion's teeth, the bird's easy command of air, the fish's freedom of the water. All these he had left behind, on one side or the other, to gain, first himself, and then, in and through himself, God. With more needs than any other creature, he can only satisfy them by entering into fuller and ever fuller fellowship with his world, finding that all things work together for good to him, as he learns and follows the secret law which binds all things in unity.

The race, moreover, is unmistakably one. White, black, brown, yellow—all men everywhere come of one stock. The wide families,

¹ The word "sacrifice" is not meant, of course, of conscious surrender, or even of a balance of loss; e.g., the animals by their improved powers of locomotion are able to move to better feeding-grounds.

and the distinct races, and the varying individuals, all differ from one another, for there have

9. Unity of Mankind

never yet been even two men alike; but they are all of one blood, all made in the same Divine image, all compacted of the same corruptible flesh, all gifted with capacity for the life of the spirit. And the word which men use to conceal their ignorance about the mysterious thread of generative life, which, as it unites and divides, incessantly links the human generations together, is heredity. Setting aside technicalities, it may be said that recent research has made several important points clear about heredity.

(1) A man's parentage decides the configuration and constitution of body and brain with which he starts life, and we call those elements

10. Heredity

inherited which only need nourishment and not cultivation to develop them. Blue eyes, a tenor voice, an aptitude for figures are inherited, for no amount of cultivation will produce them where the appropriate organs are not either inborn or a growth of time.

(2) It is not proved that any "acquired characters" (i.e., habits, whether virtuous or vicious, harmless or hurtful, which have been formed by either parent after birth by cultivation) can be transmitted to the children. The weakness which made the parent susceptible to certain vices or diseases may be inherited, but the child need not fall a victim to the same evil, though the inherited weakness may lead to a quite different vice or disease, cultivated as was the parental failing. Instances which seem to contradict this are sometimes due to pre-natal infection from a vicious and diseased mother.

(3) As the creative life Energy, working in and through the combined germ cell from which each new member of the race takes beginning, develops the speck of protoplasm into just one, and not another, unique and individual nature, the growing embryo rapidly recapitulates the pre-human life history of the race, and after birth there is some ground for believing that the evolution of civilised man is reflected in the successive phases of feeling and tendency which normally colour and characterise the stages of childhood and youth. The beast, and the primeval savage, that is to say, are there within us beneath the surface of consciousness, and remain there, it may be added, to the end of life. So is explained the desire ready to flame forth "to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding," and so too the presence of the "old man," with his contrariety to the Spirit. So, also, the distribution of various gifts, like "the gift of continency," and the "gracious gift" by which "mankind is increased," is part of the function of the principle of heredity.

(4) Lastly, no known living creature owes so little to heredity, so much to environment and training. Hardly a single pure

11. Environment

instinct—in the proper sense of the word—survives in man, so early and so forcefully does the world into which he is born act upon him, through the one organ in which he surpasses all other terrestrial beings, the brain. How precisely has the Ch., in theory, acted in advance in accordance with this observed fact of modern science when she welcomes God's human children, born within her pale no later than in earliest infancy into

the mystical Body of their Lord; but how ineffectively, in actual practice, has she utilised the enormous powers of influence available for the consecration of life from its beginning!

That branch of science which is concerned with the study of Early Man, as known from the relics of his activities and inferred from the observed actions of the more backward races, is commonly

called Anthropology. It cannot reveal Primitive Man to us, for, as J. G. Frazer, in a recent inaugural lecture at Liverpool, pointed out, the earliest man of whom we have evidence has behind him a long history. But all knowledge of the past may and should aid the interpretation of the present, and the elementary stage of man's racial growth, which we may (after St. Paul) call the childhood of mankind, has not a little to teach us. There we see human life in its undifferentiated unity. The individual does not clearly distinguish himself from his tribe, or one part or element of his nature or experience from another. Events and objects are just strung together on the thread of life. And, as we bring our analysis to bear, in breaking up this unity that we may grasp the diversity implicit within it, we gain at once an impressive proof of the complexity of human life, and a storehouse of hints in regard to educational method. For, whether the view stated above in § 10 (3) be true or not, the mere limitation of their experience must make the moulds of thought and action, which fitted early man and fit backward races, also in certain instructive particulars suit children and backward individuals.

The analysis of the material collected by anthropologists may be summarised under ten heads.

12. His Life Analysed. 1° Language is the primary distinctive mark of man. The discovery of means of expression by words, signs and gestures revealed the birth of spirit in mortal dress. Development was slow: a tribe has been found whose members were so dependent on signs that they could not communicate at night. 2° In this process the giving of *individual names*, involving some sort of defining judgment, marks a stage. Adam progressed through naming the beasts. 3° Presently stories are told to preserve the memory of dead heroes and explain the wonders of the world of experience, and so *legend* and *myth* arise. 4° If articulate speech differentiates human from animal intelligence, the use of *tools*¹ similarly marks the practical activity of man as distinct from the purposive actions of beasts. With tools may be reckoned *weapons*, *toys*, and the implements of "medicine" or *magic* (cp. RELIGION, § 16). 5° Practical ends lead to the elaboration of speech at the *palaver* where points of policy are discussed, and to the training of the young braves by the elders of the tribe. 6° Practical needs similarly lead to the use of *numbers* (the ten fingers furnishing the universal modulus), and of *class names* (as house, dog, fire). But some tribes cannot count beyond 4 and have no proper class names. 7° *Conduct* is moulded by inflexible *custom*, and *tradition* marks certain persons, places and objects as *sacred*. 8° A strict system of *etiquette* witnesses to the feelings of relationship which find expression in it, and a customary order of *ritual* similarly represents the

¹ Devices for the kindling of fire mark a very important stage towards civilisation.

religious sentiments. 9° Certain actions are forbidden by solemn sanctions known as *taboos*, and the ideas held about the Divine beings are reflected in *myths*. 10° The corporate conscience becomes articulate and effective in *tribal laws*, and finds embodiment in various forms of *tribal organisation*.

The science which deals with man's life in civilised society is called Sociology, though now often merged in an enlarged Anthropology. There is no sharp line between this stage and the last; but the two are very different, and need to be distinguished. The unity, which we saw was a marked feature of uncivilised life, is now broken up. Men, women, slaves seem all to be diverse. Division of labour has cut up workers according to their occupations. Morality is too often divorced from religion. The sacred is marked off from the secular. Work and play, war and peace, liberty and law, and the like, are opposed realms. Yet the most careful analysis fails to discover any radically new element. Man at this stage shows more clearly what he is, but that is all.

The various elements of experience already identified may now be traced in their more developed forms. 1° *Language* has flowered forth into literature, the arts of pure representation, and music, all forms of soul expression. 2° Out of the impulse to name objects has sprung *logic*, that form of thought which aims at definition and criticism. 3° In the alembic of this logic legend is resolved into *history* and mythology into *philosophy*. 4° The practical activities of man can now be grouped as *industry*, *sport*, and *war*, while *magic* long lurks in the backwaters of civilised life. 5° The palaver of the savage is replaced by the *oratory* of council and assembly, and the training of the young by the old has been supplemented by a system of *education* by professional teachers. 6° A calculus of numbers has been elaborated into the useful, though but half real, realm of *mathematics*, and the single class-names are now grouped into the ordered catalogues of *science*, and connected by convenient generalisations, misnamed "laws." 7° The regulation of conduct is now assigned to the domain of *morality*, and all that is held sacred is relegated to *religion*. 8° In matters of *etiquette* and *ritual* nearly every one is naturally conservative. Archaic elements, therefore, persist, and, in spite of eventual changes of a far-reaching kind, the same two descriptive terms will serve for both ancient and modern man. 9° *Taboos*, mainly irrational, are succeeded by reasoned systems of *ethics*, with their cardinal virtues, or their way (*tao*), or their noble eightfold path; and incongruous and often immoral myths are rationalised or allegorised into some kind of *theology*, with an ordered pantheon, or a single effective Saviour-God, or a group of related deities. 10° Unwritten tribal laws are elaborated into statutes and *codes of law*, and the loose and elastic tribal organisation has crystallised into some form of *government*, State, Church, or Church and State, or Church-State, whether in the mould of autocracy, aristocracy, or democracy.

Neither is this tenfold division without its confirmation in the life and teaching of that Son of Man in whom the Ch. has learnt from St. Paul to see the Divine "summing up of the universe" (*ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ*

13. The Perfect Man.

universe" (*ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ*

Χριστῶ—Eph. 1 10). A short chain of NT sentences will illustrate this claim.

1° Imaginative vision—"Consider the lilies." 2° Intuitive judgment—"Thou art Peter." 3° Historical insight—"Solomon in all his glory was not arrayed like one of these"; philosophical criticism—"A man's life consisteth not in the abundance of the things that he possesseth." 4° Industry (the life of the practical will)—"Jesus the carpenter of Nazareth." 5° Practical teaching—"And he taught them out of the ship." 6° Use of Number—"And he chose twelve"; use of classification—"Blessed are the poor . . . the meek . . . the merciful. . . ." 7° Heart-religion—"Thou shalt love the Lord thy God" ("Not my will, but thine be done"); heart-morality—"Thou shalt love thy neighbour as thyself" ("He went about doing good"). 8° Gentle manners—"When thou art bidden to a feast, take the lowest room"; reverence in ritual—"Thus it becometh us to fulfil all righteousness." 9° Ethical discernment—"It was said to them of old time . . . But I say unto you"; theological penetration—"God is not a God of the dead, but of the living." 10° Love of Order—"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

It is time now to ask whether philosophy, after its age-long scrutiny of man, can suggest any closer synthesis of this tenfold division. It would be out of place here to discuss or even to state conflicting theories. It has been usual to make a threefold analysis of the human spirit, into mind, will, and feeling. Sometimes conscience has been admitted as a distinct element. It is, however, generally admitted that, except for convenience, it is a mistake to speak of these as separate faculties, as though each had a special organ. Whatever divisions there are, are distinctions within the unity of the spirit's life, though these may, as to their physical basis, be plausibly connected with certain regions in the cortex of the brain. The division here suggested, however, is fourfold, and is in the main derived from Benedetto Croce.¹ Looking at the ten divisions of our analysis of the *being* of man as displayed in his life, it is quickly apparent that the first three activities are concerned with *knowing* as their end, while the last seven all have *doing* as the formative element in the purposes which prompt them. The life of the spirit has, that is to say, a theoretical and a practical side. These are indeed inseparable, for man cannot act without some basis of knowledge (every deed presupposes a known situation which it is the purpose of the deed to affect); and man cannot know without some basis of event as material for knowledge (every thought presupposes some situation constituted by the acts of his own or other finite spirit and

¹ His philosophical system is contained in three volumes published at Bari: (i) *Estetica* [Eng. trans. by D. Ainslie, 1909]; (ii) *Logica*, (1909). *La filosofia della pratica*, (i) *Economica*, (ii) *Etica*, 1909. Throughout the paragraphs following, cp. the Tables at the end. Limits of space compel the choice of one system for display, and Croce's is chosen because, in spite of its intrinsic helpfulness and worth, it is not generally accessible to English readers. It should, however, be noted that the exposition is an independent development on the basis of Croce's system. E.g., the Tables and the term "heart" are not borrowed, and there is no direct quotation.

of the Universal Spirit). It is as useless to discuss whether knowing or doing came first as to ask whether hen or egg can claim priority. But no amount of thinking can either separate knowing from doing or resolve the one into the other.

Each of these two sides or aspects of the life of the spirit proves, on examination, to possess two distinct grades, the *four* resulting modes

12. *Imagination*, corresponding to the divisions marked 1°, 2°, 4°, 7° above. Taking first the side of knowledge, we observe that language, though it can lend itself to all ends, is most itself when it realises the single æsthetic end of Expression and is the vehicle of pure *Imagination*, which is the first grade of knowledge, taking in past and present, the real and the dream worlds, memories and hopes, deeds and desires, achievements and ideals. It is the response of the soul to the impressions made upon it by the varied experiences of life. It includes memory, which is just the imagination of past experiences.¹ It reaches its highest level in the lyrical outpourings in which the poet's soul finds expression, and in the visions of glory or judgment in which the seer, sometimes hardly knowing whether in the body or out of the body, shadows forth what he has discerned.

The second grade of knowledge is doubly dependent upon the first. It is the function of the spirit as

19. *Reason*. *Reason* to detect and define the real: it must detect it amidst the mingled panorama of the real and the unreal which the imagination unrolls, and it can only define it by the help of that language which is the peculiar product of imagination. It is the knowable past and the eternal which can alone satisfy the critical scrutiny of the reason: the possible and the future can be food only for the imagination (the lower grade of the mind).² Our prevision of future events may in many instances (say, of to-morrow's sunrise) almost reach certitude, but the apostolic counsel is endorsed by philosophy, that against all plans for to-morrow the mark of contingency must be set—*Deo volente*. As surely as the sun's disk shows above the horizon, a radically new event at that moment comes within the ken of the reasoning observer.

The practical side of the life of the spirit is also double. The first grade, that of the *Will*, covers the whole area of possible effort. It

20. *Will*. *Will* presupposes the theoretical side. It must start from a necessary present situation, more or less perfectly known, made up of the unalterable past and the unchanging Eternal. Reason uses imagination to represent so much of

¹ This very cursory mention of memory is sufficient for the purpose of this art., which has to be limited to the discovery and definition of elements that may be regarded as *philosophically* distinct. It may, however, be noted that the function of memory is, from the standpoints of psychology and psychophysiology, of fundamental importance. It agrees with this that imagination is the primary grade on the view of the text.

² This may sound paradoxical. But all that is meant is that the mental act of making a forecast of events falls within the province of the imagination. Such an act prolongs the past into the future. Imagination first *re-constructs* the real past in accordance with the judgments of reason, and then *constructs* such an image of the possible future as will best fit on to the past. Reason can then step in and criticise—not the future event before it has occurred (*that* is impossible)—but the imaginative forecast. And this action of rational criticism does not transfer the act of prevision into the province of reason any more than a *criticism* of such a dramatic construction as the murder of Desdemona transforms Shakespeare from a poet into a historian; though even poetic creation has to fit on to a real world: it must be possible.

these as the will allows¹ as relevant to the situation and convenient at that juncture. Imagination describes, sufficiently for the purpose of decision, the possible alternatives open to the will. Then the will makes the choice, and a deed is instantaneously done. It may be only a resolve in regard to future action: it is a true deed, even though the resolve be recalled and the future action varied. So the signalman has acted, when he has touched the button which opens the points and drops the danger signal, though the train has not yet changed its course, and though, before it arrives, he may by another act have replaced the signal and the points. The end which the will realises is the man's own finite and personal end. It may be more; it cannot be less. It is this quality attaching to the act which constitutes its freedom. There is therefore no real conflict between FREEWILL and necessity: both are indispensable elements in that ceaseless process of choosing which covers the whole stream of our waking moments. How this freedom should be used, it is the function of the highest grade of the life of the spirit to decide.

The first and lower grade of the practical activity is concerned with utilising the things of time and space (and persons

21. Heart. treated as things) for the sake of advantage: it may be called economic, for it seeks what will pay best. The second is dependent on the first, and, just as reason detected the real amidst the mingling of the real and the possible in the mirror of imagination, so the regenerate *Heart* yearns after and embraces the right alternative amongst all those presented to the will.² The endless attempts of non-Christian moralists to identify right with pleasure crumble into ashes before the fire of a moment's true moral indignation. Their seeming plausibility is easily explained. He who does right has made the right his personal end. It is his pleasure so to do. But he does not so act because it is *his* pleasure.

It is not easy to define the new element added (cp. CONSCIENCE, § 1). But Westermarck³

22. Morality and Religion. concludes a chapter on the nature of the Moral Emotions with a sentence which may give us a clue.

"Almost inseparable," he says, "from the moral judgments which we pass on our own conduct seems to be the image of an impartial outsider who acts as our judge." The essence of a right action is then that it is one by which we win or keep (or deserve to win or keep) the

¹ The difference between thinking for the sake of thought, and thinking with a view to action, is that the will is latent and subsidiary in the first case, but patent and dominant, and therefore constitutive, in the second (cp. § 25).

² The word "heart," which in the Bible stands for the whole inward man, is now commonly used to denote the centre of *feeling*. But feeling is here defined as a mere accompaniment of will (§ 24); and, as it is usually *unselfish* impulses, and not selfish emotions, which are in modern speech associated with the *heart*, this term has been employed in the text for the *good will*, i.e., the will as yoked with a higher directive mode set on universal ends, the will proper being set on personal ends. The *heart* loves God in Himself or in His creatures. The *will*—if pulling against the heart—gratifies lusts or mere liking (cp. Table I below, and § 22; also RELIGION).

³ His work on *The Origin and Development of the Moral Emotions*, two volumes, 1906-8 (see I 107), represents a purely evolutionary standpoint, and very inadequately appreciates Hebrew and Christian ideals (as contrasted with the average morality of professing Jews or Christians), but is an invaluable storehouse of data in regard to the moral judgments and practices of mankind, especially among the uncivilised races.

approval of persons with whom fellowship is our proper relation. A man who wants to keep straight will ask himself, What would my mother, my wife, my innocent children, or the friend I look up to, think if they saw me in this place, heard these words, knew of this conduct? Not fear, but shame, distinguishes guilt from failure. But the saint (with no risk of meeting any holier earthly eye, for his life rebukes his whole circle) has solved the problem. Duty is always duty to God. That is right which a man, under the eye of his Father in heaven, owes to his neighbour, God's other child, whose redemption like his own cost the blood of the Son of God. Morality, when genuine, is implicit religion. Religion, when genuine, is implicit morality. Love—disinterested, impartial, holy—is of God, for God is Love. And the only explanation of conscience and the sense of obligation is St. Augustine's *Fecisti nos ad Te, et inquietum cor nostrum donec requiescat in Te*.

It is impossible to draw out in detail the consequences of the primacy of the cleansed heart in the life of the spirit. They

23. Vocations. are sufficiently indicated in the table below. Two points, however, need to be cleared up.

(1) The occasions of *direct* moral choice or initiative do not exhaust the moral life. Certain vocations (e.g., those of a clergyman, a doctor, a policeman, a nurse) carry peculiar opportunities of exercising moral influence. But others, whose lives are dedicated to art, to research, or to some handicraft or business, have it for their duty, not only to live for the love of God as they should in the leisure margins of their days, at home or in the world, but for God's sake and as in His sight to put all distractions aside, and pursue beauty, truth, utility with might and main, doing all heartily, as to Christ and not to men.

(2) Nothing has been said of feeling, a word used in so many senses as to be fatally ambiguous. In its most obvious sense it is an invariable accompaniment of the exercise of will.

24. Feeling. It is often largely of the body and nervous system. When pleasurable, it results from the will reaching a desired end without obstructions, or after the conquest or removal of the obstructions. When painful, it follows from the hedge of necessity barring the way to some desired end now seen to be impossible of attainment, and leaving only alternatives (e.g., death or the surgeon's knife) neither of which is desirable for its own sake, or else from the tantalising perception that, among several desirable courses, to choose one is to forego the rest. Feeling is a delusive guide, because it is most powerfully governed by bodily sensations and immediate superficial impressions: the moral or prudential satisfaction in being up early in winter is not so intense, considered as feeling, as the comfort of lying longer in bed. So, to measure the value of public worship by the inclination or feeling of the moment is folly. But there is something wrong, either with health or temper, or with the pursuit adopted, if after repeated experiment it fails to bring some feeling of satisfaction in normal circumstances.¹

¹ It should, however, be noted that, as the will is associated with one or another of the modes of man's being as spirit, the accompanying feeling acquires a specific quality. The several satisfactions which are associated with the taste for beauty, the thirst for truth, or the aspiration after goodness, are characteristically different from the pleasure derived from merely getting one's own way.

TABLE I.

MAN'S BEING AS KNOWING AND DOING: THE FOUR MODES OF ACTIVITY OF THE SPIRIT.

Mode or Grade of the Activity of the Spirit.	The active Being or Subject.	Distinctive Function.	Activity Theoretical or Practical	Object Matter of Activity.	Process.	Product.
1. Through his Imagination 2. Through his Reason 4. Through his Will 7. Through his Heart	Man is a	Witness of the possible and the real : Judge of the real : Pursuer of the useful and interesting : Servant of God and the Right :	he knows he does	appearance. reality. what he wants. what he ought.	Description Definition Decision Devotion	Language Logic Life Love

TABLE II.

CHART OF THE MAIN PRODUCTS OF THE SPIRIT OF MAN: ARRANGED UNDER THE MODE OR MODES OF ACTIVITY MOST PROMINENTLY¹ CONCERNED IN EACH.

	Mode or Grade of the Activity of the Spirit.	Early Products of the Spirit of Man.	Later Products named and defined.	Analogous PB Material (refs. to App.).
1	Imagination (including memory; cp. § 18).	Expression (word, sign, gesture).	Language (Literature, Art, Music). The soul seeking expression for the sake of expression.	Rites and Ceremonies, (s2, r1-4, q).
2	Reason (cp. § 19).	Individual names.	Logic (Definition and criticism). Man reaching truth. Common sense tested and clarified.	Answers in Cat., etc. (κ, υ).
2	Reason + Imagination.	Legend, Myth.	History (<i>representation</i> of real events). Philosophy (<i>exposition</i> of the real). Things as they happened and as they are.	Prefaces and Creeds (α1, β1, υ).
4	Will, § 20 (involving feeling, cp. § 24).	Tools, toys, weapons, "medicine."	Life (realising the possible and utilising the real). Industry, Sport, War, Superstition.	Finance, Fabric and Fittings (α6, r5, r6).
5	Will + Imagination.	Palaver. Training of youth.	Oratory, Education, Desires. Plans, Habits, Rules.	Exhs.; Confirm. (κ, λ, x).
6	Will + Reason.	Numbers. Class names.	Mathematics (manufactured truth). Science (classifying and cataloguing the real).	Calendar; Lit. (c; f).
7	Heart (§ 21 f.).	Customary conduct. Traditional <i>sacra</i> .	Love (uplifting life and guiding will). Morality and Religion.	Decalogue; Duty (κ1, κ3).
8	Heart + Imagination.	Etiquette. Ritual. Outward Sacrifice.	Ideals (visions of the actual transformed by love). Etiquette. Ritual (sacrifice of praise and prayer).	Prs.; Ritual (s2, r1, r2, κ3 ⁶ , κ).
9	Heart + Reason.	Taboos. Myths.	Ethics, Theology. (Relationships manward and Godward thought out).	Cat.; Creeds, Arts. (κ3; κ2, υ).
10	Heart + Will.	Tribal laws and organisation.	Laws and institutions. Codes and Creeds. State and Church.	Act of Unif.; Rubrics (α).

¹ The closing paragraph on the *unity* of the spirit (§ 25) needs to be carefully compared, or this Table will be misunderstood.

The above Tables summarise what has gone before. The sharp divisions of the analysis exist of course only on paper. The relative prominence of the several modes of the spirit can fluctuate subtly and swiftly. The poet will turn preacher for the space of a couplet, or the

preacher sink to the breadwinner as he weakens the force of a sentence. At every moment of that complex activity which we call human life the four modes or functions of being coexist, distinct but inseparable. Each mode is always discernibly present, but sometimes as primary or dominant, sometimes as co-ordinate but

25.
Conclusion:
Tables.

secondary, sometimes as concomitant but subsidiary,¹ and often as a mere faint undercurrent. As the precise ends, to which this life-activity is directed, shift and change, by a kind of rhythmic circular movement one mode becomes dominant, and then calls a second to succeed it as primary, or associates another with itself as secondary. But it is hoped that the graphic method of exhibiting the related elements of man's inner life may tend to clear thinking, and enable the point of view taken in other articles to be better appreciated.

For imagination, see ARTS AND CRAFTS, RITUAL; for reason, see AUTHORITY, HISTORY, KNOWLEDGE, TRUTH; for will, see ORDER; and for heart, see RELIGION, MORALITY, CONSCIENCE, DUTY. Cp. also (besides the works cited, by Westermarck, Lotze, and Croce), McDougall, *Body and Mind*, 1911; Archdall Reid, *Laws of Heredity*, 1910; Walker, *Hereditary Characters*, 1910; Maccabe, *Evolution of Mind*, 1910; Drummond, *Ascent of Man*; Inge, *Faith and its Psychology*, 1909, and *The Ch. and the Age*, 1912; McDougall, *Social Psychology* (²), 1910. In regard to psychology it has been impossible to do more than attempt to outline those philosophical principles on the basis of which alone a sound psychology can be built up. An abundance of literature on psychological processes is available; and, when used with a firm hold on principles and a constant reference to experience, it is invaluable as a guide to educational and pastoral work.—KI, U. G. HARFORD.

MANDATE.—The Letters Patent from the King, certifying to the Archbishop the ELECTION of a bishop, signifying the royal assent, and directing the archbishop to proceed to Confirmation and Consecration. The form follows with slight changes the precedent first made in the year 1416 (ARCHBISHOP).—T3. T. A. LACEY.

MANIPLE (Old Eng. Fanel).—The M. is a small ornament worn, hanging from his left wrist, by the priest at Mass. It seems originally to have been a handkerchief or napkin. See DCA, art. *Maniple*; Duchesne, *Christian Worship*, c. II.—R3. J. W. TYRER.

MANUAL, MANUALE (see RITUALE).—A book of ritual offices prescribed for the use of the parish priest on occasions such as Holy Bapt., Espousals and Holy Matrimony, Churching of Women, Visitation and Unction of the Sick, Burial, and other offices of the Dead such as the DIRGE and Commendation. It was sometimes found convenient to bind up in the same volume, at least before the days of printed service-books, the special contents of the *Processionale*. More proper to the M. itself are

¹ The higher grades of both the theoretical and practical sides of the spirit always involve the recognisable concomitance of the lower. Man can only know reality in and under appearance, for reason, as the master-principle, is essentially dependent on imagination, as the indispensable servant. Similarly, man only does what he ought, when that is also what he wants (Table I), for heart, the sovereign-principle, is equally dependent for executive efficiency upon will, as the *prime minister* in all action. But imagination and will can each, for the time, seem to monopolise the arena of the conscious spirit, and the man is, as it were, resolved into pure imagination or pure will.

"the occasional ceremonies for *Candlemas*, *Ash Wednesday*, and *Palm Sunday*,"¹ and the Benedictions of Easter lamb, Easter eggs, seed, fruit, bread, meat, cheese, butter, and "what you will" (*ad omnia quacunque volueris*), boat or ship, church bell, the Blessing of a pilgrim, recluse or anchorite, blind person, leper, etc. There were sometimes added to the M., besides a Calendar at the beginning, certain forms useful to the parish priest, e.g., in making a parishioner's will, publication or certificate of banns of matrimony, blessing and sprinkling of holy water and holy bread, and bidding of beads (or "bedes"), on Sundays, the Communion or "greater cursing," the *compotus* relating to the Calendar, the *canon missae*, and a few occasional or votive Masses. It was moreover useful to the bishop and his chaplain, coming to any parish in the diocese, to find included in the M. on the spot the Confirm. service (which of right belonged to his *Pontifical*), as well as the "Benedictions" to be performed by "bishops and suffragans," all written or printed in a convenient volume.²—B2. CHRISTOPHER WORDSWORTH.

MANUAL ACTS.—This term is usually employed to designate the hand-gestures which the Rubric of the PB directs the celebrant to make when, in consecrating the bread and wine at the Euch., he recites our Lord's words and actions at the Last Supper. As now worded and arranged, this Rubric dates from 1662. The earliest extant copies of both Oriental and Latin liturgies contain no directions for the performance of these acts at this place, though most or all of them indicate a signature of the elements with the cross before or after consecration. In one form or another, however, the MA. make their appearance in liturgical practice at a very early date. An eminent French liturgist points out³ that in ecclesiastical functions sometimes the words employed are the cause of certain actions being used, sometimes the actions necessary to the accomplishment of the rite are the cause of the forms of words which accompany them. We may probably here find the origin of the MA.; the recitation of our Lord's actions drew the priest to imitate them. When the MA. do appear they assume a great variety of forms, as each liturgy has its own use, and sometimes the various editions of the same liturgy differ from each other on this point. We cannot enter on a detailed examination of this complex subject here; to do so would carry us beyond our scope; it may be enough to say that the Rubric in our PB is in general harmony with the directions found in other liturgies. (But see art. FRACTION.) It must not be supposed that the performance of the MA. is essential to a valid consecration of the Euch., but they are valuable as helping the celebrant to direct his intention aright and to keep his attention alert at a most solemn moment of his highest ministry; and their reverent performance adds a dignity to the sacred rite which is a great help to the devotion

¹ See *Memoir of H. Bradshaw*, by G. F. Prothero, 1888, p. 425.

² A York M., with Sar. M. in appendix, is in *Surtess Soc.*, vol. 63.

³ *Explication des Cérémonies de l'Eglise*, De Vert, 1720, I 203.

of the people, and to their realisation of the truth that the priest is acting in *persona Christi*.¹—
R2. T. I. BALL.

MARK, ST.—See FESTIVAL, § 30; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 10.

MARRIAGE.—It is a significant fact that the Church in the PB attaches the title *Holy* to four Divine Institutions only:
1. Marriage Bapt., HC, Matrimony, Orders.
as a State Why? Because she considers that
of Life. each of these is of Divine origin, and that each introduces the recipients of the grace given through its means into a consecrated state. Hence those Christians who enter on the married state are specially consecrated to God in a new sphere of action and of covenanted grace.

For Christians therefore the physical facts of M. become sacramental, for God Himself consecrates these physical facts and makes them His ministers. If
2. Consecration we rightly think thus of M., we shall
of its strive to set its physical side in its
Physical Side. right aspect before the young at the proper age (not too late) from the lips of father, mother, pastor, or friend. It is quite possible to do this without a suggestion of evil, without a thought of sin coming to the mind of either teacher or taught and so doing harm. The plain unvarnished statements of the PB are frequently disliked, but they set forth primary truths which are too often ignored until it is too late.

The Ch. considers M. to be a means of grace, and so it is. The pr. put on the lips of the priest for the newly-married is that, because in M. is represented the mystical union of Christ and His Ch., therefore the life of the man and his wife is to rise to high levels of unselfishness and love and peace, and for this God's grace is asked. Why is this view of M. so agreeable to the Christian consciousness? Because the family reflects the Divine Nature, so far as we are permitted to comprehend that Nature. M. completes the human personality. The two natures joined should raise, strengthen and purify each other, each supplying what the other lacks.

Many people stumble at the vow of obedience, but:
(i) Obedience implies no servile submission to a tyrant, nor does it imply moral or mental inferiority in those who promise it.

4. The Vow
of Obedience. (ii) The principle of subordination runs through every department of life, and further we seem to find it in the glimpses we obtain of the relations of the Godhead. (iii) The vow of obedience does not imply that the wife is to yield blind obedience, or to submit to injunctions which tamper with principles of morality. Nor has the husband any right to interfere with his wife in that department of her religious life which is only concerned with her own individual self. Nothing is clearer in the Gospels than that our Lord sets a value on the individual

¹ [Hence the importance of the MA. being done "before the people."]

soul; that woman is not a mere possession of man (a view which is suggested by the Ten Commandments), but has a personality as valuable to man as his is to her. Therefore M. is no mere contract. But in all associations there must be a head, and in what concerns their united life the husband should lead. How very little room there comes to be for obedience in an ideal Marriage! The husband and wife take counsel together, each has his (or her) own department of work, and should reign supreme in it, but each respects the wishes, tastes, pursuits and opinions of the other.

St. Paul's views as to women's inferiority have been much disliked by opponents of the Church's view of Marriage. Now there is only One who shows Himself for ever above all temporary and local influences, whose words come to us down the ages with perennial power. Inspired as we know the writers of the OT and NT were, still each was influenced by his own peculiar environment. St. Paul was influenced by the spirit of his time. But we must not forget that he is never disposed to claim infallibility when he is speaking in *his own person*, and that he rises in his Epistle to the Ephesians to the highest conception of Marriage.

Nothing destroys the completeness of M. so much as the selfish temper which leads a man to consider himself the most important person in the union. There is a temper of mind found in some men and due in part to evil education, which allows those who possess it to express contempt for women as a class, and who, with no claims to any personal superiority, sneer at women's education and women's religion. Such have no sympathy with the sufferings of women, and will not stretch out a finger to rescue those whom their own sin has degraded. We find this temper in many of those who come to be married in church. It can only be driven out by more training in unselfishness at home during childhood, and by the influence of the Holy Spirit.

The Ch. prays that the persons who have just entered on this holy estate of matrimony may have the gift of children, and may live to see their children brought up virtuously. "The Family," says Bp. Westcott, "includes three primal relations, husband and wife, parent and child, brother and sister. And these three relations reveal the essential law of all human fellowship. They are... the original sacraments of society."

There is nowadays a dislike of numerous families. We have put this very mildly. It is not so much a dislike of large families which is prevalent, as a dislike of children at all. In the PB there is no idea of a childless M. being desirable. Unfortunately, many women deliberately refuse motherhood, or at any rate refuse to bear more than one child. This is the evil which right views of M. should drive out. We are taught in the Bible and in the PB the intense value the Lord sets on children, and our own common sense informs us that the family is the foundation of national life and prosperity. The ideals of the PB should be proclaimed aloud; and part of the religious training of boys and girls should be the consideration of what the Ch. teaches about Holy Matrimony, its sacredness, and the high calling of fatherhood and motherhood.

In the M. Service, as in other Offices, the Church strikes at the root of selfish individualism. Its ideal is that man and wife should live for each other's sake, should make their earthly homes churches in miniature, and bring up their children to serve God all the days of their life. It ought to be possible for pastors and teachers to invest ordinary home life with the spirit of romance, to enable men and women to see behind all its cares and worries, joys and sorrows, the perpetual uplifting presence of God. And it is in homes such as the M. Service sketches that other vocations are found, and the divine voice is heard calling to other states of life.

Christian Marriage, Christian Homes, are the ideal of the PB; no ideal of untroubled happiness is set forth, no immunity from care is promised. "For better, for worse, for richer, for poorer, in sickness and in health." That is the solemn promise. Out of this constancy on both sides by the grace and blessing of God innumerable blessings have flowed out on Church and country. And no greater ill could come to both than that a low view of the privileges, happiness and responsibilities of M. should be put in the place of the ideal of the PB.

(For details of the MARRIAGE SERVICE, see separate article.)—ME. E. ROMANES.

MARRIAGE, CHRISTIAN.—Marriage is the regulated union of man and woman. Its origin is assigned by our Lord to God (Mt. 19 4-6, Mk. 10 6-9): God "made them male and female"; God "hath joined them together." The Christian Church, following our Lord's teaching, looks to God as the Founder of M., and seeks the laws of M. in the institution of the Founder, rather than in the terms of the contract between the parties, or in the facts of the sexual union as it has been variously practised in the history of fallen man. In this the Christian Church takes different ground from many theorists who regard M. as a merely civil status or contract; and from many systems of human law. To the Roman law, more perhaps than to any other in history, M. was simply a contract which held no more than the terms of the contract had put into it. Thus, husband and wife were held free to rescind the contract by mutual consent. A modern group of students of origins tends to regard the regulated M. of later times as a development from loose beginnings in promiscuity or polyandry, which are presumed to have marked the race in its emergence from a lower type. But it is admitted that no such uniformity of progression from lower to higher types can be proved. The Church of England, in the opening Exhortation of the "Form of Solemnisation of Matrimony," specifies three "causes for which matrimony was ordained." These causes are (1) the procreation of children, (2) the avoidance of sin, (3) mutual society, help, and comfort. Of these the first (Mal. 2 13,

Gen. 1 27, 28) and third (Gen. 2 18) are stated in Holy Scripture to have been Divine purposes. The second may not have been regarded in the original institution, but is become important under fallen conditions (1 Cor. 7 2). The most marked feature of the union is that it is an union in one flesh. Our Lord asserts that this character essentially characterises the Divine joining: "And they twain shall be one flesh: so then they are no more twain but one flesh" (Mk. 10 6-9, Mt. 19 4-6). The result of such Divine joining is that man may not put it asunder. As described in Holy Scripture, the primeval M. was the union of a single pair, nor was there in the Divine institution any facility of divorce: "from the beginning it was not so" (Mt. 19 8). The history of man, so far as we can trace it, shows the general prevalence of both polygamy and divorce; and both these practices were suffered among the Israelites in OT times. Of DIVORCE (which see) our Lord says: "Moses because of the hardness of your hearts suffered you to put away your wives" (Mt. 19 8).

With the coming of Christ, and the founding of the Christian Church as His Body, there came the consequence that the strictness and sanctity of the original ordinance were reverted to. In the regenerate no sinful declension from the primal ordinance was admissible. At no time has polygamy been suffered in the Christian Church. And from the first the Christian community combated the prevalent laxity of divorce.

For the Christian, M. was early felt to be not only the original sacred ordinance, but that ordinance now taken up into a higher sanctity. The unity of husband and wife was to St. Paul a mysterious counterpart of the unity of Christ with the Church (Eph. 5 32). It was also the unity of two persons, each of whom was a member of the body of Christ, and a temple of the Holy Ghost. As such, when united in marriage, they not only remained each blessed by the Spirit as before the M., but the grace of the indwelling Spirit working through the Divine institution of M. made the M. union a deeper, more mysterious interpenetration of being than it had been even in Paradise. In such a sense M. may be styled sacramental. The grace of Christian M. may be said to be the abiding grace of Baptism passed into the mould of the Divine institution of M. What is new would seem to be not so much the bestowal of grace from a fresh and independent source, or by a fresh and independent channel, as the development of the indwelling grace of the baptised in the Divinely ordered estate of M. now undertaken by the persons.

1. The first of the essentials of Christian M. is *Consent*. It does not appear that among Oriental peoples before Christ the consent of the parties was regarded as essential. But to the Roman law consent was the one essential feature. Without it, says Quintilian, it would be "of

no service to have sealed the tables" (*Inst.* v. 11 32). The Christian Church alike in the East and in the West entirely adopted this feature of the Roman law. The sanctity of the person of each member of Christ's Body made it more than ever acceptable. No M. is held valid in Christian countries, whether in ecclesiastical or civil courts, where consent is found defective.

2. Next as to *Solemnisation*. The benediction of the Christian bishop or priest was no doubt commonly sought at a very early date in Christian history (Tertullian, *Ad Uxor.* 2 9, Clem. Alex., *Pædag.* iii. 11 63). The ordinary solemnities accompanying a M. would at first be those of Roman law and custom, with this prayer of benediction somewhere introduced. The benediction came in time to be regarded as the central feature of the solemnities. But, summing up the first thousand years of Christianity, it is sufficiently clear that where a marriage which Christian rules did not bar had been celebrated with the usual civil forms it was accepted as valid, and that no priestly benediction was required as a condition of validity.

In later theology there has been a tendency in the Eastern Church to require the priestly benediction as an essential feature of Christian M.; while in the West M. effected by consent and the copula without due solemnisation in the face of the Church was held irregular but valid. In England before Lord Hardwicke's Act in 1753 persons who had united themselves irregularly might be recognised in an ecclesiastical court as married persons, and ordered to proceed to solemnisation *in facie Ecclesiae*. Since Lord Hardwicke's Act solemnisation has been required for validity. It follows from what has been said that ecclesiastically the priest's part in the M. service is not to effect the M., but to witness the effecting of it by the parties, and to bless it when effected: while from the point of view of English law the solemnisation and registration by the recognised official, whether priest, registrar or other person, may be said to effect the M. It may also be concluded that the marriages of Christian persons before a registrar may be accepted as ecclesiastically valid, however incomplete or irregular.

3. Theologians in the West have in a majority not inclined to regard the *Copula* as an essential of Christian M.: but the courts everywhere treat physical incapacity as a ground for declaring nullity of M. And in the Latin Church any unconsummated M. may on occasion be dispensed by the Pope.

4. An important condition of Christian M. is that the parties to it should be *Christians*. The M. of a baptised person with a person unbaptised is forbidden by long Christian tradition, and was treated as null and void by various ecclesiastical canons before the Reformation. It does not appear that a priest has any authority to solemnise M. in such cases. Nor is it easy to see on what authority a bishop would assume to dispense, notwithstanding some well-known historical instances.

5. The *age* at which capacity for M. is recognised by the Western Canon Law is for men fourteen years, and for women twelve years. No change in this respect has been made since the Reformation, and these ages are still the ages for valid M. by the law

of England. They are the ages at which the Roman civil law found it convenient to recognise puberty. But in countries or provinces where the law of the land requires a higher age such requirement will naturally find acceptance. Thus in the Indian Christian Marriage Act, 1872, sec. 60, it is laid down for native Christians that "the age of the man intending to be married shall exceed sixteen years, and the age of the woman intending to be married shall exceed thirteen years."

The Christian Church is bound by the requirements of the Institution of the Divine Founder, as re-imposed by the Lord Jesus

4. Relation to State Law.

Christ. These requirements have been interpreted in detail by the many centuries of Christian practice and Church law. The Christian citizen is also bound where conscience admits by the enactments of the State. But grave inconveniences arise where the regulations of the State are not in harmony with those of the Church. So grave are they that in a country with several religions such as India there can be no one state law of M., but it is found necessary to give civil validity to the personal law of each person according to the requirements of his religion. In England till very recent years the law of the land was simply the canon law of the Christian Church adopted and ratified by the State. But in 1857 the Divorce Act admitted divorce with the right of re-marriage for certain specified causes, and in 1907 the Deceased Wife's Sister Act made valid the M. of a man with the sister of his deceased wife. In neither case is the change in accordance with the canons or formularies of the Church, and in neither case has the Church in any formal way accepted or ratified the action of the State. As regards the officers and members of the Church they must in such essential matters be understood to stand where they stood before. (See DIVORCE, § 3.)

In the missionary work of the Church some grave M. problems arise. There are the problems of (1) polygamous converts, (2) the re-marriage of converts, and (3) mixed Ms. between Christians and non-Christians.

5. Missionary Problems.

(1) As regards polygamous persons the undoubted answer of all Christian precedent is that no baptised person can be permitted to continue in the M. relation with more than one partner at the same time. A difference of opinion is expressed as to the case of the converted wife of a polygamous man, such wife being herself entirely faithful to the man. (2) St. Paul's instruction in 1 Cor. 7 12-16 (the *privilegium Paulinum*) instructs the converted partner to retain as wife or husband the unconverted partner, if such partner "be pleased to abide." But, if such partner *χωριεται*, *depart*, or rather, as St. Chrysostom understands it, *be the cause of separation*, "a brother or a sister is not under bondage in such" circumstances. This has been in the history of the Church very commonly understood to admit re-marriage. (3) The weight of Christian precedent is against sanctioning the solemnisation of

any marriage between a baptised person and a person unbaptised.—*ma.* O. D. WATKINS.

MARRIAGE SERVICE.—The essence of M. is the mutual consent of the contracting parties, whereby in the presence of witnesses they accept one another as husband and wife. But as this may be but a civil contract, Christian folk naturally seek the benediction of the Church, and the civil contract becomes Holy Matrimony or Christian M. Thus, in primitive Church days, the definitely Christian element was the celebration of the Euch. with a solemn benediction of the wedded pair.¹

The Church practically took over the heathen M. rites of pagan Rome and christianised them, replacing of course the sacrifices to the gods by the Nuptial Mass. The close correspondence of details may be seen in the following analytical comparison, parallels being marked by the same letter.

Heathen (Roman) Marriage Rite.—(i) Sponsalia (Betrothal): (a) Presents (*arrhae*) i.e., "earnest" money; (b) The Kiss; (c) The giving of the Ring; (d) The joining of hands. (ii) *Confarreatio* (Wedding proper): (e) (Blood) sacrifices to the gods; (f) Veiling (*velum*, "flammeum"); (g) Crowning with flowers; (h) Prayers; (i) Partaking of the sacrificial cake. Procession, ceremonies at bridegroom's house, *coena nuptialis*. **Christian Marriage Rite** (as described by Pope Nicholas I to the Bulgarians in 866).—(d) Sponsalia (espousals); (c) *Subarhatio* (giving of the ring by the man to the woman); (a) Conveyance of dowry by attested documents; (e), (h), (i) Nuptial Mass (with Communion of the bridal couple); (f) Solemn Benediction, the veil being held over them; (g) "Crowning," as they leave the church.

The early Roman Sacramentaries (Leo., Gel., Greg.) provide for the Nuptial Mass the usual Colls., a special Pref. and a Benediction (after the Consecration).

The Sarum Services consisted of (1) Espousal, (2) twofold Benediction, (3) Nuptial Mass, in which after the Fraction the husband and wife kneeling at the altar step received the solemn "sacramental Benediction." The features (1) and (2) were practically reproduced in the 1549 PB, which explicitly enjoined (3) in the concluding rubric "The new married persons (the same day of their marriage) must receive the HC."

The 1549 M. Office, "of Solemnisation of Matrimony," was a virtual reproduction of the Sarum *Ordo ad faciendum Sponsalia*, and, as much of the *Ordo* was generally conducted in the mother-tongue, the change was less apparent. It may be thus analysed:

(A) *Marriage Service Proper* (in the body of the church): (a) Opening Exh. (first and last sentences Sar., remainder from Hermann's *Consultatio*); (b) The Betrothal ("joining of hands," an age-long, essential custom); (c) The

¹ "Unde sufficimus ad enarrandam felicitatem ejus matrimonii quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, angeli renuntiant, Pater rato habet?" (Tertullian, *A. Usor.* 29).

Rite proper; (d) Solemn Declaration of the Marriage; (e) First Benediction. (B) *Post*

4. Marriage Service in the PB. (f) One of two psalms (128 or 67); (g) Versicles and Responses; (h) Prayers for (1) blessing in domestic life, (2) fruitfulness of the marriage, (3) mutual service; (i) Second Benediction; (k) Exhortation (a cento of appropriate passages from Holy Scripture).

In subsequent revisions of the PB very slight changes were made, only the sign of the cross (in each of the Benedictions of 1549) was removed in 1552. The office, as it now stands in the PB, is, of all our present services, most nearly identical with that of the Sar. Manual.

In the Irish PB of 1877 the opening address is shortened, but whether it is improved is very doubtful. In these days plain teaching on purity of life is, alas! still greatly needed. At the end of the office (after the sermon or address) the minister adds the Pr. "O Almighty Lord and everlasting God" (2nd Coll. at end of Communion Service), and, *if there be no Communion*, "The Grace of our Lord," etc. All that is effected by this is however a false sense of completeness; whereas the original English rite of 1549 was so compiled as to indicate (by the very abruptness of its ending) that its true completion was to be found in the Nuptial Euch. The Amer. PB contains the first part of the Service only, all appointed to be said at the altar being omitted.

From very early days (*circa* 4th cent.) Ms. in Lent were forbidden on the natural ground that, as they are occasions of happiness and great rejoicing, it was not fitting that their celebration should disturb the Lenten solemnities and self-denial. In a later age this prohibition was extended to Advent and Rogation-tide. But, although it was suggested in Convocation (1661) that no M. should be solemnised within the periods between (1) Advent Sunday and Epiphany Octave, (2) Septuagesima and Low Sunday, (3) Rogation Sunday and Trinity Sunday, this embargo was not inserted in the PB. But it still remains the law of the Church.—*mb.*

6. Times of Marriage. H. E. SCOTT.

MARY, THE BLESSED VIRGIN.—There is nothing in which the contrast between primitive Christianity and later developments is more striking than in the attitude taken towards our Lord's Mother. In the Gospels she appears as a spotless Virgin, humble and devout, chosen by God for the singular honour of being, in a unique way, the mother of his dear Son. But she stands out prominently only in connection with the Incarnation and Nativity; then she retires into a subordinate position, out of which she seldom emerges. In the Acts we catch one glimpse of her; she is among the disciples in the upper room after the Ascension praying for the coming of the Holy Ghost (Acts 1 14). She is mentioned only once in the rest of the NT, and that in an incidental manner and not by name (Gal. 4 4); though features taken from her history are found in the

H. E. SCOTT.

1. The BVM in Scripture and the Primitive Church. MARY, THE BLESSED VIRGIN.—There is nothing in which the contrast between primitive Christianity and later developments is more striking than in the attitude taken towards our Lord's Mother. In the Gospels she appears as a spotless Virgin, humble and devout, chosen by God for the singular honour of being, in a unique way, the mother of his dear Son. But she stands out prominently only in connection with the Incarnation and Nativity; then she retires into a subordinate position, out of which she seldom emerges. In the Acts we catch one glimpse of her; she is among the disciples in the upper room after the Ascension praying for the coming of the Holy Ghost (Acts 1 14). She is mentioned only once in the rest of the NT, and that in an incidental manner and not by name (Gal. 4 4); though features taken from her history are found in the

apocalyptic description of the woman in Rev. 12.

Passing from the NT to the Fathers of the 2nd and 3rd cents., we find it just the same. Apart from the Incarnation and Nativity, our Lord's Mother is rarely mentioned. To take one instance only, there is no reference to her in Cyprian, *On the Dress of Virgins*, where we certainly might expect to find one; and it is the same all through his works (which are of considerable extent, occupying 842 pages in Hartel's ed.), except when he quotes Scripture, or speaks of Christ's birth. Indeed it may be safely asserted that no trace of pr. to her, or of seeking her intercession, can be found till the 4th cent.; and even then such traces are slight and infrequent.

It was not till the condemnation of Nestorianism at the Council of Ephesus, in 431,

brought the BV. Mary into prominence that invocations of her and prs. to her became at all common. In the popular Christianity of those days, Christ the Mediator had been to a great extent lost sight of in Christ the Judge. And so men naturally sought for other mediators in the saints, and especially our Lord's Mother. After a time popular custom re-acted on the services of the Ch., and that in two ways.

(a) Invocations of Mary were introduced into public worship, at any rate by the 7th cent., not in Colls. or liturgical prs. proper, which have always been addressed to God, but in anthems, hymns, and prs. of an ejaculatory nature, of which the *Hail Mary* is the most familiar. In the East it is found in the Liturgies of St. James and St. Mark (though not in St. Basil and St. Chrysostom), but in the older MSS. it is prefaced by the clause, "Remember, Lord, the Archangel's voice, which says, Hail," etc. This made it merely a historical reference to the Incarnation; but, about the 12th cent., the prefacing clause was dropped, and so it became a direct address to the BV. Mary. The *Ave Maria* came into vogue in the West about the same time, and was constantly used in connection with the Lord's Prayer. But it was not until the 15th or 16th cent. that the final clause, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death," was added. The *Hail Mary* was, of course, discarded, with other devotions to our Lord's Mother, by the Ch. of Eng. at the Reformation, as unscriptural and unprimitive.

(b) The oldest Festivals of the BV. Mary are the Purification (end of 4th cent.) and the Annunciation (7th cent.); in these, however, our Lord was originally the more prominent figure. In the 8th cent. we find two more Festivals:—Sept. 8th, Nativity of the Virgin; Aug. 15th, her Falling Asleep (Assumption): and to these were added, in later times, a considerable number of others. The Ch. of Eng. has retained, as Red-letter Days, none but the two scriptural ones, the Purification and the Annunciation; and, as Black-letter Days, the

Visitation (July 2nd), the Nativity, and the Conception (Dec. 8th).

In conclusion, mention must be made of the latest development of the worship of the BV. Mary—the doctrine of her *Immaculate Conception*, by which she is placed almost on an equality with Christ Himself. This doctrine, unknown before, appears first in the 12th cent., and was strongly opposed by many eminent theologians. It spread gradually, however, in the Roman Ch., until it was adopted as an article of faith by Pope Pius IX in 1854. But it is universally condemned, as unscriptural and false, by all other bodies of Christians, including the Ch. of England. (See also FESTIVAL, 8, 13, 14.)—C2. J. W. TYRER.

MASS.—The word *M.* is formed from the Latin *mittere* (past participle *missus*) = to dismiss. Its earliest use is in the latter part of the 4th cent. (St. Ambrose's *Epp.*, and the *Peregrinatio Silviae*). Primarily it applied to any service, being even used of Mattins and Vespers. It now connotes: (a) The Euch. service proper. In Post-Reformation times it has been practically appropriated in the West by the Roman Church. Yet to this day it is used in Sweden and Denmark as a title of their (Lutheran) Communion services. (b) The Rite or Form of service used in the celebration of the Euch. Thus Bp. Cosin says to his opponent, "Will you deny that our service is a *M.*?" (P. Smart, *Van. superst. Popish cerem.*), i.e., has every essential possessed by the Roman *M.* (c) The musical setting of the parts of the office rendered chorally and instrumentally. (d) The action of "saying" (or celebrating) Mass.

The term to many English minds is so inextricably bound up with the Tridentine doctrine of Transubstantiation that in ordinary use it connotes this Roman philosophical error. Further, on account of similar associations it may be held to emphasise unduly the sacrificial aspect of the Euch., and more particularly the priestly element in that sacrifice. It was omitted in all revisions of the PB after 1549, probably because it cannot be found in Holy Scripture. Etymologically (though not by custom) it is unmeaning as applied to the Euch., and therefore inappropriate as a title of the Sacrament to which it has become accidentally attached; whereas the PB titles of the Euch. are scriptural, and "Holy Communion" emphasises its *primary* purpose. Yet it is to be remembered that the formal and official disuse of the word¹ as a liturgical or doctrinal term involves no sacrifice of truth or grace, and that in the PB Order of HC, through the operation of the Holy Ghost, the faithful receive the fullest Euch.

¹ Cp. Creighton, *Ch. and Nation*, p. 307: "It may be said that there is nothing in a name; but when a word is associated with a long-standing controversy, it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of this word, partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions, and to restore unity by agreement in words when there was no corresponding unity in the thing signified. The same desire has led to an antiquarian revival of many of the accompaniments of the Communion Service, which had been discarded as not directly appropriate to its true meaning."

blessings which are annexed to the promises of Christ. Furthermore, the word M. has remained embedded in English speech in the terms Christmas, Michaelmas, Lammas, Candlemas, and (less familiarly) Childermas (Holy Innocents).—HB. H. E. SCOTT.

MATRIMONY.—See MARRIAGE, MARRIAGE (CHRISTIAN), MARRIAGE SERVICE.

MATTHEW, ST.—See FESTIVAL, § 37; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 17.

MATTHIAS, ST.—See FESTIVAL, § 29; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 8.

MATTINS.—See COMMON PRAYER, § 12; NOCTURN; LAUDS.

MAUNDY THURSDAY.—See HOLY WEEK, § 2; HOLY WEEK (RATIONALE OF SERVICES FOR), § 5.

MEANS OF GRACE.—The phrase occurs in the General Thanksgiving (1662); "We bless Thee for . . . the means of grace."

1. Tridentine Doctrine. It represents the *media gratia* of the mediæval theology, a term limited to the Sacrs., on the theory that the Sacrs. (in the sense of the sacred elements duly ministered) so contain grace that the reception of the Sacr. involves the reception of grace *ex opere operato*, and that grace cannot normally be obtained by other channels. The Council of Trent (Sess. vii) devotes several canons to this function of Sacraments; see particularly § 6: "If any man saith that the Sacraments of the New Law do not contain the grace which they signify, or that on those who oppose no obstacle they do not confer very grace, as if they were but outward signs of grace or righteousness accepted through faith, and were but certain tokens of Christian profession . . . let him be anathema." Upon this theory, Sacrs. alone are "*means of grace*," the medium, the intermediary channel, through which grace is lodged within the being of man. Other things assistant to the spiritual life are "*occasions of grace*." Prayer, praise, acts of humiliation, surrender and obedience, the hearing and reading of the word of God, or of good words and books generally, do not bring new grace into the man, but stir up into more vivid exercise the grace already in him through the sacramental "*means*." The two ideas may be illustrated from the incident (as in the Received Text) of John 5 4. There the pool received its healing waters through the proper channels, while the advent of the angel stirred their virtues into efficacious activity.

It does not seem possible to support this well-defined theory by the witness of Scripture, nor does it appear to have been

2. PB View. present to the mind of the Reformers, against whose wider and less mechanical doctrine indeed the canon of Trent above cited seems to be directed. Even in the strict High Anglican school represented by the late Dean Hook the rigid Roman definition is

not accepted (see Hook's *Ch. Dict.*, edn. 1859: "Means of Grace: the Sacraments and other ordinances of the Church, through which grace is conveyed to souls prepared by faith and penitence to receive it"). In the PB the word "*means*" recurs at the close of the Ordination of Priests: "Grant that we may . . . receive what they shall deliver out of Thy most Holy Word, or agreeable to the same, as the means of our salvation"; words not likely to be used by those who limited to Sacraments the mediation of grace. The great inclusive word, "*salvation*," is here linked with the ministry of the word as its mediating channel. This, it is scarcely necessary to point out, is in line with the language of Scripture. See for example 1 Pet. 1 23: "Being born again, not of corruptible seed but of incorruptible, by means of (*διὰ* with *gen.*) the word of God," and compare 1 Cor. 4 15: "I have begotten you by means of the Gospel." Such language would not naturally be used in presence of a theory like that of Trent.

It is further to the purpose to ask what, in the light of Holy Scripture, appears to be the true notion of "*grace*," a word all important for study in connection with many spiritual and ministerial problems. In the mediæval theology grace appears as a mysterious somewhat, an almost physical agent, if we may venture the phrase, capable of being contained and carried by a material vehicle, and which, received into the man, gives him a new "*habit*," or type, such as will (not of itself, but under proper impulses) come out in holy virtues. Compared with this, the Scriptural view of grace appears as at once freer and deeper. It is scarcely too much to say that in the apostolic teaching it is nothing less than "God for us" in free pardon and acceptance, and "God in us" in divinely potent action on the will and affections; "HĒ" rather than "*it*". Of such grace the "*means*" will be as various as are the ways of our spiritual contact with the Eternal Spirit: Word and Sacraments, normally, on the side of God; repentance, faith, love, obedience, worship, spiritual use of ordinances, on our side.—K5.

HANDLEY MOULE.

MEDITATION.—Meditation may be regarded as that spiritual exercise (of conversation, or intercourse of the mind and heart, with God) whereby the soul absorbs into itself from devout study the peculiar message and strength of Holy Scripture. Such an exercise distinctly enriches the intellectual faculty, recalls to the memory revealed truth, stimulates the understanding in penetrating its meaning, and moves the will to obedience. Such at all events is the Ch.'s ideal of the study of Scripture as she sets it forth in the Coll. for the 2nd Sunday in Advent—the true "*Bible Sunday*" of the Christian year. It is plainly indicated there that, to assimilate the power of the written word of God, we must (1) read, (2) mark, (3) learn, and (4) inwardly digest it.

To *read* means, in the first instance, to grasp the passage as it stands before us, using all the helps to interpretation which lie within our reach, so as to arrive at the meaning of the section as a whole; never forgetting that there is nothing more fruitful of ill than so to isolate any Scripture that its due connection with other Scriptures is forgotten or ignored. This paramount need of comparing Scripture with Scripture comes out the more clearly when we begin to *mark* the passage (in the PB sense of the word). By "marking" is meant noting the leading or dominant truth, arriving first at the main lesson, and then turning to the subsidiary truths which flow from it, either immediately, or by inference, or by comparison with other places of Holy Writ. Then follows the exercise of memory in the effort to *learn* either the *ipsissima verba* or some portion of them. This will enable us to grasp and master them thoroughly, and so they will become an abiding possession. But the final aim of M. is to be found in *inwardly digesting* what has been explored by the intellect and retained by the memory. By this last assimilative action of the soul the will is centred upon the particular mystery or truth, until a resolve is made to act upon its teaching—not a mere general or nebulous resolution, but a definite intention which is itself the germ of action. Thus, a fruitful M. upon Col. 19 would probably issue in a resolution to pray when least inclined to do so, and to practise intercessory pr. for the needs of others.

Before entering upon M. there should be a definite attempt to put the soul into right relation with God. For this purpose the help of the Holy Ghost may be sought by the devout use of the *Veni Creator*, the Coll. for the 2nd Sunday in Advent, and the Lord's Prayer. At the close of the M. the natural instinct of the devout heart would be to offer Thanksgiving coupled with such a petition as that of the 3rd Coll. at the end of HC ("Grant, we beseech Thee, etc.").—K1.

H. E. SCOTT.

MERCY.—M., from Latin *mercedem*, used in the PB of "God's pitiful forbearance towards His creatures, and forgiveness of their offences" (Murray, *Eng. Dic.*). In the Bible the sense of pardon does not enter primarily into the word which represents Hebrew רָחַם and רָחַם , and Greek *ἔλεος* and *ολεωπότης*. In the PB the emphasis also is not on God's forgiveness of sin, but His quality of gracious forbearance and tenderness from which redemption and forgiveness proceed. Thus, in the Lesser Lit., "have M." = "have pity on." In the Exh. at MEP, M. is practically synonymous with goodness. The phrase "shewing M." (11th Sun. aft. Trin.) represents "*parcendo*," but in the general prayers after the Lit. "whose property . . . is to have M. and to forgive" represents "*misereari semper et parcere*," and in the same pr. "the pitifulness of thy M." = "*misericordia tuas pietatis*." It is not, therefore, synonymous with pardon, as in the phrase "He M. sought and M. found." The plural is used in the sense of unmerited blessings freely bestowed, and the adjective "merciful" in sense of compassionate, but almost "forgiving" in the Pr. "in the time of War and Tumults."—K3.

J. R. DARBYSHIRE.

METHODIST.—The Methodist movement grew out of a burning compassion in the hearts of a group of pious Oxford Church-

1. Origin. men for the great masses of the population living in irreligion and sin. It was a period when organised religion had, both in the Ch. and among the Dissenters, lost its hold upon the people as a whole. The devoutness of this group and their devotion to good works soon brought upon them the derision of those round about, and "Methodists," "Holy Club," "Sacramentarians," "Bible Moths," "Enthusiasts," were among the designations applied to them—simply because they took their religion seriously, and observed, amid prevailing laxity, the ordinances and teaching of their Ch. The three outstanding members of this group of Oxford Ms. were John and Charles Wesley, and somewhat later George Whitefield, whose eloquence was the wonder of his age, but who lacked the more solid qualities of his two associates.

Pious and devout as they were, we find them passing, in the year 1738, through a very definite spiritual change, an awa-

2. Development. kening to a new sense of the obligations of their discipleship; and out of this sense was born the Evangelical Revival and the M. movement in the wider field. Men to whom such an awakening had come were unable to stay in the scholarly retirement of a University. The people were outside the churches, and no amount of faithful preaching from parish pulpits would reach those who needed it most.

Whitefield was the first to recognise the need of field preaching, and we find him swaying vast crowds in London, Bristol, and elsewhere. To John Wesley this was very distasteful, "having been all my life (until very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a ch." (*Journal*, March 29, 1739). Four days later, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people" (April 2). The same disposition led him to regard the sacred work of preaching as belonging exclusively to ordained ministers and he frowned on breaches of that rule. He closes his reference to the first relaxation of this rule with the words, "It is the Lord: let Him do what seemeth Him good." This twofold surrender of preconceived ideas in the interests of evangelisation is characteristic of his disposition throughout his career, and explains at once his success, and the antagonism aroused among religiously-minded people. We cannot be surprised if the worse type of clergy resented what was an emphatic rebuke to their own shortcomings. Moreover, many a devout and unselfish incumbent, enthusiastically loyal to the worship and discipline of the Eng. Ch., would be shocked at the irregularities and the extravagances which seemed to accompany the movement, and would find it hard to believe that anything but evil could come of it.

Nevertheless, it was the fixed idea of those who launched the M. movement to work within the Ch. of Eng., and not outside. John Wesley's

conception of his societies [was] that they should be leavening influences within the Ch., as the Religious Societies of the previous period had been: and all his rules were first framed upon that principle. In no case were the special services of the Ms. to be held during Ch. hours, and it was many years before the Sacrament of the Lord's Supper came to be administered in any of the M. chapels.

However, the closing of the pulpits of the Ch. to him drove Wesley more and more to the necessity of building special preaching places for the needs of his societies, and the exclusion, in many parishes, of Ms. from the Lord's Table led them ultimately to demand administration in their own chapels. The majority of these had no tender associations with the Ch. as Wesley had; and therefore would not feel his scruples about breaking her order. Eventually Wesley reconciled himself to the far more drastic step of ordination, separation from the Ch. being still deprecated with earnestness and sincerity.

His attitude to the PB is thoroughly illustrative of his disposition in these matters. In a letter dated

Sept. 10, 1784, he writes: "I have prepared a Liturgy little differing from that of the Ch. of Eng. (I think the best constituted Ch. in the world) which I advise all the travelling preachers to use on the Lord's Day in all the congregations, reading the Lit. only on Wednesdays and Fridays, and praying extempore on all other days." In the preface he writes: "I believe there is no Liturgy in the world either in ancient or modern language which breathes more of a solid and scriptural rational piety than the Common Pr. of the Ch. of Eng. And, though the main of it was compiled considerably more than 200 years ago, yet is the language of it not only pure but strong and elegant in the highest degree." But side by side with this laudation must be placed the freedom with which he alters it to suit his purpose—much more than a "little"! *Venite, Benedicite, Benedictus, Magnificat, Nunc Dimittis*, and Athanasian Creed are omitted, as are "most of the Holy-Days so called, as at present answering no valuable end." In the Minutes of the Conference of Preachers in 1788 we come upon the following entry: "Q. 21. What further directions may be given concerning the Prs. of the Ch. of Eng. ? A. The Assistants shall have a discretionary power to read the PB on Sunday mornings where they think it expedient, if the generality of the Society acquiesce with it, on condition that Divine Service never be performed in the Ch. hours on the Sundays when the Sacrament is administered in the Parish Ch. where the preaching-house is situated, and the people be strenuously exhorted to attend the Sacrament in the Parish Ch. on those Sundays." But were such exhortations likely to have effect upon those who had no traditional regard for the Ch. of Eng., who had been brought out of darkness not by services of ordered beauty but by preaching of compelling power, and who moreover could not fail to realise that in so many respects their great leader brushed aside the restrictions of his Ch. where they militated against what he knew to be his mission? Canon Overton therefore states the plain irresistible truth when he says: "It is impossible not to come to the conclusion that from the very first the Wesleyan movement, so far as it concerned organisation, never was and never could have been a Ch. movement. . . . What was the tendency of the movement from the very beginning? Where did the followers of Wesley find their religion? Where was the true motive power?

Surely not in the Ch. system but in their own separate organisations" (*Hist. of the Eng. Ch., 1714-1800*, p. 75).—A1. W. FIDDIAN MOULTON.

METROPOLITAN.—The bishop of the chief see of a province. See ARCHBISHOP.

MICHAELMAS.—See FESTIVAL, § 41; SAINTS' DAYS (RATIONALE), § 18.

MINISTER.—The word minister is used either technically or in a wider sense. Technically it has a threefold signification, first as regards the ranks of the clergy, secondly liturgically, and thirdly in connection with the Sacraments. A familiar division of the clergy is into Bishops, Priests and Ms. In this sense M. means one who in different ways assists the members of the two higher orders in the discharge of their functions, and so immediately ministers to them (Bishops or Priests) and mediately, through his ministry to them, ministers to God. In this sense M. includes not only Deacon and Sub-deacon but the Minor Orders also. Liturgically, the sacred Ministers are the Deacon and Sub-deacon, or as they are also called the Gospeller and Epistler,¹ assisting the Priest or Bp. in the celebration of HC; inferior Ms. are such as acolytes, or servers, provided they have been properly admitted to office by the Bp. or by his authority. In regard to the Sacraments we must distinguish the Divine M., who is the Holy Ghost, and the human M. The latter has to minister the outward and visible sign, while it is the Divine M. who gives, or ministers, as one of the functions of His temporal mission, sent from the Father by the Son, the inward spiritual grace to the soul. Only in one case can a layman be properly said to be a M., and that is in regard to baptism. He is an "extraordinary M." of that Sacrament in case of necessity. In any other matter only a "clerk" is properly a M. By a "clerk" ("Clericus") is not necessarily meant one who is in Holy Orders. A clerk is one who is either in Minor, or in Holy, Orders. Thus a reader is a clerk, if he has been formally admitted to the office by the Bp. The term *lay-reader* is an unfortunate one. Those so called are now usually admitted solemnly to their office by the Bp., and should be called "readers," and therefore Ms., so far as they perform the duties authoritatively assigned to them. The choir-men, or *psalmistae* as they were formerly called, are also, if properly admitted to their office, Ms., and are in that case Ms. in regard to those functions they are appointed to perform. The title lay-clerks is a contradiction in terms, and can only mean that persons who are laymen are paid to perform the duty of clerks, *psalmistae*, without having been admitted to be clerks.

In a wider sense all who belong to the sacred ministry of the Church may as such be called Ms., as being in different ways and degrees, and

¹ [So canon 24 of 1604; there seems to be a deliberate intention to replace the older terms, used also for separate Orders, by unambiguous words.]

by the discharge of different functions, engaged in the ministry of the Word and Sacraments. In the Book of Common Prayer the word Minister is constantly used in this wider sense and is frequently equivalent to the term *officiant*. That is particularly so in the offices of Matins and Evensong, though in places it is clearly provided that the officiant should be a Priest.¹ It would be easy to construct theories or explanations as to why the term *Minister* is used in one place and why the term *Priest* is used in another, but such explanations would only in some cases be satisfactory.—*ra.* E. G. WOOD.

MINOR CANONS are in a few cases by custom appointed by the dean, but generally by the whole chapter. Their number is not to exceed six nor be less than two, with normal stipends of not less than £150. A minor Canon may take and hold together with his canonry a benefice that is within the limit of six miles from his cathedral or collegiate church. (See also canons 24, 42, 44.) For further information see VICARS CHORAL.—*A3.*

R. J. WHITWELL.

MINOR ORDERS.—The Minor Orders of the Ch. had their origin in the first half of the 3rd cent. Cornelius of Rome (Euseb., *HE*. vi. 43 *11*) gives a list of the Ch. officials in the city: "one Bp., 46 presbyters, 7 deacons, 7 subdeacons, 42 acolytes, 52 exorcists and readers together with doorkeepers, more than 1,500 widows and afflicted persons, all of whom the Lord's grace and goodness feeds." Of these offices some were developed out of the diaconate, namely, that of the subdeacon, perhaps because the number of deacons was limited, and those of the acolyte and doorkeeper, possibly in imitation of heathen temples (Harnack), but more probably from natural needs. Readers and exorcists, here classed together, seem before this time to have occupied a superior and independent position as laymen, and were generally subjected to the others as their duties became less important till they formed a clergy of minor rank. They were all appointed or ordained without the imposition of hands (a single exception in the case of readers in the 4th cent. *Apostolic Constitutions*), but with the delivery of the symbols of office: in the case of subdeacons the empty chalice and paten from the bp. and a ewer and towel from the archdeacon (7th cent.), of acolytes a linen bag (Rome, 7th cent.) or a candlestick and pitcher for the eucharistic wine (Gallican), of exorcists and readers a book, and of doorkeepers a key (Gallican). This *porrectio instrumentorum* was extended to the Major Orders in the 11th cent., and is now sometimes considered essential in the Roman Ch. As the MO. had become mere steps towards the priesthood and were frequently conferred on boys, they were dropped at the Reformation, though the problem of training the clergy was not taken in hand, except

in so far as the Universities were intended to be the place of their education. There seems to be no object in reviving them. On the other hand, with the church revival has arisen a need for men to do the work originally done by them, and a large body of lay acolytes, sacristans, servers, catechists, clerks, vergers, etc. has been called into existence.

See further, SUBDEACON, CATECHIST, EVANGELIST. READER, SACRISTAN, SERVER: also Dearmer, *Parson's Handbook*; Bingham, *Ant.* iii. 1; Wordsworth, *Ministry of Grace*, c. 3; Duchesne, *Origins of Christian Worship*, c. 10, for forms of ordination; Maclean, *The Ancient Ch. Orders*, pp. 78-87; Harnack, on the origin of the readership and of the other lower Orders, in *Sources of the Apostolic Canons*, Eng. tr., 1895; *Report of the Committee of the Conv. of Cant. appointed to consider the question of restoring an order of readers and subdeacons in the Ch.*, 1904, No. 383, Nat. Soc. (an admirable and concise survey of the whole question); *Regulations respecting Readers and other Lay Officers*, 1905, S.P.C.K.—*A3.*

CLEMENT F. ROGERS.

MISDEMEANOUR.—A modern term for public offences, not amounting to treason or felony. Such may be either of commission or omission—and cognisable on indictment, or by process specially enacted. It includes perjury, battery, libel, conspiracy, and public nuisance. The punishment is by imprisonment and fine. A comparative table of felonies and misdemeanours is in J. F. Stephen, *Gen. View Crim. Law* (1890) 4 65, 66.—*A4.*

R. J. WHITWELL.

MISSA CATECHUMENORUM, MISSA FIDELIUM.—The names applied in the early Middle Ages to the two parts into which the Office of HC has always been divided. The former, MC. (so called because it was open to the CATECHUMENS), consisted mainly of Lessons and Sermon. The latter, MF., contained the Consecration and Communion, at which only baptised Christians (*Fideles*) were allowed to be present. The MC. has been from the beginning, and is still, sometimes used as a separate service (see ANTE-COMMUNION SERVICE).—*HB.*

J. W. TYRER.

MISSA FIDELIUM.—See MISSA CATECHUMENORUM.

MISSAL, or Mass-Book (*missale*).—A Service-book for the Mass, which we call the Communion Service. In the M. of the 13th or 14th cent. and onward there were usually contained in somewhat varying order: (1) a Calendar; (2) the variable parts of the service proper for seasons (*Temporale*, or *proprium de tempore*) from Advent to the end of the Trinity season; (3) in some convenient part of the volume the Ordinary and Canon—fixed portions of the Mass invariably used on every occasion, the order for reception of the Euch. by the priest being included; (4) the variable parts of the service proper for such Saints' days as were furnished with a proper office (*Sanctorale*, or *Proprium Sanctorum*); also (5) the like parts of service for classes or orders of saints (*Commune Sanctorum proprium non habentium*), to be used in cases where "proper" forms were not provided; (6) Votive Masses, and other Masses and prayers for several occasions, including matrimony, funerals, dedication festival, etc.; and (7) other supplementary matter, among which sometimes an *accentuary* was added to guide in pronunciation of hard words without false quantities, as well as a *tabula* of contents. The Sar. M. has been edited in

¹ [The use of the term M. in the CANONS of 1604 to signify the higher order of ministry, in contradistinction to the diaconate, should be noted; e.g., 32, "None to be made Deacon and M. both in one day."]]

Lat. by F. H. Dickinson, 1861-83, a translation by A. H. Pearson, 1868 and 1884.—Hb.

CHRISTOPHER WORDSWORTH.

MISSION, A PAROCHIAL.—The idea of providing for special religious efforts, occasional in character, and specifically evangelistic in purpose, does not seem to have occurred to the minds of the compilers of the PB. The nearest approach to anything of the kind is to be found in the Communion Service on Ash-Wednesday, in which, after a solemn recognition of, and acquiescence in, God's judgment against open and flagrant sin, an appeal is made to sinners very much in the form of a M. sermon. In this remarkable address an earnest and impassioned appeal is made to those who are living in wilful sin to repent and turn to God; and words of the most solemn and terrible warning are blended with exhortations to forsake sin and accept the pardon offered in the Gospel. The exhortation is followed by penitential utterances, designed to give expression to the sense of contrition, and the desire for amendment that its earnest words may have excited. But there the thing ends; and no provision is made for dealing personally on that occasion with those who may have been convicted of their guilt and need.

We have to look elsewhere in the pages of the PB for any such provision, and we find it in the Exh. which follows the announcement of HC. "And because it is requisite," so runs the passage, "that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means" (i.e., a full trust in God's mercy) "cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

If the Exh. in the Communion Service may be regarded as affording our Church's sanction of what is now pretty generally understood by the term M. preaching, this direction in the Communion Office witnesses to the importance, one may almost say, the necessity, of that personal dealing with individual souls which is so prominent a feature of all properly conducted Ms. The points in this direction that need to be carefully observed are these. First, the "anxious inquirer," to use a term with which recent evangelising efforts have made us familiar, shall apply not to any and every one who happens to have been admitted to priests' orders, but to a discreet and learned minister of God's Word—a spiritual specialist, in fact. Second, we notice that it is as a minister of God's Word that he is to be approached, and it is by the ministry of that word that the penitent

is to be brought to receive the benefit of Absol., not by the mere utterance of an authoritative sentence of remission, without the condition precedent of the ministration of the word. Third, the reception of God's Absol. is to be accompanied with such spiritual help and guidance as the learning and discretion of the minister may enable him to impart.¹ It is not too much to say that these two passages in the PB witness to the need of some such agency as Parochial Ms., although the thought of thus meeting the need never presented itself to the mind of the compilers. It was reserved for a later age to devise means, whereby stirring Gospel preaching might be followed up by the offer of such direct personal help as an awakened soul usually requires in its endeavour to obtain the blessings of pardon and peace.

It was in the later sixties that parochial Ms., under that name, first began to be held within the Church of England. There are three names at least that call for special mention in connection with the inception of the movement: Robert Aitken of Pendeen; Father Benson of Cowley; and the late Primus of the Episcopal Church of Scotland, George Howard Wilkinson.

Robert Aitken, after a very remarkable spiritual experience which occurred some years after his ordination and changed the whole course of his life, found so little sympathy with his burning evangelistic zeal within his own Church at that time that for a number of years he preached wherever a door was open to him, and largely amongst the Methodists, and with extraordinary success. Subsequently he returned to the discipline and order of the Church, and in the year 1848 became the first incumbent of the remote parish of Pendeen in Cornwall. From the seclusion of his home in the far West he used occasionally to sally forth, as doors were opened to him, to hold what in those days were called "Revival Services" in churches in various parts of England, and with very remarkable results.

G. H. Wilkinson, when Vicar of Bishop Auckland, Durham, came into contact with some of the clergy who had been influenced by these efforts, and conceived the idea of conducting such evangelistic services on what seemed to him soberer and more distinctly Church lines. His early attempts in his own parish and elsewhere bore such good fruit that, on his removal to London, he was keen to organise throughout the Metropolis a great united effort of the same type.

Meanwhile Father Benson of Cowley, impressed with the study of Ms. in the Roman Church, was carefully training the most gifted members of his Confraternity for this special work, though on somewhat different lines from those which commended themselves to either of the other originators of the movement. He made no secret of his intention to make auricular confession the prominent feature of his Ms.; and it has continued to be so with missionaries of his school of thought. To him probably, however, more than to anyone else, we are indebted for the useful term M., which has on the whole been of great service to the movement.

It was in consultation with the Cowley Brotherhood, and also with Dr. MacLagan, the late Archbishop of York, and with some leading Evangelicals, that the great London Twelve Days' M. of 1869 was organised and held, which, although it excited a good

¹ [See also REPENTANCE, § 9, on *Private Absolution*.]

deal of criticism and no small amount of opposition, produced a profound impression upon the religious life of the nation. It was very widely felt by the more earnest clergy that some such agency as this was just what was wanted, to raise the tone of the Church's spirituality, and to reach those who had hitherto seemed impervious to spiritual influences. All over the land there arose a cry for Parochial Ms. ; and the little handful of men who had any pretensions to be M. preachers were in great request. The apparent success of many of these early Ms. was extraordinary, stirring, as they did, whole neighbourhoods, so that for the time being hardly anything else was thought of or talked about, emptying public-houses and crowding churches, and reaching the careless and irreligious outside the churches as well as the unspiritual formalist within. Of course, such efforts must necessarily lose their novelty in process of time, and with it their capacity of attracting vast multitudes of people ; but the work remains as necessary to-day as it ever was, and, if there is less of curiosity and excitement, the results attained are none the less solid and abiding.

The history of the movement having been briefly sketched, a word or two upon the reasonableness of this method of procedure

3. The Rationale of Missions.

may not be out of place. (a) We have reason to believe that the awakening action of the Holy Spirit on the human heart is usually occasional and intermittent rather than continuous. If we then are "workers together with Him," we shall show our wisdom in assimilating our methods to His, while we make it our earnest pr. that He will find in our special effort His own Divine opportunity. (b) The very word *Awakening* points to the presence of a spirit of slumber amongst our people. It will hardly be disputed that this is deplorably prevalent. What multitudes of nominally Christian people seem to be living completely out of touch with the realities of the spiritual world ! Now we all know that it is the unusual that awakens the sleeper. A man may learn to sleep soundly through all the din of a London street, when once he is used to it, whereas half the amount of noise introduced into a quiet country village would spoil the night's rest of nearly all the inhabitants. Even so we may get used to the regular ministrations of our local clergy, however faithful these may have been. If, with the flight of years, we have grown familiar with the manner and the matter of their preaching, and yet no awakening has followed, is it at all probable that it will ever come to us through them ? Is not some special agency urgently called for to bring this about ? Now in a M. everything is out of the ordinary routine. New and unfamiliar hymns and tunes, new forms of pr. and the free use of *extempore* pr., a new style of preaching, and new opportunities of obtaining direct spiritual help and of arriving at a definite moral decision—all these and other special features of the effort are of a kind to rouse the sleeper from his lethargy, and to force upon his attention some sense of the reality and supreme importance of spiritual things. (c) It is clear that the NT recognises the gift of the Evangelist as something quite distinct from

that of the teacher or pastor. And experience and observation show that a man may be an excellent and useful preacher, and yet have no aptitude for this kind of work, while others who are perhaps in many respects his inferiors are evidently endowed with this special faculty. "Are all evangelists ?" is a question that incontrovertible facts will permit us to answer only with an emphatic negative. Surely then, if God has given to some this special gift, He intends that those to whom He has imparted it shall have an opportunity of exercising it ; and we are only recognising that diversity of gifts which is characteristic of the Divine administration, when we both select for this work those who are specially gifted for it, and also set apart times in which this work shall take precedence of all others.

To be successful, a M. needs to be carefully prepared for, both by pr. and active effort.

4. Mission Methods.

It is necessary to impress on the minds of the people that something unusual is about to occur, and that the opportunity offered is not one to be slighted. Special meetings for intercessory pr. and well organised house to house visitation, along with the distribution of suitable literature, the formation of a special M. choir and the congregational practice of some of the M. hymns, are amongst the familiar features of a proper preparation.

True M. preaching will be characterised by definiteness of aim, and clearness of statement of simple Gospel truth. It must be no mere exposition of doctrine or of Scripture, although it will have both doctrine and Scripture behind it. It must be, to use Bunyan's famous phrase, a veritable *pleading with men*. The skilled evangelist will appeal alike to the reason and to the emotions of his hearers, but above all he will seek to "commend himself to every man's conscience in the sight of God." He must feel as if he had not only a case to present, but a cause to carry, and, trusting himself to the power of the Holy Ghost, he will lay himself out to carry it. From first to last his sermon will, to use a very intelligible phrase, mean business. He is not there to air his rhetoric, nor to give an intellectual treat to admiring hearers, but to win souls for His Master.

In order to gain this end he must needs establish a certain *rapproch* between himself and his hearers ; he must gain their ear, if he would win their hearts. And, moreover, he must make his message not only intelligible but attractive. Hence the value of illustrations and even, within certain limits, of really telling and appropriate anecdotes. He will need the power of true sympathy, so that he may speak not as a cold and cynical censor, exposing the weaknesses and follies of mankind, but as a true "son of man," who knows what human nature is, and feels for the sinner even while he turns the search-light of Divine truth upon his sin. And hence his sermon will be strong in its application. "Thou art the man" will be his message to

those whose case calls for it, as much as ever it was the message of Nathan to David.

The After-meeting, as it is usually called, is not the least important part of a M. service, and certainly its conduct is the

5. Work with Individuals.

most delicate and difficult part of the Missioner's work. In it there is usually delivered an INSTRUCTION upon some particular point connected with the way of salvation. This should be very simple and very brief. Its object should be not merely to clear away difficulties, but to bring about decisive moral action between the soul and God. Ms. are sometimes quite spoiled by the delivery of a second sermon on these occasions. This public talk should last for about five or ten minutes at most, and then, in some way or other, at any rate after the first two or three days of the M., opportunities should be sought of personal conference with those who have been impressed. The awakened and convicted soul, anxious to obtain pardon and peace, and yet sorely perplexed and bewildered, must have his opportunity of "opening his grief," so that "by the ministry of God's Word he may receive absolution." Let us follow the PB in insisting that it is by the ministry of the Word that the absol. is to come, and then that absol., when faith has claimed it, will be a Divine reality and not a perilous human self-deception.

Different missioners have different ways of seeking to come into contact with individuals. Some will ask for some outward sign of a desire to be helped, such as the raising of a hand, or a rising to the feet while all are kneeling around. Sometimes it is possible to induce those who need such help to meet the missioner and his helpers in some particular part of the church, or in the vestry; sometimes, after duly intimating to the congregation his intention, and leaving it to them to remain or retire as they prefer, the preacher and his assistants will pass from seat to seat, finding out for themselves who it is that may need their help; sometimes this part of the work is mainly carried on in private interviews offered at other times in the day. This is not the place to discuss the rival merits of these various methods; all that needs to be insisted upon is that, without the provision of such help in some way or other, the M. will certainly fall short of its proper purpose, although we dare not presume to say that it will do no good at all.

The permanent results of a M. will largely depend upon the way in which it is followed up by the local clergy and workers, just as the M. itself will largely depend upon the preparation work. Bible readings, Communicants' Unions, and the enlisting of all recruits as far as possible in work for their new Master, are amongst the most obvious and efficacious means of following up such a season of blessing.

The question is often asked whether the results of such special efforts are sufficiently abiding to justify the outlay of time and labour, and perhaps of expense, that they involve. The answer must depend upon what these results have been, and upon the means subsequently used to deepen and consolidate them.

The primary object of a M. is to bring about real conversions to God, and, where these do actually take place, a long experience and a wide opportunity of observation would lead us to the conclusion that, although there may almost always be some backsliding, a proportion of satisfactory and permanent results may be confidently expected, quite as high as usually follows any other form of spiritual effort. Indeed there are not a few parishes in which the M. has marked a distinct spiritual epoch in the history of the place, changing for the better and lifting to a higher plane the whole tone and character of its Church life. And indeed what is often true of a particular parish is probably true of our whole Church to-day. If we see around us to-day a higher spirituality, greater earnestness and evangelistic vigour, and stronger and deeper interest in Missionary work abroad than were to be found in our Church half a cent. ago, we are persuaded that this change for the better is largely due to the influence that has been exercised by Parochial Missions.—J10.

W. H. M. H. AITKEN.

MISSIONS, FOREIGN.—See FOREIGN MISSIONS.

MITRE.—An episcopal ornament worn upon the head by bishops (and some abbots) in the West. In the 10th cent. bishops appear to have worn crowns, as being princes of the Church, but it was not till later that the present form or shape became general. From the M. two narrow pendants or lappets depend, hanging down behind upon the neck and shoulders. The M., though not specified amongst the episcopal ornaments of the PB of 1549, has been nevertheless adopted by many bishops of the Anglican Communion in modern times. Some writers consider that the M. was originally borrowed from the head-gear of the Jewish high priest. In the frontispiece of Archbp. Cranmer's *Catechism*, put forth c. 1548-9, the bishops are represented wearing mitres. See Staley, *Ceremonial of Eng. Church* 179, 180; *Hierurgia Anglic.*, new ed., 123-235; Dearmer, *Ornaments of the Ministers* 108 ff.—R3.

V. STALEY.

MIXED CHALICE.—By the MC. is meant the custom of consecrating in the Euch., and administering to the communicants,

1. Definition. not pure wine, but wine mixed with water; though it is sometimes (improperly) used to signify the mixing of the wine and water publicly in the service.

The Euch. was instituted at the feast of the Passover, and doubtless the bread and wine used were those prepared for that feast.

2. Jewish Custom. Now it was the custom amongst the Jews to mix their wine with water, and this was specially the case at the Passover (see Lightfoot, *Horae Hebraicae* on Matt. 26 27, and Edersheim, *The Temple* 12, p. 204). This renders it *probable* that the cup which Jesus consecrated was mixed.

The use of the MC. was universal in the early Church. Few, if any, ecclesiastical customs are better attested than this. As witnesses we may mention Justin Martyr (c. 155), who in his account of the Euch. describes the elements as

"bread and a cup of water mixed with wine (*σφρηγιον ὕδατος καὶ κρᾶματος*)," and again, "the consecrated bread and wine and

3. Early Church Custom.

water" (1 *Apol.* 65). Irenæus (c. 185) speaks of the "mixed cup" in the Euch. (*Against Heresies* v. 23). And we have similar testimony from the Epitaph of Avircius (c. 190), Clement of Alexandria (c. 200—*Paedag.* ii. 2 20), and Cyprian (c. 255—*Ep.* 63 13). This testimony comes from all parts of the Christian world, Cyprian bearing witness for Africa, Clement for Egypt and Irenæus for Gaul, while the witness of Justin and Avircius covers all countries from Assyria to Rome. A custom so universal must have been already of long standing in the Church in Justin's time, the middle of the 2nd cent., and can hardly have originated later than the apostles' days. Thus this line also of testimony renders it probable that Jesus used the MC. And the agreement of the two entirely independent lines of witness raises it from a probability to a practical certainty.

The MC. remained in use in all branches of the Church down to the time of the Reformation, with the single exception of the Armenians, who, from the 7th cent. at any rate, have used unmixed wine (Council in Trullo, 691, canon 32).

The MC. was of course the custom of the Church of England before the Reformation, and was expressly continued in the

4. Church of England.

PB of 1549 by the following rubric: "putting the wine into the chalice . . . putting thereto a little pure and clean water." This rubric was omitted in 1552 and has never been re-inserted. Hence the MC. fell out of ordinary use in the Church of England, and many thought it unlawful. The legal question was fully heard before Abp. Benson in the Bp. of Lincoln's case. And the Abp. decided that, while the above omission rendered it illegal to mix the cup in, and as part of, the service, it was perfectly lawful to use a cup mixed beforehand. The Privy Council, to which appeal was made, took the same view, thereby reversing their former judgment in the Purchas case. As this decision is not likely to be challenged, we must consider the legality of the MC. in the Church of England finally settled. In the Episcopal Church of Scotland it has always been customary (see Dowden's *Annotated Scotch Communion Office*, Appendix J. 1), while on the other hand the Church of Ireland has expressly forbidden it in her 37th canon.

While the MC., as we have seen, has been practically the universal use of the Church, there has been no such agreement as to the time of

5. Time of Mixing.

In the East it usually takes place during the private office of preparation of the elements in the vestry before the public service. In the Roman use, as in the PB of 1549, it is done publicly at the Offertory. In the Sarum it occurred between the Epistle and Gospel. The law of the Church of England is best observed by pouring the water into the wine or into the chalice either in the vestry or in church before the service begins.

In the Church of Rome only a small quantity of water is mixed with the wine. According to some authorities the merest drop will suffice

6. Quantity of Water.

(see *Tracts on Mass*, p. 208, HBS). In the Greek Church the only rule appears to be that there is to be more wine than water in the chalice.¹ According to Renaudot (*Lit. Orient. Collect.* 1, p. 178) the Copts make the quantity of water vary with the strength of the wine. If strong wine be used, there may be as much as one-third water; if weak, as little as one-tenth. On the other hand, the ordinary East Syrian practice is to use half wine and half water, and, in case of scarcity of wine, the quantity of water may be greater still (*The Catholics of the East and his People*, Maclean and Brown, p. 250). From the pointed way in which Justin speaks of the water in the Eucharistic cup, it seems not unlikely that the ordinary East Syrian custom represents best the use of the early Church. And at any rate it is perfectly safe, and not unfrequently desirable, to mix the chalice with two parts wine and one part water.

The symbolism of the MC. is fourfold. (a) It is a sign of temperance in all things. This is expressly mentioned in some minor Eastern

7. Symbolism.

Liturgies (e.g., *Matthew the Shepherd*). (b) The wine typifies Christ, the water his people, and the mixture the indissoluble union between them (Cyprian, *Ep.* 63 13). (c) The wine and water typify the blood and water which flowed from Christ's pierced side (Gennadius, *De Eccles. Dogm.* 75). Many service-books, both Eastern and Western, order John 19 34 to be said while the chalice is being mixed. (d) The wine signifies our Lord's Godhead, the water his manhood, and the mixture the union of the two natures in one Person (Anastasius Sinaita, *Hodegus* 112). This probably explains the reason why the Armenians who are strict Monophysites use the unmixed cup.

DCA, art. *Elements*; Scudamore, *Notitia Eucharistica*, pp. 388-397; Abp. of Canterbury's Judgment in case of "Read and others v. Lord Bishop of Lincoln"; Martene, *De Antiq. Eccles. Rit.* i. 37.—R2.

J. W. TYRER.

MONITION (now to be preferred to *Admonition* in technical use). An eccles. censure of a "preparatory" nature, "a warning or command, to be followed in case of disobedience by some coercive sanction. It appears to have been a general rule that monition ought to precede suspension or excommunication. It might be the sentence or part of a sentence upon the merits pronounced at the end of a cause" (L.R., 6 H.L. 433). Failure to comply with a monition is punished as a contempt of court by the penalties appropriate to contumacy and disobedience. Monitions are chiefly issued (1) to enforce residence on a benefice, (2) in connection with suits to restrain ritual alleged to be unlawful under *Church Discipline and Public Worship Regulation Acts*.—A4. R. J. WHITWELL.

MONUMENTS.—It is part of our instinctive nature to rear memorials to our beloved dead, and our churches contain many examples of various styles. On the north side of the chancel, within the sacrum, we often find the founder's tomb, a stone coffin covered by a slab with a cross incised upon it, and over the tomb a canopy.

¹ I owe this fact to the kindness of the Rev. Archimandrite Yannulis, Greek Priest in Liverpool.

Sometimes a life-sized recumbent effigy of the founder rests on the slab, carved in stone, wood, or alabaster, usually a knight in full armour, and by his side there is often an effigy of his wife. Some knights are represented with their legs crossed, and popular fancy has woven the legend that these crossed-legged figures signify that the persons represented took part in the Crusades. There is no warrant for this belief. It was usual to paint these effigies so as to represent the habit and features of the deceased, but few traces of colouring are left. Some persons have left bequests in their wills for bread to be distributed from their tombs, a custom which has only in recent years been abandoned. England is especially rich in brass effigies, which from the 13th cent. onward record the memories of the dead.

The unpictorial costume of the present day somewhat militates against the general use of

2. Modern Monuments.

figures incised in brass or monumental effigies, unless the person represented be entitled to wear robes of state, academic costumes, or priestly vestments. Brass memorial crosses are free from these difficulties; they have ancient authority, and many beautiful modern examples exist, e.g., King's Weston Church, Somerset, and Dorchester, Oxon. Heavy mural slabs in churches with fulsome praises of the dead, such as are found in many churches, are to be avoided, and also the execrable taste which dominates the tombs in the Campo Santo at Genoa. The flaunting of personal grief before the eyes of the world is unnatural to English minds. The bad taste of past years has filled our churchyards with hideous stone slabs with rounded heads, which happily have now given way for the most part to the use of the Christian symbol of the Cross, expressing the ever-enduring hope of Resurrection and Re-union. Sometimes the broken column appears on Christian graves. This is evidently a Pagan notion, and is unfitting as a Christian memorial of the dead. Grotesque verses are found on many tomb-stones. The rule that no inscription should be placed on a stone without the consent of the incumbent should in all cases be rigidly enforced, in order to prevent this. The best monument for the grave is a cross of stone or marble, and within the church a brass memorial or incised cross. The care of M. should be esteemed a duty by the rector and churchwardens. Families who have tended carefully the graves of their deceased relatives die out, and the M. are left to fall into decay. The inhabitants should take care that the memories of those who have served God and His Church in their generation should not be forgotten.—R4.

P. H. DITCHFIELD.

MORALITY.—The Science of *Morality*, or *Ethics*, has until recent years been conducted as a purely speculative study, but

1. Name and Meaning. Sociologists and Anthropologists are now endeavouring to place it on an inductive basis. The main problems of

which it treats are:—(1) the origin, nature and limitations of the moral faculty; (2) the duty of man in relation to himself, to his neighbour, and to God; (3) the highest good or final purpose for which man was created.

The Jews in the time of our Lord traced the origin of the moral faculty to the act of creation (Gen. 1 27). This moral faculty was

2. Ethics in Ancient Times.

impaired and limited by transgression (Gen. 8 21), but could be restored by obedience to the law of Moses. Christ adopted the code of His nation (Matt. 5 17), but restated the duty of man, basing it on a new principle which at once rendered it far more searching (Matt. 5 21 ff.) and of universal obligation. This principle was the Fatherhood of God, with its necessary corollary, the brotherhood of man. Viewed thus, man's duty resolved itself into universal love (Mark 12 30-33), and his *summum bonum* into the realisation of sonship (Matt. 5 45). These principles were elaborated and adapted to the complex conditions of social life by His followers with such success that the ethical system of Christianity, when brought into contact with that of the pagan world, compelled universal admiration, winning to the Church innumerable converts. Of the pre-Christian systems, only three need be referred to:—(1) that of *Aristotle*, who taught that the end of man was a perfect life in a perfect State, to be attained by conduct regulated along the line of the mean between extremes; (2) that of *Zeno* (*Stoicism*), which recommended the cultivation of virtue, or the perfect realisation of man's personal character, to secure inward satisfaction; and (3) that of *Epicurus*, who maintained that happiness was man's proper aim, and that it could be obtained by a life of philosophical moderation. These systems involved one common error; they assumed that all acts did or should originate and continue under the direction of the reason, thus cutting out all those spontaneous emotional virtues which are as unreasoning as they are attractive. Each also had its distinctive fault. Aristotelian Ethics lacked a "categorical imperative," there being no assignable reason why a man who disliked the state of society in which he lived should trouble to follow the judicious mean in order to prolong its existence. The Stoics failed to show why the particular virtues, which their disciples were taught to cultivate at much personal cost, were the real ends of man, or that the happiness to be obtained by virtuous living was an adequate reward for the pains of attaining it. As for the Epicureans, the principle of happiness was so vague that every man had to interpret it for himself, with the result that each behaved as he chose, just as others did with no ethical system to direct them. Of the three, Stoicism was undoubtedly by far the most influential, but the Stoics quickly recognised in Christianity a kindred spirit, more humane and yet not less self-denying than their own, and many of them became converts to the new religion.

The practice of condoning offences by monetary payment disturbed the equilibrium of

Christian M. in the Middle Ages, **3. In the Middle Ages.** diverting attention from the principles of right conduct to a merely technical satisfaction of an ecclesiastical disciplinary system based on a speculative doctrine of merit (see Art. DISCIPLINE).

The prominence given to Christian Ethics in the PB illustrates the reaction of the Reformers from this purely ecclesiastical view of sin. In modern times both in

4. In Modern Times. Germany and England the study of Ethics has been separated from Theology. There is no necessary connection between the two;¹ indeed, as the history of the Ch. too plainly shows, there have been religious sectaries at various times who have renounced the moral code. In Germany, Emanuel Kant investigated the nature of the Moral Sense more profoundly than any previous inquirer. In England, a new form of Epicureanism called *Utilitarianism* for a while found favour, but its *summum bonum*, "the greatest happiness for the greatest number," was too vague to form the basis of an ethical system, being in fact little more than a political maxim. More recently, Socialism has propounded a theory of Ethics based on Aristotle, and open to the same objections. Its highest good is the perfection of the State, to which it remorselessly sacrifices the individual. The Ethics of Socialism commend themselves by their appeal to the brotherhood of man, but, as this is to be attained by subordinating the more important principle of Sonship, the loss is incalculably greater than the gain.

(Cp. Art. FREE-WILL. For *Inductive Ethics*, see Westermarck, *Origin and Development of Moral Ideas*; for *History of Ethics*, see Sully, *History of European Ethics*; Lecky, *History of Morality in Europe*; Henson, *Moral Discipline in the Christian Church*; for *German Ethics*, see Chalybaeus, *Speculative Philosophy*, esp. arts. *Kant and Fichte*; for *Utilitarianism*, see Leslie Stephen, *English Utilitarians*; for *Socialism*, see Bax, *Ethics of Socialism*.)—K3.

E. A. WESLEY.

MORNING PRAYER.—See COMMON PRAYER.

MORTIFICATION.—The verb "to mortify" occurs in the final Exh. of the Bapt. Service, and in the Colls. for the Innocents' Day and Feast of the Circumcision. In all three places it is our evil and corrupt affections, vices, worldly and carnal lusts that are to be mortified; not our passions or natural appetites, as in the common ascetic signification of the term M. In this latter sense the term includes restriction to insufficient or distasteful food, the endurance of bodily discomforts, and such like. The PB contains no recommendation of such ascetic practices. (For relation of these to fasting see art. ASCETICISM.) But it enjoins M., as is obvious from its occurrences, for the preservation of innocence, not as a method of attaining peculiar sanctity. The PB recognises no such distinctions or degrees of sanctity.

¹ [See, however, MAN, § 22, and RELIGION, §§ 8-11.]

In the Bapt. Service the word M. corresponds to the sentence "our profession which . . . die from sin," regarding the death to sin not as a crisis once experienced in Bapt., but as a constant state to be maintained by a continual fulfilling of the Bapt. vow. (See also the prayers following the vow.) The strange phrase, "Mortified from all worldly and carnal lusts" (Circumcision), may be a survival of the old chemical use of the word of transmutation of metals; see Chaucer, *Canon's Yeoman's Tale* 115:

"This quicksilver I wol mortifie
Ryght in youre sighte anon withouten lye,
And make it . . . good silver. . ."—*pd.*
J. R. DARBYSHIRE.

MORTUARY (Arch.).—A M. is defined as a place for the reception of dead bodies bef. interment. In cases of death from infectious diseases of a dangerous character a sanitary authority has power to compel the removal of the corpse to a M. and to direct that interment shall take place within a specified time. Apart from this, it would be well if the dead in all cases could be removed to a M. pending interment. No one who knows the interior of the houses of the poor either in town or country will hesitate to endorse this, and it would doubtless become a common custom, if Ms. were less grim and repelling in their appearance. A figure of an angel over the doorway in the case of a certain M. known to the writer causes it to be regarded rather as a place where the forms of the departed can be laid awhile in reverent peace.—R6. H. GIBSON SMITH.

MOSAIC.—The art of M. working dates back to late classical times. Pictures and patterns formed of small marble tesserae

1. History. were used in the floors of Roman houses even in England. Figure subjects and patterns on a gold or blue ground executed in glass tesserae were first used in Byzantium and later at Ravenna, Venice and Rome. Pavements of *opus Alexandrinum*, marble inlaid with M. in geometric patterns, were also very popular in Italy. Of this description is the floor of St. Mark's, Venice.

We possess two such pavements, at Canterbury and at Westminster; both appear to be of foreign

2. English Examples. workmanship, their material is partly imported and partly English marble. The sides of Henry III's tomb and the spiral columns of the Confessor's shrine at Westminster are of foreign marble inlaid with glass M. in geometric patterns in the Roman style, and there are similar antique Italian columns at Wilton Church.

The old English builders wisely avoided the use of M. pictures in their churches. Such decoration,

3. The Use of Mosaic. requiring to be used in large unbroken masses, is out of harmony with Gothic buildings whose constructive features govern their decoration, and the combination of Ms. with stained glass is an artistic impossibility, since each kills the other. The Victorian attempts to use M. pictures as reredos panels are even more unfortunate. The old artists never used Ms. near the eye; they are ineffective unless the tesserae are coarse and set in wide mortar joints. Executed in this manner and used in large masses above a plain marble dado, M. forms an effective decoration in a severely plain interior where there is no stained glass.—R4. CHARLES A. NICHOLSON.

MOTET (Lat. *Motetum*, *Motectus*, *Mutetus*, *Motellus*, *Motulus*; Ital. *Mottetto*).—M., for the last three hundred years, has been almost exclusively applied to certain pieces of Ch. music, adapted to Latin words, intended to be sung after the plainchant of the *Offertorium* of the Roman Mass. This definition, however, extends no farther than the conventional meaning of the word. Its origin involves some very grave etymological difficulties. For instance, the form *Motulus* suggests a corruption of *Modulus*—a *Canilena*, or melody—and in support of this we find that, in the 13th cent. and earlier, the terms *Motellus* and *Motellus* were constantly applied to the voice part afterwards called *Medius* or *Altus*. On the other hand, the idea that the true etymon is supplied by the Italian word *Mottello*, diminutive of *Motto* and equivalent to the French *mot* or *bon mot*, derives some colour from the fact that it was at first unquestionably applied to a certain kind of profane music which was in the 13th cent. severely censured by the Church.

Composers from the earliest times have written Ms., those of the Polyphonic School culminating in Palestrina, these being for voices alone. The great masters, from Bach downwards, have also written them, with instrumental accompaniments, forming in many cases mere Ch. cantatas. At the Reformation, the Latin service being abandoned, the M. was naturally done away with, and only survives in our present PB service as the Full Anthem, many of our Anthems being the old Ms. reset to Eng. words.—Q2.

F. DARBY.

MOTHERING SUNDAY.—A name sometimes given to the 4th Sunday in Lent, as being a day when servant girls were allowed to go home and see their mothers.—G24.

J. W. TYRER.

MOURNING.—The principle of M. is the putting on of apparel which is different from, or indeed contrary to, that which is usually worn. The colour adopted for M. attire varies among different peoples. Black, which is least worn in the ordinary way, seems to be the predominating M. colour.

The Fathers of the Church give their adhesion to the principle that the wearing of M. by Christians is right, but at the same time they deprecate its excessive use.

That there is precedent in Holy Scripture for M. apparel and other outward signs of M. can be gathered from the following passages: "The people mourned . . . and no man put on him his ornaments" (Ex. 33 4); "I pray thee put on M. apparel"—Joab's request to the widow of Tekoah (2 Sam. 14 2); also 2 Sam. 3 31, Is. 22 12, and Baruch 5 1.

The true Christian note in the matter of M. for the departed was struck by St. Paul—"that ye sorrow not, even as others which have no hope" (1 Thess. 4 13). The need for this exhortation must have existed, otherwise St. Paul would not have given it. So too, later on, St. Cyprian and St. Chrysostom both protest against excessive M., indicative as it seemed to be of despair, when Christian hope and belief in the Resurrection should disperse gloom and grief.

The colour in England for M. has generally been black. White was, and is, used in the case of a young virgin. In Court M. violet is used, and is to be preferred to black.

In M. all that is unreal, empty, extravagant and ostentatious is to be avoided. The old fashion of our English funerals with their display of the "trappings and the suits of woe" was abhorrent and is fast dying out, but a proper regard for simplicity

and modesty in M. is still much needed. A superabundance of floral accessories is to be shunned as much as plumes and mutes, flowing hat-bands and scarves. The amount of money which is so often spent in floral tributes is quite indefensible. If anything demands right feeling, common sense, and proper and reverent control, it is "mourning."—OC.

H. D. MACNAMARA.

MOVABLE FEAST.—A *Movable Feast* is one whose position the Calendar *moves* from year to year. This is owing to one (or both) of two causes:—(a) the F. is attached to some particular day of the week; (b) the F. is connected with some particular phase of the moon. Easter is an example of both. The rules for finding the Calendar dates of these MFs. in any given year will be found in the Tables of the PB immediately following the Calendar.—C2.

J. W. TYRER.

MURAL TABLET.—Mediaeval examples are rare, but there is a pretty 15th cent. T. in Barnet Church, an oblong moulded frame with an inscription in raised Gothic lettering, all painted and gilt. Elizabethan and later Ts. are more common, Westminster Abbey containing numerous specimens. At Epsom are several fine 17th cent. Ts. to the Evelyns, some framed with classical columns and pediments, others with borders of scrollwork. Here are also some good Ts. by Flaxman. English 17th cent. Ts. sometimes contain busts, more often merely an inscription and perhaps a coat of arms, but carvings of the Crucifixion and other scriptural subjects are often introduced in foreign examples.—R4.

CHARLES A. NICHOLSON.

MUSIC, LITURGICAL.—In the Edwardine PB of 1549, immediately after the rubric at

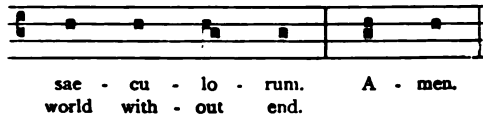
Mattins enjoining the reading of the Biblical Lessons "distinctly with a loud voice," the following

direction is inserted:—"And (to thence the people may the better heare) in such places where they doe syng, there shall the Lessons be songe in a playne tune after the manner of distincte readyng: and lykewise the Epistle and Gospell." Here we have a formal recognition of the principle of liturgical chanting which had prevailed in the West ever since the adoption of regulated musical forms by Christian assemblies. The larger question of the rise and development of the whole Plain-chant system is dealt with in art. PLAIN-SONG. But it will lie within the limits of this art. to deal with those recognised melodic formulae which concerned the celebrant and his immediate assistants at the Euch. or in Divine Service. These liturgical recitatives appear to have been based upon inflected monotone, such as is natural in securing distinct utterance in circumstances where the introduction of personal declamation would be unseemly. Slight variations in pitch redeem monotone from wearisome and mechanical monotony, and they reflect, in a form which may be committed to writing, the normal inflexions of a voice which has to be intelligible throughout a large concourse of worshippers. Of all the classes into which the Plain-chant recitatives may be divided, the liturgical inflexions possess the greatest variety of forms. Absolute unanimity seems never to have been arrived at, and

to this day there is nothing approaching uniformity of usage in Western Christendom, as any traveller well knows. Limitations of space preclude the discussion of comparative forms; it must suffice if the series of inflexions prevalent in England through the Middle Ages are described, as these were familiar to the compilers of the PB who framed the rubric quoted at the outset of this article.

The prayer-tones may be taken first. The Coll. proper had one simple inflexion consisting of a cadence leading into the

2. The Prayer-Tones. *Amen*, thus:



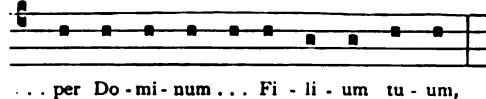
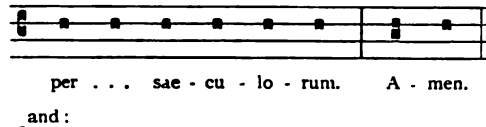
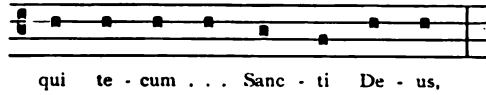
Other forms of the cadence were:



The *ekphrasis*, or closing sentence sung at the end of certain Prs. at the Euch., had a simple form consisting of a fall of a semitone, and an elaborate form which ran thus:



Sometimes the prayer-tones are found with a half-close as well as with a cadence, as in the following forms:



The ordinary versicle and response inflexions are still in general use. In these there is a drop of a minor third, which, in monosyllabic endings, rises again to a second, thus:

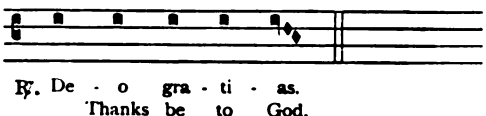
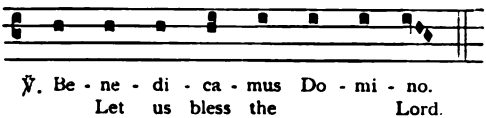
Normal form.



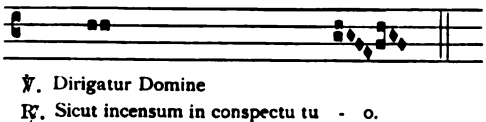
Monosyllabic form.



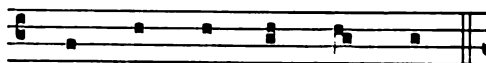
Some versicles are found with an elaborate cadence, as:



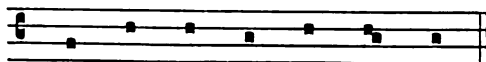
and:



And the usual form of Salutation was as follows:

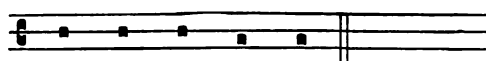


Y. Do - mi - nus vo - bis - cum.
The Lord be with you.

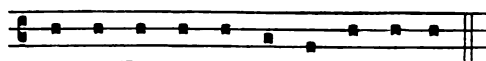


Ry. Et cum spi - ri - tu tu - o.
And with thy..... spi - rit.

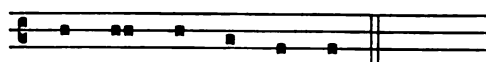
The lesson-tones were extremely simple, consisting either of a fall of a semitone at the conclusion, thus:



in sem - pi - ter - num.
or of a half-close as well as a final cadence, thus:

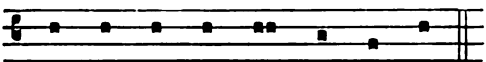


Ec - ce nunc in pul - ve - re dor - mi - o,



Et . . . non sub - sis - tam.

The inflexion for OT lessons read at the Euch. was a simple fall of a fifth, as in the third example in the prayer-tones given above. The Chapter had similar inflexions but in a different order:

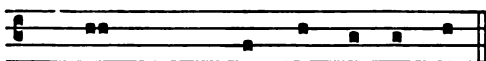


Tu in no - bis su - per nos:



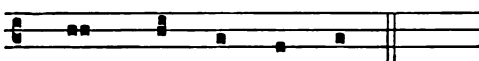
ne de - ri - lin - quas nos - ter.

When a sentence in the text contained a question, the reciting note was lowered a semitone, a return being made to the normal pitch near the end. The Ep. and Gospel tones were elaborations of the foregoing forms. Each complete sentence contained a half close (*metrum*) in the middle and a full close (*punctum*) at the end. The *metrum* consisted of the following musical phrase:



Such trust have we through Christ to God-ward:

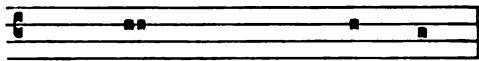
which was common to both Ep. and Gospel. The *punctum* for the Ep. was as follows:



... beginning at the first verse.

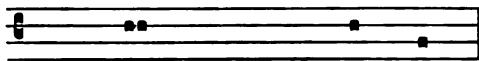
That of the Gospel was:

On ordinary days.



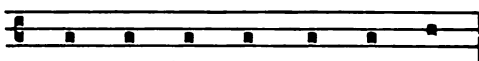
... beginning at the first verse.

On great days.



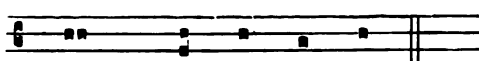
... beginning at the first verse.

Interrogations, both in Ep. and Gospel, were chanted a semitone lower, rising to the reciting-note on the last syllable, thus:



How was it then reck - on - ed?

The final sentence was marked by the following phrase (*conclusio*) common to Ep. and Gospel:



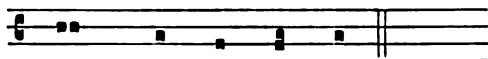
for ever and ev - er. A - men.

The foregoing system of inflexions for the Euch. Lessons will compare favourably, from the artistic point of view, with the rules laid down for the Roman Ch. by Guidetti in 1582, which have been popularised in England through the medium of the *Cathedral Prayer Book*.

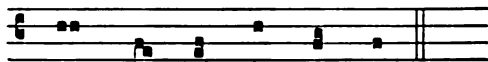
Space will not permit of the discussion of the liturgical recitatives proper to Holy Week, such as the Passion Gospels. Here

again it is probable that there was no rigid uniformity of method, and

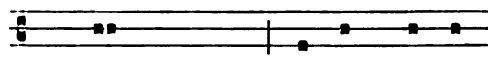
that the rendering was governed by circumstances and affected, possibly, by the dramatic instinct of those responsible for the singing. It will be necessary, however, to devote a few lines to the chant used for the Euch. Preface, especially as the system of inflecting it which has become popular in some English cathedrals and in many parish chs. is based upon foreign custom, and differs in its general effect from the time-honoured cadences once general in this country. These are based upon two root-forms:



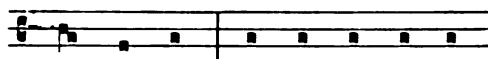
and :



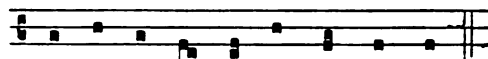
Their application to the text will best be seen in the following extract from the Ascension-tide Preface :



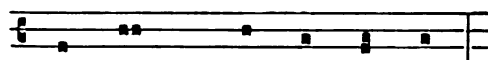
It is very meet . . . duty, that we . . . Ev - er -



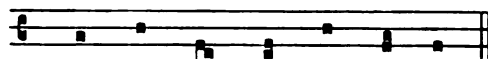
- last - ing God, through thy most dear - ly



be - lov - ed Son, Je - sus Christ our Lord :



who after . . . his Ap - os - tles,



. . . and reign with him in glo - ry.

It only remains to be said that the value of liturgical chanting depends very largely upon the manner of its performance. A full-voiced, laboured and slow rendering as of a set tune will only raise a barrier between the notes of the inflexions and their esoteric atmosphere such as will produce an effect of artificiality the reverse of edifying. An appreciation of the basic principle that the words of the text are all-important, and that the inflexions only intensify their sublime import, will lead the singer towards a simple, unaffected, *mezza voce* style of inflecting which will be perfectly natural and beautiful in its ultimate effect.—Q2.

F. BURGESS.

MYSTICAL.—The word occurs in 5 places of the PB. It is akin in meaning to "sacramental," but points specially to the "inward part or thing signified," to that which is suggested or figured by the outward "in a mystery." The five occurrences may be grouped under three heads. (1) "The M. body of Thy Son." (a) In the Collect for All Saints' Day the expression seems to be equivalent to "Thine elect." (b) In the second Post-communion Prayer it is definitely explained to mean "the blessed company of all faithful people." Thus it is clear that the meaning is the same as in Hooker: "That Ch. of Christ, which we properly term his body M., can be

but one, neither can that one be sensibly discerned by any man . . . a body collective, because it containeth an huge multitude; a body M., because the mystery of their conjunction is removed altogether from sense . . . that body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God" (Hooker, *Eccles. Polity* iii. 12, 8). In other words, the "M. Ch." means what is sometimes termed the "invisible Ch." (cp. Body, §§ 11-12). (2) "Sanctify water to the M. washing away of sin": twice in the Public Bapt. of Infants (and similarly in the parallel passages of the Order for those of Riper Years), (a) in the first prayer, (b) in the Consecration of the Font. For the meaning, see Ridley's *Works*, Parker Soc., pp. 209-225. (3) "Holy Matrimony . . . signifying unto us the M. union that is betwixt Christ and his Ch." (from the opening Address—see Eph. 5 32). The outward union suggests the inward, invisible union between Christ and His Ch. It will be observed that the word "M." is not here used in the sense in which it is taken in the next art. Also note that in no case are the phrases in question derived from ancient sources, but occur in fresh compositions of the compilers of 1549, with the exception of No. 2 (b), which was inserted in 1662.—K1. D. HARFORD.

MYSTICISM.—The words "Mysticism, Mystical, Mystic," cover a large variety of meaning, ranging from "Absolute

1. **Definition.** Intuitivism," inactive Pietism, ecstaticism, and a hypnotic sort of supernaturalism, to the merest sense of a mystery everywhere underlying the outward. There is no trace in the PB of any element corresponding to the former varieties. On the other hand, there is a "mystical element of religion," which has been present in the Ch. from the very first, and has been receiving in recent years a growing share of attention and study. It is an element difficult to define, and it has received very varied definition. It may suffice to take one such as the basis of the present study. "Mysticism," according to Dr. Rufus Jones, in his *Studies in Mystical Religion*, "is that type of religion which puts the emphasis on immediate awareness of relation with God."

Contrast this with two other types of religion. Baron Von Hügel has described them in his monumental work on *The Mystical Element of Religion*. (a) There is the *Institutional* type, which puts the emphasis on the outward framework of religion, its rites and ceremonies, its seasons and ordered observances. (b) There is the *Intellectual* type, which concerns itself specially with thought and study, with the historical and philosophical, with that which appeals to the mind and reason. (c) But over and above these two types is a third, the *Intuitive*, having to do with heart as well as head, seeking to reach and practise an "immediate" sense of "relation with God."

These three types have ever existed, either in isolation or in harmony, in the Church. Naturally, we may look to see them evidenced in unequal proportions. Obviously, the first will bulk most largely, for it is easier for human nature to obey rules and keep up ordinances than to think and reason; and the third element

will be the least in evidence, for it is the invisible and spiritual side of religion.

What place then has mysticism of this "inclusive" type in the Book of Common Prayer?

It has the very place we might expect it to have. Its proportion is qualitative, not quantitative.

It does not bulk largely on the surface, but it underlies the whole, and occupies the inner shrine. It might be supposed by some that the Prayer Book was predominantly framed on "institutional" and "intellectual" lines, and that the "intuitional" had but scant scope in it. To others the mystical "Ladder of Perfection" might seem the very backbone of the whole. There are three steps commonly described for this Ladder, viz., Purgation, Illumination, and Contemplation. They may be seen in the PB as involved in the three steps of Baptism, Confirmation, and Holy Communion, with all that they stand for.

Ideally, Baptism stands for "Purgation"—for "the mystical washing away of sin"—for "a death unto sin, and a new birth unto righteousness"—"that the old Adam in this child may be so buried, that the new man may be raised up in him." It introduces the child into the whole ordered realm of the Institutions of the Church.

Ideally, Confirmation stands for "Illumination"—that, after due instruction and personal decision, the candidate may be strengthened "with the Holy Ghost, the Comforter," "lightened with celestial fire," and prepared for a life of conscious communion with God.

Ideally, Holy Communion stands for "Contemplation"—for "immediate awareness of relation with God," through union with Christ in His mystical Body the Church; that the Communicant may not only "obtain remission of sins," but also "all other benefits of His passion," including the "assurance" "that we are very members incorporate in the mystical body of Thy Son," and we pray "that we may evermore dwell in Him, and He in us."

This is a very brief and bald sketch of the sacramental framework wherein lies the "mystical element" in the PB.

2. Pervasive Influence.

No doubt, when we come to the MP and EP a less mystical note is struck, at least so far as is apparent on casual inspection or to formal use. Here again, however, much depends upon the stage of spiritual experience which has been reached; and the mystic will find the PB answer to all his needs, and feed his innermost soul.

It is not maintained that the Divines, to whom we owe our PB as it is, were in any strong sense mystics. It may be that they laid stress upon "the immediate access of the soul to God," rather than upon that immediate access of God to the soul, which is the heart of mysticism. None the less, the mystical spirit permeated the old Liturgies from which they quarried the bulk of their materials—this is specially true of the Greek elements in them: it is the basis of the

whole sacramental system: it comes to the surface in such Collects as those for Easter Eve, Ascension Day, or All Saints; and the true value of all the Services, that by which they are redeemed from deadness and formality, lies in the recognition of this element, "immediate awareness of relation with God." That customary pause at the opening of each service, for which there is "silence kept for a space, all devoutly kneeling," should bring the mystic touch of God upon the spirit of the believing worshipper, preparing him for acceptable service in Church; and that similar pause after the final benediction should send him out, with the peace of God's consciously realised and abiding presence reigning in his heart, for his service in the world. (Among modern English works on Mysticism in general these may be studied: Dr. W. R. Inge, *Christian Mysticism* (the Bampton Lectures for 1899), and other writings; Baron Friedrich von Hügel, *The Mystical Element of Religion*, 1908; Dr. Rufus Jones, *Studies in Mystical Religion*; R. A. Vaughan, *Hours with the Mystics*, first published 1856; Evelyn Underhill, *Mysticism*, 1911.)—K3¹.

D. HARFORD.

NAME, CHRISTIAN.—It is impossible to say when the custom of repeating the Name at Bapt. arose. Though now for cents. universal in the Ch., we are not aware of any liturgical direction for it, or recorded instance of it, earlier than the case of Peter Balsamus, martyr c. 311, who, if his *Acts* may be trusted, received the former name at his Bapt. It may well, however, be earlier, for in the scantiness of our information such a slight detail might well pass unnoticed. There are examples as early even as the 1st cent. of converts possessing what is apparently a new C. name,¹ e.g., *Theophilus*, St. Luke's friend, and *Lucina*, who constructed the so-called "Crypt of Lucina" in the Catacomb of Callistus at Rome (Lightfoot, *Apostolic Fathers* i. 131). Again in the 3rd cent. we read of Cs. naming their children Peter or Paul in honour of those saints (Dionysius Alex., apud Eusebius, *HE* vii. 25 14). These names may have been given at Bapt., but there is no proof that they were.

In the 7th cent. we are, however, on firm ground. The form of Bapt. contained in the *Missale Gothicum* (Gallican, c. 700) runs "Baptizo te *ill.* in nomine," etc., where "*ill.*" obviously has the same meaning as the "*N.*" of our PB, and denotes that the minister is to repeat the name. So too, when the Saxon King Caedwalla was baptised at Rome on Easter Eve, 689, "at the time of his Bapt. the aforesaid Pope" (Sergius) "gave him the name of Peter" (Bede, *HE* 57). By this time the custom was well established, and has continued so ever since. The Ch. of Eng. lays great stress on it in her training of children, as the beginning of the Cat. shows. It is a thing in itself beautiful

¹ Professor Ramsay, *Letters to Seven Churches*, p. 305, thinks that the giving of a new bapt. name is as old as the date of the Apocalypse.

and likewise spiritually helpful that a man should be reminded of his C. profession and privileges every time he thinks of his name. (See further, BAPTISMAL OFFICES, § 17.)—I, K.

J. W. TYRER.

NAMES, RECITATION OF.—By the 4th cent., at any rate, it was usual to pray by name, during HC, for certain particular persons, and their names were commonly read out from a two-leaved tablet called a *Diptych*. This use of Diptychs has long ago ceased in the West. But there are three cases in which it is still customary in the Ch. of Eng. to name the special person (or persons) prayed for:—(a) the *Sovereign* and principal members of the *Royal Family*, in the STATE PRAYERS (this is expressly ordered in the PB); (b) the *Bishop*, on such an occasion as ENTHRONEMENT; (c) the *Sick*, when the prs. of the congregation are asked for them.—Hb.

J. W. TYRER.

NARTHEX.—An enclosed vestibule to a church, a survival of the primitive court of the catechumens. The finest existing specimen is at Vézalay, but a still grander one formerly existed at Cluny. The Galilee porch at Ely resembles a N., the so-called Galilee at Durham is, however, really a chapel.—R6.

CHARLES A. NICHOLSON.

NAVE.—N. is the name given to the body of a ch., being the place of the lay people, distinct from the quire and SACRARIUM. The Ns. of early basilicæ were reserved for baptised Christians, catechumens being admitted at times, and strangers not being allowed beyond the *atrium*, or porch, during the time of divine service. In many of the Roman chs. the quire occupied a low enclosure towards the upper end of the N., which opened directly into a transept or an apse without any structural chancel. Similarly in the early Norman abbeys and cathedrals the whole of the eastern limb was devoted to the purpose of a SACRARIUM, the quire occupying the space under the central tower and sometimes, as at St. Albans, Norwich, and Westminster, the eastern bays of the N. as well. Later fashions transferred the quire to the eastern limb of the ch., as was done at Canterbury in the time of Anselm, and large eastward extensions were made for this purpose.

In collegiate chs. the chapter services were not of a popular character, and, where these chs. stood in large towns, it became necessary to provide a self-contained ch. for the laity to worship in. This was done by the simple expedient of building a solid screen across the N. and fitting up a complete ch. for parochial purposes on its western side. This arrangement is seen at St. Albans, where the monks' quire extended three bays beyond the central tower. In order to provide room for a good-sized parish ch. west of the screen, the N. had to be made disproportionately long. But at Croyland and Malmesbury, where the quire stopped on the west side of the central tower, a N. of ordinary length was sufficient for parochial use. It must not, however, be assumed that all monastic

Ns. served as parish chs.; this was not the case for instance at Westminster, nor was it generally in the secular cathedrals such as those of York and Wells. The Ns. of these chs. were used ceremonially for the purposes of processions, also occasionally for preaching, and possibly for ordinary congregational purposes. They served likewise to contain chantry chapels, as at Wells and Winchester, and at St. Albans a series of altars was arranged between the pillars right down both sides of the nave. After the 16th cent. the services of the ch. were curtailed, and popular services ceased to be provided, so it became the fashion to use the quires of our collegiate chs. for all purposes, and thus their Ns. fell into disuse. After 1850, however, a great many of these Ns. came again into congregational use, a change which often involved the destruction of ancient screens and other valuable features of the buildings, but which was certainly better than abandoning them to desolation. The Ns. of our cathedrals may may well be used for part of the general congregation, but this certainly does not justify the removal of ancient screens and fittings for the sake of fancied expediency, the more so as such changes have in many cases produced very unexpected results, structurally, and from the point of view both of acoustics and of artistic effect.—R6.

CHARLES A. NICHOLSON.

NEGLECT.—By *Negligences* the Lit. means probably not only sins which have been committed by carelessness rather than wilfulness, but also sins of omission in general—the leaving undone things which a Christian ought to do. Spiritual sloth is at the root of most Ns., and a study of the *Duty towards God*, as set forth in the Cat., will suggest the main lines in which such are to be looked for. Neglect of pr. and HC (HC Exh.³), carelessness about the observance of Sunday and other holy days of the Church, omission to guard against known temptations, or to withdraw from their influence if possible, are among the most frequent sorts of Negligence. Other examples of neglect condemned in the PB are procrastination in bringing children to Holy Bapt. (Bapt.³), and omission to make a will or settle one's "temporal estates" whilst in health (VS). See likewise the solemn language of warning against priestly N. in the Bp.'s Exh. in the Ordering of Priests; also the Exh. to Godparents in Bapt.¹ and the charge to parents and employers to see that children are instructed in the Cat. (and Rubric aft. Cat.). The corresponding *Duty towards our Neighbour* will suggest risks of N. not less grave. What parish worker has not constantly heard as an *apologia pro vita sua* that the speaker has "never harmed any one?" Sins of omission begin, and actual offences only follow, in home, business, and society.—K3.

A. R. WHITHAM.

NEW PARISH.—See PARISH, NEW.

NEW YEAR'S DAY.—The Julian calendar began with Jan. 1, and St. Ambrose says that Christians kept fast on that day to counteract the evil effects of heathen orgies. (Serm. 2, de Kal. Jan.). For calendrical purposes it is the beginning of the year in PB, as in the Roman and Sarum books, and Dec. 31 is called in PB "New Year's Eve" (see EVEN). But we find other days taken as the beginning of the year. The

Greeks begin their calendar with Sept. 1, formerly with Sept. 24; the E. Syrians with Oct. 1, though their lists of saints' days often begin with Dec. 1; the Copts, Ethiopians and Armenians with Aug. 29. In early times we find much variation. The Philocalian Calendar, A.D. 354, began on some day between Dec. 13 and 25 (*DCG* 1263). Christmas was the beginning of the year in England from the 7th to the 12th cent.; and so in France and usually in Germany about the same time, though Easter was in some places chosen for NYD. After the 12th cent. Mar. 25, as the conventional day of the Incarnation, was treated in England as NYD. until 1753, though days before Mar. 25 were usually given a double reckoning, as Feb. 1, 1637, 1637 being the civil, 1638 the historical year. Scotland adopted Jan. 1 under James VI, A.D. 1600 (Sir Harris Nicolas, *Chronol. of Hist.*, 1833, p. 38 ff.; for other countries see this valuable work). The Jews kept Nisan as the first month, and so the Roman-Syrian calendar accounted the corresponding month Xanthicus (cp. *Apost. Const.* 513, which makes our December the ninth, our January the tenth month). But in the Christian West March was often taken as the first month, as in the pre-Julian Roman calendar.

The E. Syrians have a service of benediction on the first day of each month, except in February which is "the month of afflictions." A

2. Special Service for Day.

service of prayer for the coming year on Jan. 1 is in accordance with human instincts, though it must be subordinate to the Octave of Christmas and the festival of the Circumcision (see *FESTIVAL*, § 12). That it does not occur in PB may be due to the fact that even at the last revision Jan. 1 was not generally considered to be the beginning of the Church's year, though the PB calendar begins with it. There is no historical precedent known to the present writer for a midnight service bef. this day, but it is hard to see any liturgical objection to it. The Greeks now call this day ἡ περιστοχὴ τοῦ νέου ἔτους, or ἡ περιστοχὴ τοῦ ἔτους. In the Irish PB there is a special prayer appointed for NYD.—Gg. A. J. MACLEAN.

NICENE CREED.—The Creed which is commonly known as the Nicene, and is now used

in the services of the Church, is **1. The Council of Nicaea.** not altogether identical with the original Creed put forth by the Council of Nicaea, A.D. 325. The name given to our present Creed may, however, be justified on the ground that it embodies the great points of doctrine defined in the original Creed of Nicaea against the Arian heresy. It will be necessary to start with a short account of Arianism and the Nicene Council.

The *Arian heresy* sprang up first as a recoil from the opposite heresy of Sabellianism, i.e., the denial of the eternal distinction of the Persons in the Godhead. Arius, an Alexandrian priest who had been trained in the school of Lucian of Antioch, accused his bishop, Alexander, of teaching Sabellianism. In his attack Arius went to the opposite extreme and taught that the Son was not very God, but only a superior creature intermediate between God and man. Since Arius taught the worship of this creature, his heresy was practically a recrudescence of pagan idolatry within the Church. The Council of Nicaea (A.D. 325) was called together by the Emperor Constantine to settle the controversy

which raged round this question. When the Council met, an explicit Arian Creed put forward by Eusebius of Nicomedia was summarily rejected. Then Eusebius of Cæsarea came forward with a Creed which was said by him to be the Baptismal Creed of his church of Cæsarea. This Creed was quite satisfactory as far as it went, but it did not touch the points at issue. Its Biblical phraseology was found to be an insufficient test to exclude Arianism; the controversy was not as to the language of Scripture but as to its interpretation. The test-word in defining the nature of the Son was found in the term *ὁμοούσιος*—of one substance (with the Father). A Creed was therefore drawn up on the basis of the Creed of Cæsarea, with this orthodox test-word inserted.

On the history and meaning of "substance," see Strong, *JTS*, Jan. and Oct., 1901. The term has materialistic associations in English which do not belong to the Greek.

The creed adopted at Nicaea ran as follows:

We believe in One God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten—that is, of the substance of the Father—God of God, Light of Light, Very God of Very God; begotten, not made; being of one substance with the Father; by whom all things were made, both that are in heaven and that are in earth; who for us men and for our salvation, came down and was incarnate and was made man; suffered and rose again the third day; ascended into heaven; is coming to judge the quick and dead.

And in the Holy Ghost.

The promulgation of the Creed of Nicaea marks a new epoch in the history of Church doctrine. Hitherto the various Churches had their own local Baptismal Creeds, differing on small points, but agreeing on fundamentals. The new Creed was not intended to supersede these Baptismal Creeds. It was not intended primarily for catechumens but for bishops. It was a strictly theological Creed, to be used as a test of episcopal orthodoxy. Hence the anathema which was appended, condemning Arian teaching. (See Turner, *Hist. and Use of Creeds and Anathemas*, 1906, p. 28.)

It will be noted that the Creed of Nicaea (following the Creed of Cæsarea) ends abruptly with the words "And in the Holy Ghost." There is evidence that clauses on the Church, the remission of sins, the resurrection and eternal life, are to be found in very early Baptismal Creeds in both E. and W., and it is most unlikely that the Baptismal Creed of Cæsarea made no mention of these points. Probably Eusebius only quoted as much of his Creed as related to the question at issue, and the bishops, in drawing up the Creed, did not see any need to go farther, since this new Creed was not intended to take the place of the Baptismal Creed. This is the view of St. Basil, *Ep.* 78.

We have not space to deal with the question of the relation of the Nicene Creed to the original teaching of Jesus—how far the new definitions develop or distort the primitive Gospel. Hatch (*Hibbert*

Lectures, 1885, p. 1), contrasting the Sermon on the Mount with the Nicene Creed, says the one belongs to a world of Syrian peasants—the other to a world of Greek philosophers. Harnack and the Ritschlian school also hold strongly the view that the Nicene Creed represents the *Hellenisation* of the Gospel by Greek philosophy. The Anglican position is well put by Liddon (*Bampton Lects.*, Lect. VII): "The Nicene Council did not vote a new honour to Jesus Christ which He had not before possessed: it defined more clearly the original and unalterable bases of that supreme place which from the days of the Apostles He had held in the thought and heart, in the speculative and active life, of Christendom."

It was not till after many struggles that the Creed of the Council of Nicaea was accepted by the whole Church. In the course of time many of the local Baptismal Creeds were enlarged by the insertion of the Nicene definitions concerning the nature of Christ. It was also found necessary, as fresh forms of heresy arose, to introduce some additional clauses into the Creed.

(1) *The heresy of Marcellus of Ancyra*. Marcellus had been one of the champions of the Nicene faith, but later he seems to have taught a kind of Sabellianism, saying that the Logos would eventually cease to have distinct personality and relapse by a movement of "contraction" into the bosom of Divinity and be finally absorbed in the Godhead. This was, in other words, to deny the eternity of Christ's reign. In the Creed of Antioch, 341, we have a clause inserted against Marcellus, and in the Baptismal Creed found in the *Lectures* of St. Cyril of Jerusalem (348) we find the clause since adopted into the enlarged Nicene Creed, "whose Kingdom shall have no end" (cp. Lk. 1 33).

(2) *Apollinarianism*. In the Creed given in the *Ancoratus* of Epiphanius (373 or 374) we have a clause inserted probably against Apollinarianism, which denied the completeness of Christ's humanity, " (and was incarnate) of the Holy Ghost and the Virgin Mary."

(3) *Macedonianism*. In the same Creed (that in the *Ancoratus*) we find a paragraph (virtually identical with that in the Creed of our Communion service) added in expansion of the simple statement of the original Nicene Creed, "and in the Holy Ghost." These additional clauses were probably directed against Macedonianism which denied the full Divinity of the Holy Ghost.

The Relation of the Enlarged Creed to the original Creed of Nicaea. Epiphanius appears to claim that the Creed which he gives in the *Ancoratus* was the original Creed drawn up at Nicaea, but his statements are confused and untrustworthy. It has now come to be accepted among scholars since Hort's careful investigation (*Two Dissertations*, 1876) that this Creed given by Epiphanius is not so much an enlarged Nicene Creed as the local Creed of Jerusalem enlarged by the insertion of the Nicene clauses on the pre-Incarnate Christ, and the expansion of other clauses to meet later heresies.

It will be convenient to describe this revised

Jerusalem Creed as C., since it is generally known as *Constantinopolitanum* from the belief, which will be presently dealt with, that the enlargement of the original Nicene Creed took place at the Council of Constantinople in 381. The original Nicene Creed we shall designate as N.

Doubts have been cast on Hort's theory by Bp. Gibson, *The Three Creeds* (1908), pp. 169 ff., where the question is dealt with in detail. Dr. Burn in *The Nicene Creed* (1909), pp. 27 ff., replies in support of Hort. It may also be mentioned that Hort's theory has been called in question recently by Prof. Lebedeff of Moscow, who holds, with some modification, the traditional view that the enlargement of the Creed took place at the Council of Constantinople. He is of opinion that Epiphanius' text has been deliberately altered and is not to be relied on. He thinks that Epiphanius gave the original Nicene Creed and that the later text is an interpolation. His arguments are not regarded as convincing.

If we accept the view that the enlarged Creed in its full form was in existence in 373 or 374, it is impossible to maintain the view which was held until recent times that the enlargement of the Creed was made at the Council of Constantinople, 381. The Council of Constantinople (381) and the Council of Ephesus (431) appear simply to have ratified N. We have no evidence of the use of C. from its publication in the *Ancoratus* till the Council of Chalcedon, 451. At this Council both Creeds were read and adopted, and the authority of the Council of Constantinople is claimed for the enlarged form (C.), but this claim seems to have been based on a mistake. It has been suggested that C. may have received some sort of official sanction at Constantinople and that possibly it was submitted by St. Cyril of Jerusalem as a test of his orthodoxy, which was, there is reason to believe, under suspicion.

Another theory is that of Kunze (*Das Nicänisch-Konstantinopolitanische Symbol*, p. 35), that C. was the Creed used at the baptism of Nektarius, patriarch of Constantinople, who was baptised and consecrated during the Council, of which he became president (see Burn, *op. cit.*, p. 34). The Creed which Nektarius professed at his baptism might naturally be expected to become the Baptismal Creed of his city.

It is clear at any rate that the Council of Constantinople never meant C. to be substituted for N. It was some considerable time later that this substitution took place. C. "was only gradually brought into general use after its promulgation at Chalcedon, and for some time yet in both E. and W. was still regarded as distinct from N. and given the second place; it was not until much later that the confusion between the two Creeds arose and the name of the 'Nicene Creed' was transferred to the later and fuller form" (Bp. Gibson).

It has been maintained by some scholars, such as Harnack and Seeberg, that the test-word of the Creed, *homo-ousios*, when it was finally accepted by the Church, had changed its meaning and had become really equivalent to *homoi-ousios* (of like substance). This was said to have been brought about by the Antiochenes and Cappadocian Fathers,

St. Basil, St. Gregory of Nyssa, and St. Gregory of Nazianzus, who are alleged to have surrendered the Nicene position and to have been followed by the rest of the Church at the Council of Constantinople. Thus, "a new orthodoxy was founded which was substantially semi-Arian." This view is convincingly dealt with by Bethune-Baker, *Texts and Studies* 71.

After the Council of Chalcedon (451) the enlarged Creed (C.) comes gradually into general use, though it had not yet received the final form which it was eventually to take in the W. Church.

3. After Chalcedon.

The Nicene Creed was not well known in the W. till a later period. It comes, however, into clear view in the W. at the Third Council of Toledo, 589, when King Reccared signalled his rejection of Arianism by calling a synod of the Spanish Church and adopting the Nicene faith. The form as recited at the synod appears to have had two additions to the form as promulgated at Chalcedon:

(1) *God of God*. This clause had been in the original Creed of Nicaea (N.), but had been subsequently omitted.

(2) *And the Son (et Filio or Filioque)* was added in the clause on the procession of the Holy Ghost.

Burn (in *JTS*, Jan., 1908) produces evidence from some of the most important MSS. of the Spanish Councils at the Escorial and at Madrid to show that the Council never added the words to the Creed at all. Some MSS. omit them altogether, others put them in the margin. Burn seems to think that the Creed itself was recited without the *Filioque*, but that it was used in the anathema appended, and then found its way by a copyist's error into the text of the Creed, and the error spread.

It had been usual for W. theologians since the days of St. Augustine to speak of the Holy Spirit as "proceeding from the Father and the Son," and this statement now found its way into the Creed which was henceforth used in the Communion Service of the Church of Spain. Before the end of the 8th cent. the *Filioque* clause had been introduced into the Creed as used by the Frankish Church, and it was vehemently defended by Charlemagne against a statement made at the Second Council of Nicaea (787) by Tarasius of Constantinople, who had asserted his belief in the Holy Ghost as "proceeding from the Father through the Son."

In the *Stowe Missal*, one of the earliest remaining Service books of the Irish Church (9th cent.), the Creed is found without the interpolation, but the *Filioque* has been added in the margin by a later hand.

In A.D. 809 the *Filioque* clause was definitely sanctioned at a Council held at Aachen by Charlemagne, who requested Pope Leo III to order its introduction generally. Leo refused on the ground that he had no authority to alter anything in the Creed. In 1014 the Emperor Henry II persuaded Pope Benedict VIII to admit the Creed with the *Filioque* clause into the Liturgy.

There is no essential doctrinal difference between the E. and the W. on this point, though the *Filioque* still marks a cleavage between the two great parts of Christendom.

The Nicene Creed has come to be the special Creed of the Eucharist, just as the Apostles' Creed is specially the Creed of

4. Liturgical Baptism.

(1) *In the East*. The Nicene Creed was introduced into the Communion Service by Peter the Fuller, patriarch of Antioch (476-488), and later by Timothy, patriarch of Constantinople (512-517). It is not clear whether it was the original form (N.) or the enlarged form (C.) which was then used. Dr. Burn (*op. cit.*, p. 37) and C. H. Turner (*op. cit.*, p. 50) think it was C. Bishop Gibson (*op. cit.*, p. 157) seems to favour N. In 565-6 the fuller form (C.) was officially adopted by the Emperor Justin II, and henceforward it seems to have been generally used throughout the Greek Church, and soon to have assumed the title as well as the position of the original Nicene Creed.

It is said (by John of Biclarum) that Justin ordered that the Creed should be sung before the Lord's Prayer, *i.e.*, after the Consecration. But apparently there is no evidence for the Creed occupying this position in the E. liturgies. The usual place for the Creed in E. liturgies is early in the Liturgy of the Faithful in connection with the kiss of peace, which it sometimes precedes (Syrian, Egyptian and Nestorian Liturgies), and sometimes follows (as in the Liturgy of Constantinople). See Brightman, *E. Liturgies*, p. 574.

It may be added that the Nicene Creed gradually took the place of the different local Baptismal Creeds in the E. It was afterwards introduced into the Hour Services, and it has now come to be the only Creed used by the orthodox Greek Church. At the Council of Florence (1438) the Greeks disclaimed knowledge of the Apostles' Creed.

(2) *In the W. Church*. In the W. the Nicene Creed has never been generally adopted as a Baptismal Creed. (It was so used at Rome in the *Traditio Symboli* from the 6th to the 10th century.)

In the Mozarabic or Spanish Liturgy the Nicene Creed is sung before the Lord's Prayer. In other parts of the W. Church it occupies the place found in the English PB, immediately after the Gospel. But the English Church alone orders its use at every celebration. In the Roman Church it is only used on Sundays and greater festivals. In the First PB of Edw. VI we find this note, "When the Holy Communion is celebrated on the workday or in private houses: then may be omitted the Gloria in Excelsis, the Creed, the Homily and the Exhortation." This note was omitted in 1552. The Nicene Creed has never been given a place in the Hour Services of the W., but it may be mentioned that the American PB permits the alternative use of either the Apostles' or the Nicene Creed at MP and EP.

The earliest translation of the Nicene Creed appears to be that which Cranmer made for the

5. The English Translation. First PB of Edw. VI. It omits the clause "whose kingdom shall have no end." Bp. Dowden (*Workmanship of the PB*, p. 106) has shown that the omission was probably not an accident but was due to critical inquiry. Cranmer found that he had been mistaken on this point and restored the clause in the PB of 1552. The clause on the Church varies from the correct text; there is no authority for the insertion of the words "I believe."

Bp. Gibson (*op. cit.*, p. 175) suggests that Cranmer inserted "I believe" before "one catholic and apostolic Church" to mark a distinction between believing in the Holy Ghost and believing the Catholic Church, i.e., believing that it exists. The distinction is actually made by Cranmer himself in his *Annotations upon the King's Book*.

The other variation in this clause is the omission of "holy" before "catholic." This omission was also probably due to an attempt at criticism, since Bp. Dowden (*op. cit.*, p. 104) has shown that in some early editions of works on the Councils the word is found to have been omitted by some mistake. It is a misfortune that as a result of this mistake one of the "notes" of the Church should be lacking in the Creed of our Communion Service.

See APOSTLES' CREED; in addition, *The Nicene Creed*, A. E. Burn (1909). On the relation of the Nicene Creed to other E. Creeds and to the Old Roman Creed, see Sanday, *JTS* 11 and 39.—U2.

J. SPENCE JOHNSTON.

NOCTURN.—An office consisting of Pss. each with its Antiphon, and three lessons each followed by its Respond. At Mattins on ordinary week days and minor festivals and throughout the Octave of Easter there was only one N., but three on Sundays and festivals generally. The Ns. were preceded by the INVITATORY and a metrical hymn, and followed on Sundays and festivals by Te D., except in Adv. and from Septuagesima to Easter. In the modern Roman use the Respond after the last lesson is omitted when Te D. is said. It should be noted that by "*Mattins*" is often meant Ns. and Lauds together, but sometimes Ns. only. In the *Monastic Brev.* there are on ordinary week-days two Ns., the 1st having three lessons, but the 2nd none; while on Sundays and festivals there are three Ns., each of which has four lessons. The name N. implies the time at which Mattins were originally said, viz., at midnight. But the hour gradually became later, and in modern times it has become customary to recite both Mattins and Lauds overnight, except in the stricter monasteries, where they are still said at some time between midnight and 4 a.m. (See *HOURS OF PRAYER.*)—B2. A. M. Y. BAYLAY.

NOMINATION.—(1) To a benefice. N. and Presentation to a Benefice commonly go together. N. is the selecting and naming the Clerk who is to be presented. Presentation is the formal application, usually by deed, to the Bishop to institute and induct the person so nominated. Commonly the same person nominates and presents. But in a few cases one person nominates and another formally presents, on the requisition of the person who nominates. The effective right of patronage is thus in the nominator,

though the legal patron is the presenter. Instances sometimes occur, in the case of Colleges, where some benefactor has given to the College the right to nominate to a benefice of which he is patron, while reserving to himself and his heirs the right to formally present the nominee of the College.

(2) To a Curacy. An assistant Curate before being licensed by the Bp. must obtain a formal N. from the incumbent of the parish he is to be licensed to serve. Such N. does not give him any claim to be licensed, that being wholly in the discretion of the Bishop.—Ta. E. G. WOOD.

NON-COMMUNICATING ATTENDANCE.—

As the question whether those who do not propose to communicate at a particular celebration of HC ought to be allowed to remain throughout the service has been, and is still, much debated, it has been thought best to treat it in this art. on lines simply historical.

We begin with (1) *the Institution*: it is admitted on all hands that there were no non-communicants there; and it will not be disputed that this celebration was intended to be the norm to which all future celebrations should conform as far as possible. (2) *Apostolic practice*: there is no evidence during the 1st cent. that there was any innovation on this point in the Apostolic Ch.; this covers the whole of the cent., since St. John is believed to have survived until the end of it. (3) *The practice of the 2nd cent.*: the earliest reference to the custom of the 2nd cent. is found in the *First Apology* of Justin Martyr (c. 155); in his well-known account of the weekly worship of the Ch., which was held "on the day called Sunday," he describes the nature of the Communion Service, and says that "when our prs. are ended, bread and wine and water are brought, and the president offers in like manner (additional) prayers and thanksgivings . . . and the people assent by saying Amen, and there is a distribution made to each (c. 67). (4) *The practice of the 3rd and 4th cents.*: in the *Apostolical Constitutions*, which are believed by Liturgiologists of different schools to have assumed their present shape during the 4th cent., we find an elaborate Communion Office, with many "*rubrics*" as we now call them; one of them contains a direction that the bp. should first communicate, then the other clergy and clerical orders, "then the children," and lastly "*all the people in order*"; another rubric orders that "when *all* have partaken, then let the deacons carry what remains into the vestry" (*Apost. Const.* 8 13). These various testimonies are decisive as to the practice of the primitive Church.

When the Christian Religion was adopted by Constantine, and when, in consequence, numbers of persons flocked into the Ch. whose religious convictions were not very deep, many of them began to feel their unworthiness to communicate, and contrived to slip out before the distribution of the elements began. Very strong efforts were made to prevent this abuse, as it was then felt to be. The earliest

2. Origin of Non-Communicating Attendance.

rebuke of this practice is found in canon 2 of the Council of Antioch (A.D. 341), which runs thus: "All who come into the ch. of God and hear the holy Scriptures, but do not remain with the rest during the prs., or decline to receive the Euch., are cast out of the Ch." Chrysostom (c. 400) severely rebukes those who remain and do not communicate, telling them that they had declared themselves to be not unworthy by not departing with those who were in penitence, and that, if they stayed and did not partake, they were as unworthy of the prs. in which they had joined as of the reception which they declined (*Hom. 3 in Eph.*). Council after council endeavoured in vain to compel all present to stay and receive the elements according to the practice of earlier ages. The result was that NCA. was finally substituted for departure. The number of communicants by degrees grew steadily fewer and fewer until, after repeated efforts to secure a communion of each Ch. member at the greater Festivals, or at least thrice a year, the Lateran Council in 1215 was compelled to be content, so far as ordinary lay folk were concerned, with communion once a year, at Easter. [Cp. LORD'S SUPPER, §§ 10-13.]

It must be borne in mind that one object of the Ch. of Eng. during the Reformation period was to restore the habit of frequent

3. Practice of Communion, which, as regards the great mass of Christian folk, had fallen into abeyance. In order to obtain this result, our Reformers celebrated the Communion less frequently, and invited non-communicants to take part every Sunday in the ordinary prs. of the Ch. Whether this policy be considered wise or not, it did at least gradually increase the number of regular communicants. We proceed to enumerate the steps which were taken. (1) Under the First PB of Edward VI non-communicants were expelled from the choir during the HC, but allowed to remain in the church. The directions of the rubric are that "so many as shall be partakers of the HC shall tarry still in the quire, or in some convenient place nigh the quire," while "all other that mind not to receive the said HC shall depart out of the quire." (2) In the Second PB of Edward VI a strong remonstrance against NCA. was inserted in a new Exh. (our present Exh. 3). After stating that not to communicate is to "offend God sore," it proceeds: "I admonish, exhort, and beseech you that unto this unkindness ye will not add any more: which thing ye shall do if ye stand by as gazers and lookers on them that do communicate, and be no partakers . . . yourselves." No pause is ordered for non-communicants to withdraw, but presumably they withdrew immediately after they were ordered to depart; there seems, however, some reason to believe that they may have departed after having made their offerings. (3) In the Revised PB of 1662 the passage which forbade non-communicants to remain was struck out of the Exhortation: this has led some to suppose that the prohibition was

removed. But two reasons are given against this supposition: (a) NCA. remained practically unknown in our Ch. until the beginning of what has been called the "Catholic Revival" in the mid-Victorian period. (b) Bp. Wren, president at the revision of 1662, says expressly that "the gazers and lookers-on are wholly out of use," so that the expressions relating to them might be left out, "because the non-communicants generally do use to depart without bidding." And Bp. Morley, another of the Revisers, says of HC that "none were permitted to be present in the Primitive Ch. but such as are receivers and partakers of it."

The advocates of NCA. base their approval of it on the fact that HC has two aspects,

(a) the reception of the Body and Blood of Christ really present under the veils of the bread and wine, and

(b) the pleading of the Sacrifice of Christ, once offered for mankind upon the Cross: and that it were unreasonable to prevent those who for reasons of their own felt themselves unable to communicate at any particular celebration from remaining during the prs. of the Ch. and the Presentation and Pleading of the Great and Adorable Sacrifice. To this it is answered: (a) the only proper way in which that Sacrifice can be presented and pleaded is that which the Lord Himself has ordained, namely, by partaking of it; (b) the spectacle of a congregation assembled in Christ's Name to celebrate the Sacr. He ordained is, when the majority present decline to do what He plainly commanded, by no means an edifying one; (c) those who do not feel able to communicate should, as Chrysostom argues, regard themselves as under penitence, and should, in consequence, modestly depart; (d) if no pause is made for the withdrawal of non-communicants, the heretic, the unbeliever, and the self-excommunicate are practically invited to remain—a practice which the early Ch. energetically resisted, and which in these times does not always make for edification. Reasons may, however, be given for NCA. in special circumstances; e.g., when those who wish to remain have communicated at an earlier service, or on great public occasions such as Coronation or the Consecration of a Bp., or in the case of candidates who are being prepared for Confirmation and may therefore be permitted to stay throughout the service (as the highest grade of penitents did in the early Church).—R2. J. J. LIAS.

NONCONFORMIST.—Bishop Hooper has been called the "father" of English nonconformity because of his strenuous opposition to consecration in the old "Pontifical vestments" enjoined by the PB of 1549. He claimed that they were the "inventions of Antichrist" on account of their association with the Popish religion, and were not merely "things indifferent," because "we ought to have express Scripture for what we do in holy things" (Strype, *Life of Cranmer*, c. 17). The same attitude was adopted in Elizabeth's reign by the Puritans with regard to the use of the surplice for divine service and the square cap and tippet for ordinary apparel,

which were required by the Act of Uniformity, 1559, and a determined Nonconformist party was soon formed. "Scripture," they urged, "ought to be the only rule of our actions, and consequently the Ch. orders we observe being not commanded in Scripture are offensive and displeasing to God" (Hooker, *Eccles. Polity*, Pref. 73). These Nonconformists, therefore, refused to wear the obnoxious "habits" which they styled "Aaronic vestments" and "rags of Popery," and also objected to several of the ceremonies enjoined by the PB, such as the sign of the cross in baptism, the custom of kneeling at communion, and the use of the ring in marriage, which they claimed were necessarily defiled from their connection with the superstitious worship of the Romish Ch. (see PURITANS). Finding it impossible to abolish these objectionable impositions, they demanded that their use should at least be optional, as they in no way dissented from the doctrinal teaching of the Ch. and had no intention of forsaking their ministry. For several years they persisted in their refusal to conform to the discipline and ceremonies, until Elizabeth ordered the bps. to resort to strong measures to establish "a uniformity of order in every ch." Accordingly, as a result of the "Advertisements" issued in 1566, a number of the Nonconforming clergy were deprived, others were forced very reluctantly to conform, while many avoided the objectionable ceremonies by acting as lecturers and chaplains in private families.

In spite of continuous persecution the majority of the Puritan Ns. refused to leave the Ch., and thus on the accession of James I the "Millenary" Petition, supposed to have been signed by 1,000 of their clergy, was presented to the King, praying that the use of the surplice and the objectionable ceremonies might not be made compulsory. The Hampton Court Conference of 1604, which met as the result of this petition, gave them no redress, and during the reigns of James I and Charles I all attempts at Nonconformity were so sternly repressed that numbers of the Puritan clergy were deprived, imprisoned, or compelled to emigrate to the North American colonies. During the Civil War the N. party, owing to the influence of the Scots, were persuaded to adopt Presbyterian tenets, although the majority of them were not opposed to the principle of episcopacy. Thus, at the Savoy Conference in 1661, they were prepared to accept Abp. Usher's scheme of modified episcopacy, consisting of suffragan bps. and diocesan synods, which had been proposed to the Long Parliament in 1641. Richard Baxter, who was their chief spokesman, distinctly stated that they had no quarrel "with the doctrines of the PB" (*Life and Times* 223), and the grievances which they presented were similar to the demands made at Hampton Court in 1604.

These were, however, refused, and the Act of Uniformity (1662), besides requiring every clergyman to give "his unfeigned assent and consent" to everything contained in the PB, also compelled all those who had only received Presbyterian orders to seek re-ordination from a bp. In consequence a large number of the Presbyterian or N. clergy were ejected from their livings and joined the general body of **DISSENTERS**. The majority were, however, still firmly attached to the principle of an exclusive national religion, and thus attempts were made, but unsuccessfully, in 1667 and 1689 to "comprehend" them again in the Ch. Even after the passing of the Toleration Act numbers of the Dissenters continued to attend their parish churches to receive the Sacrament, and this "occasional conformity," although bitterly opposed by the High Churchmen, was the indirect means of reconciling many of them to the Ch.

The survival of the old N. spirit, which, unlike the attitude adopted by the modern Dissenter, was not in any way hostile to the principle of a national establishment, continued till quite the middle of the 18th cent., and in 1748 proposals were again made for reuniting Dissenters and Churchmen.

During the 19th cent. the altered usage grew up which has made the term Ns. in ordinary speech identical with Dissenters.—A1.

C. SYDNEY CARTER.

NONE.—The office to be recited at the 9th hour, *i.e.*, 3 p.m., but in practice earlier, as we see from the common meaning of "noon." In choir on ordinary days N. was said immediately aft. the principal Mass, but in Lent bef. it. (See *HOURS OF PRAYER*).—B2.

A. M. Y. BAYLAY.

NON-RESIDENCE.—An Incumbent is bound to reside in the house of residence, if there be one, and if not then within the parish. If, for good reasons, the latter is impracticable, the bishop can grant a licence of non-residence specifying the house wherein he is permitted to reside. Such licence is revocable at the discretion of the Bp. Licence for NR. may also be granted in the case of the illness of the incumbent, or of a member of his family, proper certificates being furnished. In such case a curate in charge must be appointed on the nomination of the incumbent. The licence is for a definite period only, but may be renewed, in certain cases, with the consent of the Metropolitan. If an incumbent is non-resident without licence, he can be called back into residence by the Bp., and if the monition be disobeyed the benefice will be *ipso facto* vacated. A return of the non-residents in each diocese in England and Wales has to be made annually by the Bp. to the King in Council.—ra.

E. G. WOOD.

NORTH SIDE OF THE TABLE.—The words "the Priest standing at the north side of the Table" first appeared in "The

1. The North Side Eubric.

Order for the Administration of the Lord's Supper" in 1552 ("The Order of . . ." is a modern printers' error). In 1549 the words were "The Priest standing humbly afore the middes of the Altar." Under the Sarum Use the custom had been for the priest to begin Mass at the south end of the front of the Altar, hence the NS. position was completely new. The phrase, which in the Amer. PB has been altered to "right side," is a technical term based, as the Ridsdale Judgment pointed out, on "the almost universal eastward position of chs. in Eng.," and it retains the same meaning with regard to the Table even when, as in the Purchas case, 1870-1, the Holy Table stood at the west end of the church.

The removal of altars had already begun bef. it was enforced by an Order in Council in 1550, and the word *altar* was expunged from the PB of 1552. The Tables were movable, the Order appended to the Royal Injunctions of 1559 stating " . . . that the Holy Table in every ch. be decently made, and set in the place where the Altar stood . . . so to stand, saving when the Communion of the Sacr. is to be distributed; at which time the same shall be placed in good sort within the Chancel. . . . And after the Communion done from time to time, the same Holy Table to be placed where it stood before."

The restriction of the Table to the chancel by this Order was, however, disregarded, and it is not recognised either in canon 82 of 1604 or in our present statutory rubric. By the time of James I custom had brought prayer-desk and pulpit down into "the body of the ch.," and had placed the Holy Table, east and west, lengthwise in the central alley between the pews. But, as Bp. Harold Browne wrote in a Pastoral letter in 1875, "Neither here nor ever afterwards, by canon, rubric, or Act of Parliament, was there any injunction whatever by which the Table, which had always stood north and south, should be turned round through an angle of 90° and stand east and west." Laud had the right to require the Table to be removed to the east wall when not required for Communion, and there was reason for this in face of prevalent irreverence; but he exceeded his rights when he insisted on its being railed in as a fixture "altarwise." The Puritans on their side had exceeded their rights when they allowed the Table to remain "in the body of the ch." when not required for Communion.

On this arose the earliest known dispute as to the meaning of the phrase NS. In 1627 Williams, Bp. of Lincoln, wrote to the Vicar of Grantham: "This table is not to stand altarwise and you at the north end thereof, but table-wise, and you must officiate at the north side of the same by the Liturgy"; and Peter Stuart said in his sermon in Durham Cath., July 27th, 1628, "there are but two sides of a long table and two ends." The Puritans thus endeavoured to prevent the removal of the tables from the body of the ch. to the east end under the pretext that, a table having only two sides, the rubric could not be obeyed except when the table was set lengthwise. Those who were on the side of Laud maintained, as Bp. Wren said in his *Parenthesis*, that "custom of speech led" those who framed the rubric "to call the North end or North part of the Table, the NS. thereof." Wren himself was accused by the Commons in 1640 for "kneeling and consecrating at the west side of the Holy Table." Cosin was impeached in 1641 for having been "used to officiate at the west side thereof, turning his back to the people." Wren's excuse was that he had done so once, five years bef., because on that occasion the elements "stood upon the table further from the end than he, being but low of stature, could reach over his book unto them," but on that one occasion "he did stand at the NS." both bef. and after. Cosin replied, "he denieth that he did ever officiate with face purposely towards the east; but he constantly stood at the NS. or end of the Table." It is thus clear that both Wren and Cosin in 1641 admitted the illegality of the eastward position. In the Scottish PB of 1637 we find the phrase "NS. or end"; it is also found in the *Durham Book*, i.e., "Cosin's corrected copy of 1640-61," and in the "*Bodleian fair copy*" of 1661. In the *Annexed Book* the rubric had first NS; this was altered to "north part," but altered back to "north side." Under this rubric the "NS. or end position" was so universal that Bp. Chas. Wordsworth wrote in 1876: "There was not a single Anglican writer upon the subject, so far as I could discover, from 1662 to 1843, who had taken the other side, except Scandret (1708) and John Johnson (1714), who however, though inclined to suggest it as tending to recommend their peculiar views of the Euch. sacrifice, yet are really witnesses against it in point of fact." Yet by 1871, the date of the Purchas Judgment which condemned it, the Eastward Position had, as the Report of the Royal Commission of 1906 points out, "become widely prevalent."

The interpretation of this rubric came before the Court in the Lincoln Judgment of 1890.

2. Legal Interpretations. Bp. King, following recent writers, had adopted the theory that NS. means the northern portion of the west side. He said that "down to the Cr. he stood or knelt as required by the rubrics in front of the Holy Table and at the northern part thereof, this being the NS. of the Table as directed by the rubric." This was held by the Court "to be inconsistent with the continuous history of the rubric." The Court confessed that "Neither to Heylin, nor Bp. Williams, nor Wren, nor Cosin, in explaining NS., did it occur to find it on the west front." Yet the Court refused to condemn that position on the plea "that a certain liberty in the application of the term existed," and "such existing liberty it is not the function of a Court, but only of legislation, to curtail"—a decision which would seem to make a return to a primitive Westward position behind the Table to be also not illegal in the Ch. of Eng. The judgment also affirmed that "the imputed sacrificial aspect of the Eastward position is new and forced, and can take no effect in rendering that position either desirable on the one side or illegal on the other." It is, however, true that the adoption of that position is a return to the position of 1549, which was repudiated in 1552 simultaneously with the abolition of Altars and the substitution of Tables.

Certain changes made in the rubrics in 1662 have given rise to further controversy. A new rubric (corresponding to one in the Scottish PB of 1637) was placed bef. the Pr. for "the whole state of Christ's Ch. militant here in earth," which directed the Priest to "place upon the Table so much Bread and Wine as he shall think sufficient." The rubric before the Pr. of Consecr. was likewise amended and enlarged. In the *Durham Book* we can trace the successive alterations of the earlier rubric. Bef. 1662 it ran: "Then the Priest standing up shall say as followeth." The new rubric was first written, "when the Priest hath so ordered the Bread and Wine placed upon the Table as that he may with the more ease and decency take them into his hands, standing up he shall say, as followeth." The next step was to add the words "standing before the Table" and to erase the words "placed upon the Table"—phrases which contain a reference to the earlier rubric newly added. The words "standing up" were also erased as the priest would have already risen from his knees to order the bread and wine. The correct PUNCTUATION which is found in the *Annexed Book*, "... cup into his hands; he shall say . . .," marks the division of the rubric into the new and the old sections. In the *Sealed Books* the semicolon is replaced by a comma, and this printers' error has continued to the present time.

The second dispute as to NS. was based on the words of this rubric and arose about 1708-10. The

4. Rubric bef. Pr. of Consecration.

statement was made that the words "standing before the Table" referred grammatically not only to the ordering of the elements, but also to the whole subsequent Prayer. Johnson of Cranbrook asserted this; Nicholls and Wheatly denied it. Lewis of Margate, in 1717, spoke of the Eastward Position as a "whim" "lately introduced." The Report of the Royal Commission of 1906 shows that in 1843 the custom was exceedingly rare, and quotes Pusey as writing in 1851 that Newman to the last consecrated at the north end. Pusey himself, although, like Keble, in favour of it, had not adopted the eastward position in 1871 when it had become widely prevalent.

In 1871, on an undefended appeal in the Purchas case, the Judicial Committee of the Privy Council declared the Eastward position to be illegal. It was, however, strongly urged that this decision, compared with the judgment in the Mackonochie case in 1868, involved, as Canon Liddon wrote, "two contradictory constructions of the same words"; and in 1877 it was reversed by the Ridsdale Judgment, which decided that the rubric would be satisfied should the minister "order the elements," either "standing on the NS. and looking towards the south," or "standing on the west side and looking towards the east," and that "beyond this and after this there is no specific direction that, during this Pr., he is to stand on the west side, or that he is to stand on the NS." This legal decision would also, obviously, make the primitive Westward position, standing behind the Table, to be not illegal in the Ch. of Eng. The Lambeth Judgment of 1890 refers to this decision, when it speaks of the Eastward position in the Consecration Pr. as "admitted to be lawful"; and the Royal Commission Report of 1906 says that by it the Judicial Committee declared "the Eastward position during the Pr. of Consecr. to be in accordance with law, provided it did not render the MANUAL ACTS invisible to the congregation."

It must be carefully noted that these decisions of 1871, 1877 and 1890, do not affirm in favour of the Eastward as against the N. side or end position. What they actually do can best be stated in the words of a Pastoral letter of Abp. Benson, Dec. 6, 1890. He said: "I would then ask you to observe generally that the conclusions reached are simply the decision that such and such an act is, or is not, expressly or by necessary implication forbidden by the law of our Ch.—is, or is not, on immediate or ultimate consequence actually penal by that law as it now stands. It is evident that decisions of this character are far from throwing the weight of the Court's authority upon the side which it does not find to be illegal"; and he added in a later portion of the letter "those simplest forms are liturgically true," a statement which includes a reference to "the north side of the Table." [For a different view, see EASTWARD POSITION.]

—R2.

FREDC. F. GRENSTED.

NOTICE.—The formal announcing to anyone of a matter of which he is or might be ignorant. A

notice should be in writing and delivered to the person affected, unless statute makes this unnecessary in a particular case. The notice that must precede any ecclesiastical suit is called CITATION.—A4.

R. J. WHITWELL.

NOTICE BOARD.—A board prominently placed outside a church and inscribed with the hours of services, names of clergy, etc. Formerly divers Acts of Parliament were read in the churches, but the statute 7 Will. IV and 1 Vict., c. 45, § 2, provided that thereafter such acts must be posted on or near the church door. N. boards, being near the main entrance, are commonly accepted as equivalent to the church door for displaying such acts and other statutory notices (*e.g.*, voters' lists, papers relating to election of guardians, etc.).

Usually other N. boards are fixed within the church porch to publish announcements of more temporary interest.—R5.

S. REDMAN.

NOTICES IN CHURCH.—That the Ch. of Eng. regards the HC as the most important of her services, and relies on a considerable attendance of her members at the celebrations thereof, would seem to be implied in her fixing upon it as the proper time for giving out public notices, as indicated in the rubric which immediately follows the Nicene Creed in HC. The custom of making such announcements at Mass may be traced back in our own branch of the Ch. Catholic at least to the 14th cent., and to several cents. earlier in other parts of the Christian world, with variations in the prescribed form, and a certain liberty of discretion to the local ministrant. Confining ourselves here to the prescriptions of the PB, the history of the existing rubric may be briefly stated as follows. The First PB contains no instructions on the point, but in the issue of 1552 we find the germ of the present rubric in one that was then inserted, ordering the Curate to "declare unto the people whether there be any holy-days or fasting days the week following"—a declaration which he was to make *after* the sermon. In 1662 the position was reversed, the notices then being appointed to *precede* the sermon, and amplified by the inclusion of the "BANS of Matrimony," since omitted, as well as the "BRIEFS, CITATIONS, and EXCOMMUNICATIONS" still retained in the stereotyped form of instructions, though seldom or never occurring in modern practice.

As to the Bans of Marriage, there is an apparent inconsistency in the directions of 1662, in that the forementioned rubric enjoins their publication before the sermon, while that in the matrimonial rite itself gives the time as "immediately before the sentences for the Offertory." It is unlikely, however, that the same set of compilers would have contradicted themselves; and the inference is that the rubric in the second case was simply intended to provide for occasions when there was no sermon, as not infrequently happened, and still happens sometimes. By the Marriage Act of 26 George II, c. 33, s. 1, provision was made for the possibility of there being no regular Sunday Eucharist in the order for the publication of Banns "upon three Sundays preceding the Solemnization of Marriage, during the time of Morning Service, or of Evening Service if there be no Morning Service in such Church or Chapel upon

any of those Sundays, immediately after the Second Lesson." Obviously we are here confronted with a prescription at first sight at variance with the rubric, which has led to some diversity of practice in the time of publication. It is argued, however, that by the Act of Uniformity the rubrics have the force of statute law, and that in the particular case they have by no means been annulled or repealed by the said Marriage Act, the only object of which was to permit the notification of Banns at other times than the rubric directs, without superseding it. In this view the interval between the Creed and the sermon in the Communion Office is still the proper time for giving out the Banns with the other notices, a custom which is adhered to wherever a full sense of eccles. obligation prevails. In this matter the modern printers of the PB, though more or less excused by the Ritual Commission of 1870 (*vide* their Fourth Report, p. 18), have been censured for accommodating their text to the position, in defiance of the authority really binding upon them. "They have not only chosen to put their own construction on the statute, which undoubtedly is a false one, but they have, in order to carry out their false construction, actually omitted altogether that portion of the rubric after the Nicene Creed which directs the publication of the Banns, and also substituted a new rubric of their own at the commencement of the Marriage-service, although the statute says nothing which in the remotest degree authorises any alteration of the rubrics, but rather guards against any unnecessary deviations from them" (see the legal opinion of Dr. A. J. Stephens, as stated in his *Notes on the Book of Common Prayer*).

Whatever time is preferred locally for the public notices, they are usually, and almost necessarily, made to include others than those directly specified in the PB; e.g., the days and hours of special services, the names of special preachers, a list of the sick or dying for whom prayers are desired, etc., in all of which the minister is by custom left to his common sense and the exigencies of his parish, in spite of the express limitation of the Rubric, but in accordance with the spirit of liberty characteristic of the National Church.—A4. G. WORLEY.

NOTORIOUS OFFENDERS.—Canon 109 provides for the presentment of "Notorious Crimes and Scandals" in Ecclesiastical Courts. For the text of the canon see art. CLERGY DISCIPLINE ACT, 1892, § 2 n., by which its enumeration of "crimes and scandals" practically becomes statutory, so far as relates to the conduct of the clergy. As regards the *laity*, the procedure by Presentment is now obsolete. But the first rubric in HC gives powers of discipline to the minister. Canon 26 provides that "No Minister shall in any wise admit to the receiving of the HC any of his Cure or Flock, which be openly known to live in sin notorious without repentance, Nor any who have maliciously and openly contended with their neighbours, until they shall be reconciled." And lay offenders against canon 109 "shall not be admitted to the HC till they be reformed." This power of repulsion is carefully guarded by the above rubric, and is confined to cases in which (a) the offence is open and notorious, (b) the congregation is thereby offended; and must be preceded by a "calling" of the delinquent by the minister to "advertise" him of his intention. The minister "so repelling any . . . shall be obliged to give an account . . . to the Ordinary within fourteen days after at the farthest." The question has been discussed in several modern cases, particularly

Jenkins v. Cook (L.R. 4 Adm. and Eccl. 463, 1 P.D. 80), and *R. v. Dibb* n (L. R., 1910, P. 57) where the man repelled had married his deceased wife's sister.—P.D. R. J. WHITWELL.

NUNC DIMITTIS.—The Song of Simeon (Luke 2 29-32) falls into three divisions:

(1) V. 29: The acknowledgment of permission to depart as of a sentinel after a long watch, or, according to Eastern usage, of a guest after a visit. (2) Vv. 30, 31: The sign by which the permission is given—the Messianic deliverance now before Simeon's eyes—ordained of God to appear at this time before all peoples, extending to them the position of privilege. (3) V. 32 amplifies the last words, explaining the salvation as *light* for a revelation to Gentile darkness and *glory* to the Chosen People from whom it shines forth.

This, the shortest of the canticles, is at once the tenderest—in its expression of quiet confidence which comes from the personal appropriation of God's promises—and the deepest—in its insight into the purpose of those promises, not for the narrow circle of the chosen race alone, but for the whole world.

The ND, though not included among the nine chief Canticles of the Church occurs in the collection following the Pss. in

2. Liturgical Use. Cod. A. In the *Apostolical Constitutions* (4th cent.) it is ordered

for Vespers, and was so used in the 6th cent. at the monastery of Abbot Nilus on Mount Sinai; it forms the *Ἀπολυτίκιον* (prelude to dismissal) in the *Ἀκολουθία τοῦ ἑσπερινού* (Vespers) of the Greek Church. In the West, it is not included in the 6th cent. African list of Verecundus, in the 7th cent. Irish *Antiphonary of Bangor*, or in the Compline office of St. Benedict; this last omission probably means that either the office of Compline did not exist at the beginning of the 6th cent. in the Roman Church, or the canticle was not yet inserted in that office of which it now forms the climax. It is also used in solemn procession in the Roman rite on the feast of the Purification of the BV. Mary.

From its position at Compline, this canticle came into Evensong, where it now forms the conclusion and climax of the act of praise, expressing the personal appropriation of God's mercies set forth in the NT just read in the second lesson, and the peace and rest which they bring.

T. D. Bernard, *Songs of the Holy Nativity*; Cabrol, *DAC*, art. *Cantiques Évangéliques*;

4. Bibliography. Bäumer, *Geschichte des Breviers*.—E2. M. LINTON SMITH.

OATH OF ALLEGIANCE.—In England the Oath of Allegiance to the Sovereign has to be taken before ordination to the diaconate and the priesthood, and also on consecration to the episcopate; it has also to be taken on institution to a benefice or to a canonry. The reason for the imposition of this obligation is to ensure that a person, who is admitted to a position of influence and importance, shall be pledged not to use his position in any manner inconsistent with the duty which as a citizen he

owes to the Crown. The Oath does not impose any fresh obligation of allegiance upon him, if he already is either a natural born, or a naturalised, subject. He was already bound by natural allegiance: the Oath only converts that into expressed allegiance. The taking of the Oath has no relation to the due performance of spiritual functions, nor does it imply any acknowledgment of authority on the part of the Crown or the Civil Courts in regard thereto. The form of the Oath has varied from time to time; formerly it was long and verbose; as settled by the Promissory Oaths Act, 1867, it is now expressed in the following words: "I, N.M., about to be . . . do swear that I will be faithful and bear true allegiance to His Majesty King George, his heirs and successors, according to law. So help me God."—*ra*
E. G. WOOD.

OATH OF CANONICAL OBEDIENCE.—This oath is taken before being licensed to a curacy, or being instituted to a benefice, or ecclesiastical dignity. It is also taken before consecration to the Episcopate, and in this case is often called the Oath of Due Obedience. The earliest form of the Oath was the solemn declaration of a bp. after consecration to obey and maintain the "Sacred Canons" of the Ch. It was not a promise of obedience to a person; and, though eventually it took a personal form, the meaning and scope was not thereby changed. The promise is not one of personal, far less of unlimited, obedience, but of obedience to an administrator. The real object of the promise is still the "Sacred Canons," meaning thereby the general discipline of the Ch., as expressed by canons, customs and constitutions, and lawfully and duly administered by the person to whom the promise is made. The obedience promised is therefore limited to what is prescribed by the law and custom of the Ch. This was very clearly stated by the Judicial Committee of the Privy Council in the case of *Long v. The Bp. of Capetown* (Brodrick and Fremantle 313): "The Oath of Canonical Obedience does not mean that the clergyman will obey all the commands of the Bp. against which there is no law, but that he will obey all such commands as the Bishop by law is authorised to impose"; that indeed is what is signified by the qualifying word "Canonical." [This interpretation does not reduce the Bp. to the position of being a mere mouthpiece to echo the explicit requirements of the law, but leaves room for all discretionary jurisdiction assigned to him by law.]

The form of the Oath of Canonical Obedience as taken by a priest or deacon is: "I N. do swear that I will pay true and Canonical obedience to the Lord Bishop of A. and his successors in all things lawful and honest. So help me God."

The oath taken by a bishop is: "In the Name of God. Amen. I N. chosen Bishop of the Church and See of M. do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of A. and to their successors; So help me God, through Jesus Christ."—*ra*
E. G. WOOD.

OBLATION.—(a) O. is sometimes used as a name for the service of HC (so from end of 2nd cent.), or for its central act (so Scottish Communion Office and Amer. PB—Rubric indented in Pr. of Consecr.). (b) "Alms and Os."—see CHURCH MILITANT, PRAYER FOR THE, § 3. (c) Offerings made by the people in kind, not in money, are sometimes called Os.—see OFFERTORY (i). (d) Till lately, the King made two Os. at his CORONATION:—one, consisting of a rich PALL (or altar-cloth) and an ingot of gold

weighing a pound, at the beginning, immediately after the *Recognition*—the other, consisting of bread and wine for the HC and a piece (or pieces) of gold, at the Offertory. At the last two Coronations, however, the two were combined, the first O. being merged in the second.—A6.
J. W. TYRER.

OCCASIONAL OFFICES.—The name applied to such offices as Bapt., Confirm., Marriage, VS, Burial, which are only used as *occasion* offers, in contradistinction from the *regular* services of MEP, Lit. and HC.—B1.
J. W. TYRER.

OCCASIONAL PRAYERS.—See PRAYERS AND THANKSGIVINGS.

OCCURRENCE AND CONCURRENCE.—When two holy-days fall on the same day they are said to "occur"; when on consecutive days to "concur." No rules are laid down in the PB for either event; but a Committee of the Lower House of Canterbury Convocation (1909) has proposed the following Table of Occurrence, which closely follows that in the "Convocation Prayer Book" (1880). The Table is permissive only, but suggests that the days in the left-hand column should take precedence, the Coll. of the corresponding day in the other column being said second, by way of "memorial."

1st S. in Advent.....	St. Andrew
4th S. in Advent.....	St. Thomas
St. Stephen, St. John, Innocents, Circumcision	1st S. aft. Christmas
Epiphany.....	2nd S. aft. Christmas
Conversion of St. Paul....	3rd S. aft. Epiphany
Purification.....	4th S. aft. Epiph., Sept., Sex., Quinqu.
Septuages., Sexagesima....	Conversion of St. Paul
Sexag., Quinqu., Ash-Wed., Sundays in Lent	St. Matthias
Sundays in Lent, days of Holy Week, Easter Day, Easter Mon. and Tu.	Annunciation
Easter Day, Easter Mon. and Tu., 1st S. aft. Easter	St. Mark
1st S. aft. Easter, Ascension Day	St. Philip and St. James
St. Mark, St. Philip and St. James	Other Sundays after Easter
Whitsunday, Whitsun Mon. and Tu., Trin. S.	St. Barnabas
St. Barnabas and Holy-Days till All SS. inclusive	Sundays aft. Trin.

The Convocation PB prefers Annunciation to the 3rd, 4th and 5th Sundays in Lent, and allows the *propria* of the superseded Holy Day to be used at an extra service, except on the Great Festivals. No provision is made for the transference or for the total supersession of the days in the right-hand column, as in the elaborate mediæval rules. And no provision is made for Concurrence. The question in that case arises in connection with the Coll. and (if such should hereafter be provided as suggested by Convocation) the lessons used on the even. The best way would probably be to follow the above Table as nearly as may be. See EVEN.—C5.
A. J. MACLEAN.

OCTAVE.—The custom of observing seven days after a festival is in the main Western. But Easter was, at least from the 4th cent., everywhere thus kept, as the Passover was kept among the Jews

(Ex. 12 15, Lev. 23 6, Num. 28 24 : see *Apost. Const.* 8 32; Chrysostom, *Hom. 34 de Res. Chr.*; Augustine, *Ep.* 55 32 f. Ben.). Pentecost has an O. in *Apost. Const.* 5 20. In the *Pilgrimage of "Silvia"* (c. A.D. 385) Easter, Epiphany (i.e., the Nativity, Jan. 6), Dedication, have Os. The custom was extended in the West to many festivals. In Sarum the following days have Os.: Christmas, Epiph., Easter, Ascension, Pentecost, Corpus Christi, Dedication; SS. Andrew, Stephen, John Evang., Thomas of Canterbury, John Bapt., Peter and Paul, Lawrence, Martin; Innocents, Visitation of BVM, Name of Jesus, Assumption and Nativity of BVM. All Saints' Day had no O. in the Sarum as in the Roman books. The sole relic of Os. in PB is the provision for the use of proper Prefaces for 7 (6) days after the four greatest festivals, and of the Christmas Coll. "unto New Year's Eve." In Sarum the eighth day is called "octava," the intervening days "octavae"; thus we have, e.g., "per octavas Epiphaniae."—C5. A. J. MACLEAN.

OFFERTORY.—The Latin *Offertorium*, from which O. is derived, has several meanings. But the Eng. word is used in three senses only, all connected with the Offering at HC: (i) the part of the Service in which the Offering takes place (so 9th Rubric at end of HC); (ii) what is said or sung during the Offering (so Rubric aft. Sermon in HC); (iii) the amount of money, etc., collected at the Offering.

(i) In the first sense the O. consists of three things: (a) the collecting of the Alms, (b) the Presentation of the Alms, (c) the placing of the Elements on the Holy Table. The variations of the ceremonies connected with (a) and (b) in the different PBs are described under ALMS (§ 2). It only remains here to show the antiquity of the people's Offering at HC. One or two witnesses must suffice.

Justin Martyr (c. 155) speaks of it in connection with the Sunday Euch. (*I Apol.* 67). Cyprian (c. 255) tells us further that the elements for HC were taken out of it (*On Work and Alms* 15). This shows us it was not merely a money collection, but in part at any rate consisted of bread and wine. We learn besides its position in the service; it took place bef. the elements were put on the altar, and apparently immediately bef., as Catechumens were not allowed to offer, and therefore the Offering must have been at the beginning of the *Missa Fidelium*, exactly where it occurs now. It would seem that originally everything offered was placed on the altar; for certain early canons (e.g., *Apost. Can.* 3) forbid this except for bread, wine, corn and grapes. Some other exceptions were, however, occasionally allowed. In later times the people's offering became obsolete, but at Milan Cathedral it is still kept up as a ceremony at High Mass (*Rubr. Gen. de Miss. Rit. Ambros.* 36, Milan, 1846). We owe a deep debt of gratitude to the Reformers for restoring the people's Offering at HC.¹ (With regard to the law *re* disposal of money collected at O., see CHURCHWARDEN, § 1.)

(c) The placing of the Elements on the Holy Table was ordered here in the First PB of 1549. In 1552 the order was omitted, but it was reinstated in the Scottish PB of 1637, and from thence passed into the Eng. PB in 1662. Its adoption was in accordance with primitive use, and was a distinct gain. Its position, too,

¹ Offerings in kind are frequently made by the converts in Missionary Churches.

immediately aft. the Presentation of the Alms is significant as replacing the ancient custom of the people offering the bread and wine, and is in strict agreement with the best liturgical usage (e.g., that of Milan). All this is obscured by the slovenly custom, not uncommon last cent., of placing the Elements on the Holy Table bef. the beginning of the service, and by the equally slovenly custom, not uncommon nowadays, of placing them there bef. the Presentation of the Alms. Both are direct violations of the letter and spirit of the PB. (On the question what is meant by "alms and oblations" in the succeeding Pr., see CHURCH MILITANT, PRAYER FOR THE, § 3.)

(ii) The word O. is, as we have seen, also applied, like the Latin *Offertorium*, to what is said or sung during the Offering. In the Pre-Reformation services the *Offertorium* was an Anthem varying with the day. For this in the PB of 1549 certain SENTENCES were substituted, which might be either said or sung. In 1552 the permission to sing them was omitted; nevertheless the custom has not altogether died out. It is perfectly lawful, after one or more of the Sents. have been read, to sing a hymn until the end of the Offering, and such a hymn may well be called "the *Offertory* Hymn."

(iii) The fashion of calling the collection the *Offertory* has no sanction whatever in the PB, or in any other liturgical authority, and is merely a vulgar error of the last half century.¹—H. I.

J. W. TYRER.

OFFICE, DIVINE.—The common designation of the entire series of daily offices for the Hours of PRAYER. But in England bef. the Reformation this was known as the *Divine Service*.—B2.

A. M. Y. BAYLAY.

OFFICIAL PRINCIPAL.—The spiritual jurisdiction of Bps. previous to the 12th cent. was, in regard to matters to be judicially determined, exercised personally, either in Synod, or with the assistance of some of the clergy summoned to take part *ad hoc*. The organisation of Ecclesiastical Courts as subsequently developed did not as yet exist. Gradually certain persons were appointed to assist in a more permanent capacity; these, following the usage of the Roman Civil Law, were called *officiales*. Mention of them is found in the proceedings of the Council of Westminster, 1173. The rise of the office of VICAR-GENERAL, to whom was entrusted the exercise of the "voluntary jurisdiction" of the Bp., such as the granting of licences, dispensations, faculties and such like, was followed by the creation of the office of *officialis principalis*, to whom was entrusted the exercise of the coercive jurisdiction of the Bp. The OP. thus became the judge of the Bp.'s Court. He has ordinary jurisdiction and can pronounce a definitive sentence against which there is no appeal to the Bp. The latter is,

¹ [It has, however, become so firmly established in the reports of religious societies and on the lips of ch. officers that even those who dislike the innovation must admit that usage has created a fresh connotation for the word.—G. H.]

however, not excluded from his own Court by the appointment of the OP.; he can, if he chooses, sit with him, and reserve the sentence to himself. The Court is for this reason called the CONSISTORY COURT, because the Bp. sits there, or can do so, with his official; though in practice this seldom occurs. They two form *unum consistorium*, and, therefore, as just said, there is no appeal to the Bp., even if the sentence is pronounced by the official alone, for he exercises the plenitude of the Bp.'s coercive jurisdiction as his deputy and representative. He is called OP. to distinguish him from inferior officials, who were called *Officiales foranei*, because they did not reside, as the OP. was supposed to do, in the episcopal city, but in other places of the diocese, and had only limited powers, both with respect to the matters concerning which they could adjudicate, and the parts of the diocese in which they could act. Archdeacons also have their officials who exercise their coercive jurisdiction in their Courts; though still appointed, their office is now hardly more than a formality, or at best they are legal advisers to the archdeacon. The archdeacon's official is properly an OP., though it is not customary now to call him so. The OP. is required by the Canon Law to be an ecclesiastic, though Minor Orders will suffice for his qualification; at present he is usually a barrister and layman. The OP. can, as well as the Vicar-General, appoint *Surrogates* whom he can direct to sit in Court, and hear evidence, and perform other judicial acts on his behalf and under his direction. It has become customary in England to appoint the same person to the three distinct offices of Vicar-General, O.P., and CHANCELLOR. For a full discussion of the history and functions of officials, see Fournier, *Les Officialités au Moyen Age*, Paris, 1880.—A5.

E. G. WOOD.

[Abps. as well as Bps. have official principals; the Dean of the Arches being the OP. of the prov. court of Canterbury, with original jurisdiction under the *Public Worship Regulation Act*, 1874, and an appellate jurisdiction from each of the diocesan and archidiaconal courts in the province. The Chancellor of the Chancery Court of York has similar powers in the northern province.]

R. J. WHITWELL.

OFFICIATING MINISTER.—This designation is usually employed in describing the clergyman who performs some eccles. duty, if he be not the incumbent or licensed curate to whom the right or responsibility of performing it properly belongs. Thus, in registering either a baptism or burial taken by a stranger, it is very usual to describe him, or for him to describe himself, as "A.B. Officiating Minister." It would seem, however, that it would be more correct if the officiant were to be described by his proper eccles. title; such as A.B. Rector of X, or C.D. assistant Curate of Y. The addition of the words "Officiating Minister" is superfluous, as the signature comes in a column of the register headed, "By whom the ceremony was performed" or such like. The designation is not properly a technical one, and its use cannot be advised. It does not serve to identify the person who performed the duty, and is therefore useless. Its convenience consists principally in furnishing a comprehensive title by which

the person who will perform a clerical duty may be addressed beforehand in cases of doubt.—7a.

E. G. WOOD.

OILS, HOLY.—(1) Oil of Catechumens, (2) CHRISM, (3) Oil of the Sick. Since the seventh cent. the holy oils, formerly consecrated at any time, have been blessed by the Roman bishops in the Mass on Maundy Thursday. See Addis and Arnold, *Catholic Dict.*, art. *Oils, Holy*.—R2.

V. STALEY.

OLD CATHOLICS.—This title is adopted by those congregations in Germany, Holland, Switzerland and elsewhere which have rejected the Vatican dogma of Papal infallibility, and have organised themselves independently. A short statement of the Constitution adopted by them is inserted here, inasmuch as their policy was avowedly dictated by a desire, which the Church of England also professes, to restore primitive practice so far as may be. It was also animated by characteristically German faithfulness to the model they had in view, and thoroughness in following out the theories upon which they were acting. An official account of this Constitution is given by von Schultze in his *Altkatholismus* (Giessen, 1887), pp. 577 ff.

He states the position thus: "At the head of the Church stands the Bishop, and at his side the Synodalröpräsentanz." This is a sort of Standing Committee composed of four clergy and six laymen. It in no way controls the power of the Bp. over his proper episcopal functions, e.g., matters sacramental, matters of teaching, jurisdiction and visitation, or matters affecting his *jus liturgicum* (subject to the ecclesiastical law). It is intended as a support for, rather than a control over, him. This Committee controls the Church Property, calls special meetings of the Synod, settles the agenda for Synod meetings, and maintains discipline over the clergy, with the Bp. as President. For all ordinary business of the Church the Synod is responsible. It consists (under the Presidency of the Bp.) of all the clergy and of lay representatives from each parish. Its duties are: making Church laws; giving sentence in serious cases of clerical discipline; giving decision upon complaints against the Bp. or the Standing Committee; election of a Bp. and of various other officers. Each parish is under the leadership of the parish priest, who is responsible under the Bp. for the cure of souls. For matters not clearly pastoral there exists a Church Council, for seeing to the ordinary expenses, for the appointment of officials, the care of the poor, the proper arrangement for the services (not including the manner of conducting them), etc. There is also a Meeting of Parishioners when called to elect a priest to the cure, or representatives to the Synod, or for financial matters of importance. For this Constitution Dr. von Schultze claims that it is true to the primitive ideal, and when put to practical proof it properly preserves spiritual authority, while putting no hindrance in the way of true corporate parochial life.—A1.

T. SYDNEY LEA.

OMISSION has two special references in regard to the PB. (1) It describes the dropping of some part of one ed. of the PB from one of the subsequent revisions, and the question arises whether the O. has the effect of prohibition. For this see RITUAL LAW, § 3, 4. (2) It describes the O. by a minister of the whole or part of some prescribed rite or ceremony.—A4.

G. HARFORD.

ORATORY.—An O., being a place for private pr., must be distinguished from a domestic chapel. The private Os. at Blois and Holyrood are good examples, and the wayside chapels on the bridges

at Lucerne and Wakefield were probably intended for use as Os. rather than as chapels for public or corporate use.—R6. CHARLES A. NICHOLSON.

ORDER.¹

I. ORDER AS A PRACTICAL PRINCIPLE.

The essential idea of O. is the shaping of action to realise ends. Each act of will (see

MAN, § 20) is an attempt to *order* the situation in which a man finds himself, in *order* (our common idiom illustrates the point) to further some *personal* end. But we more commonly use O. to describe a predetermined plan to fit a series of similar recurrent situations. Effective action would be impossible if every situation were new, and the expedient act had to be thought out independently. So, even within the region in which his liberty of action is most complete, the individual is obliged to make out a kind of programme of expedient behaviour to fit the occasions that resemble one another. Partly he invents an O. of life unconsciously: as similar occasions recur, he disposes of them each time more promptly and with closer conformity to a type, till an O. is insensibly created. Partly he deliberately plans out this or that section of his life, fixing some points, and leaving others elastic. And success in life largely depends upon the wisdom shown in the *ordering* of it. It is important to notice, however, that this fixing beforehand of a prescribed O. is only wise on the assumption that *on the average* it will answer better to keep it than to break it. Small inconveniences and losses arising from adherence to the rule will be properly disregarded in view of the promptitude, quickness and efficiency which conformity to rule produces on other occasions. The saving of mental and nervous strain, and the release of the mind to occupy itself with wider and more distant issues, are other patent advantages of O. in the life of the individual.

The application of this principle to personal RELIGION is obvious. On the one hand, a sound rule of life must provide opportunities for private devotion and public worship, sufficiently numerous and frequent, and so planned out as to develop harmoniously the spiritual life. On the other hand, the hours of sleep, work and leisure must be also ordered so as most adequately under the individual circumstances to realise the ideal of "a godly, righteous, and sober life."

But the *practical* nature of O. must never be forgotten. A rule may be badly framed at first, and, if experience shows it does not work, no supposed principle of self-consistency must prevent its being modified. Again, no two recurrent situations are identical, and a rule

¹ The word often occurs in the PB: (1) for the full form for any service (i.e., both the *Office* or words, and the regulating *Rubrics*), 17 times in contents and headings; (2) for the Ch. system of ritual; (3) for either grade of the threefold ministry; (4) as verb = *ordain*; (5) for the fundamental idea, on which other uses rest. This receives full treatment in the text.

may become inexpedient from change of circumstances. Again, the person who made the rule is ever changing and developing. A rule which helped him yesterday may cramp his growth or obstruct his progress to-morrow. A rule of life is really just a piece of advice given to and accepted by a man. Of necessity it is based on a fallible estimate of a changing future. He who is always making new rules or finding reasons for exceptions to old ones will be weak and ineffective. And he who is a slave to the advice he gave himself ten years ago will never be a counsellor or a leader.

Although O. of this private or personal kind is not the subject of this art., so much has been

4. Public or Common O.

said for the purpose of bringing out the fundamental principle of all O., that it is essentially practical, and has constant reference to future situations, which can only be provisionally imagined from the experience of the past. In the case of public or common O. it is still less possible to make sure that the arrangement ordered beforehand shall suit all the emergencies that may arise. The element of compromise bulks larger where the O. has to fit many persons and places in differing circumstances. And the test of a wise O. will be that it settles firmly those matters which are much the same for all everywhere, allows alternatives for the exceptional cases that can be clearly foreseen, and in minor points gives discretion to persons in authority. Public O., then, is concerned with (1) rules for persons to obey or enforce, (2) the appointment of persons to enforce O. or use discretion, and (3) institutions, i.e., groups of persons and things regulated by rules.

Under MAN, § 25, it is shown that the most satisfactory divisions of human activity follow the groupings of the four distinctive modes of his being. O. is, we have seen, related primarily to the will, and the machinery of Ch. government as an engine of the corporate will (to use a convenient though inexact expression) is the principal matter to be considered. But it will be well first to see the function of O. in relation to those activities in which the will is grouped with the imagination, the reason, and the heart.

II. ORDER IN RITUAL, DOCTRINE AND DISCIPLINE.

RITUAL, as is shown under that art. (§ 2), is concerned with the *expression* of religion. It will then be the function of O. to

settle what, all things considered, will be the most *useful* expression of truth and duty which can be devised to suit the needs and capacities of the people at the particular juncture when the O. is made, and throughout the region over which the ordaining authority has jurisdiction.

See further, RITUAL, §§ 5-13, and RITUAL LAW. In illustration of the general principle it may be pointed out that the modern study of the OT has brought out in a most interesting and impressive way the fact that Hebrew ritual was the product of a long and continuous development. It underwent, not only constant modification in details, but

repeated and drastic revisions, to make it correspond to the altered ideas and habits of the worshippers. The establishment of the Christian Ch. might have merely led to a revision of the OT ritual. But the failure of the Jews generally to accept Jesus as Messiah, and the consequent cleavage between Jews and Christians, together with the successful Gentile Mission of St. Paul, led in the providence of God to the springing up of a new and independent Christian ritual. The essential fitness of this change is expressed in the sentence, "The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). The action of Augustine of Cant. in adapting forms to the conditions and needs of his people, on the express advice of Pope Gregory, marks this plan of local liberty of development as a Catholic method. And the various existing PBs authorised within the Ang. Communion are each the outcome of a long process of practical adjustment. (See HISTORY OF PB REVISION.)

DOCTRINE, in its more specific sense, is a department of Ch. O., which cannot and does not settle what is true, but what—

8. Doctrinal Order. being accepted as true—may usefully be embraced as fundamentally

needful, formulated in such and such terms, recited, subscribed, or learnt by heart. It is a matter of O. to permit or enjoin that the Bible be translated, printed, read—by the clergy, by a select few, or by all. Authority, which is the voice of O., can by selection and publication make such convenient distinctions as those between religious and secular, fundamental and minor, simple and elaborated, truths. The mind cannot find any real dividing line between these, but the will draws its lines where it seems most convenient. Religious education, and the organisation of study, research and instruction, are matters that fall within the province of O., though they may be dealt with by voluntary associations, as well as by eccles. authority proper.

DISCIPLINE, the third department of religious life with which O. has to do, taken in a wide sense, includes the entire working system of the Ch. as directly aimed at the formation of character, the progressive renewal of the heart, the realisation of the promise and potency of regeneration—in a word, the perfecting of redeemed humanity. It covers the whole range of Pastoral Care. Authority must lay down the functions and limits of Orders of ministers, with the offices they serve, and the spheres of their several jurisdictions. (See the relevant arts. grouped under App. 1.) The task of formulating a code of morals is one that has in the past been undertaken by various portions of the Church. It is, however, one of extreme difficulty in its relation to the general law of a civilised country, and in the Ang. Communion is hardly any longer attempted with regard to the laity. The marriage laws (App. 1a) form a partial and perplexing exception. An elementary formulation is, however, contained in the Cat., which needs very slight change to make it a convenient expression for present use of admitted principles (cp. CATECHISM, REVISION OF). Beyond this

guidance, teachers and taught are left to apply as best they may the precepts of SCRIPTURE and the incidental provisions of the PB (cp. also CHRISTIAN RELIGION, §§ 10 f.).

The "O. of this Ch. and Realm" is perhaps at its weakest in the administration of the pastoral charge of the people.

9. Pastoral Care.

Beyond good advice, or, at most, admonitions to which a deaf ear may with impunity be turned, the rulers of the Ch. can do little to secure more than a bare minimum of efficiency from the benefited clergy (cp. DIOCESAN BP., § 4). PREACHING, Visiting (see VISITATION), work in the SCHOOLS, the reconciliation and direction of penitents (see REPENTANCE), and the warning of offenders, are all left in the main dependent on the zeal and discretion of the incumbent and his colleagues. Organisation should not be so rigid as to cramp or distort healthy life in the Body of Christ, but it ought not to be so loosely and slightly framed that the very ends for which the Body has been constituted should be imperilled in parish after parish. In the pastoral methods of the Roman Ch., of Nonconformist bodies, of the Salvation Army, and of other Ang. Chs. and missionary jurisdictions, along with salutary warnings not a little valuable suggestion may be found against the day when the Ch. of Eng. shall rouse herself to claim and exercise a worthier share of the spirit of Order.

III. CHURCH POLITY—ITS GENESIS AND POWERS.

The aim of Ch. organisation is, therefore, that the Ch. may be ordered and equipped to discharge its threefold function of stimulating, maintaining and directing the Worship, Faith, and Obedience of its members.

9. Aim of Ch. Polity.

Thorndike, the Ang. writer who, after Hooker, has perhaps most thoroughly explored this field, makes worship the determining factor.

"The society of the Ch. standing upon the right and power of assembling for the common service of God . . . the whole extent of eccles. power must needs consist in determining the persons, the times, the places, the forms, the ceremonies, the rules and solemnities, by which, on which, at which, and according to which, the offices of Divine service . . . are to be performed, so far as by God's law they are not determined; so that the chief power in every Ch. must needs be that without which these things are not determinable."

But, while worship is thus shown to be a sufficient reason for the organisation of Ch. authority, it will be readily perceived, from what has gone before, that the departments of Doctrine and Discipline no less urgently demand an established system behind them. We have now to inquire what that system is to be.

The analysis of the nature of MAN, as well as the analogy of social life in general, would lead us to expect that in the endeavour to give effect to that yearning of the heart for fellowship with persons, the highest manifestation of which is RELIGION, the method of association would be peculiarly

10. Primitive Religion Social.

prominent. The history of religions shows us that this has in actual fact been the case. Early religion is an affair of the whole community. Worship is the essential mark of explicit religion, and "we may safely say that there can be no worship unless there is a community worshipping and a being to be worshipped" (Jevons, *The Idea of God in Early Religions*, 1911, p. 62). It was in religion that the social tie was most keenly felt, and, in a wide sense, the Ch. has constantly been the precursor or consolidator of the State.

But "worship is, of course, a habit: if it is not a habit, it ceases to be at all, in any effective sense.

And it is a habit of the community, of the common consciousness, which is continuous through the ages, even though it slowly changes; and which, as continuous, is conservative and tenacious" (Jevons, *ib.*, p. 61); and in this fact lies a first cause of cleavage between the worshipping community and the nation. If the enlightenment of an educated class proceed faster than the guardians of religion can keep pace with, and the "Ch." becomes identified with outgrown beliefs and a lower level of morality (cp. AUTHORITY, § 7), then the union of Ch. and State becomes formal and nominal, or breaks down altogether. If, however, the sudden wave of enlightenment comes within the circle of worshippers, and an inward transformation works a revolution in the forms of worship, then there is also a cause for cleavage, but of an opposite kind: the Ch. distinguishes itself from, and is perhaps rejected by, the World; and, again, the impulse to separate organisation is irresistible. So also, where the Ch. exists only as a missionary body, planted in the midst of an indifferent or friendly or hostile non-Christian population, the relative independence of Ch. O. is obviously necessary.

In modern Christendom, however closely in certain cases Ch. and State may be linked

together, there is no longer any fusion between the two. The eccles. and civil spheres are universally recognised as distinct, though the border line may not always be clear, or be variously placed in individual cases. A grave cause of complication has arisen from the confusion between the Ch. and the World, which first became acutely felt at and after the time of Constantine (see CHURCH, § 16). And the subject of Ch. O. cannot be rightly judged unless the nature of this distinction be clearly understood. That it is a necessary distinction may be at once admitted; but is the necessity theoretical or only practical, essential or merely convenient?

Those whose thinking is largely dominated by the idea of the Ch. have tended to speak as if the administration of Sacraments

by duly authorised ministers created a distinct O. of the regenerate, the baptised being, in an essential and not merely a rhetorical sense, a "new creation," a "new people."¹ The watchword of this tendency is the famous formula *Extra ecclesiam nulla salus*. But that this formula will not hold as more than rhetorically true is shown by the exceptions to

which it is subject. Unbaptised martyrs in the ancient Ch. and the Quakers in modern times are stubborn proofs that very real "salvation" is experienced "outside the Church." On this view, *i.e.*, the word *salus* has to be qualified as meaning "guaranteed or authorised salvation." It follows that eternal salvation is not finally determined by conformity to Ch. O.,¹ which has only to do with the visible Church. On the other hand, those who think rather in terms of the individual Christian can adopt the same formula, using *salus* in the full sense, but meaning by *ecclesiam* what is called "the invisible Ch.," *i.e.*, the aggregate of persons inside and outside the visible Ch. who are actually in enjoyment of salvation. But this sense, as having no longer any application to Ch. O., lies outside our subject.

The difficulty of definition is not met by the suggestion to use "Ch." for the visible society, and

"Kingdom of God" for the wider but less tangible circle. For (1) the Kingdom has the double sense in the Gospels, and (2) the question is not merely one of terminology. Perhaps light will come from a brief examination of first principles. According to the Cat., "all mankind" has been "redeemed." Then, strictly and logically, the World of men is potentially the Church. Conversely, the invisible Ch. (the limits of which are known only to God) is the World of mankind so far as its members (within and without the visible Ch.) realise their redemption (*i.e.*, the inwardly elect people of God), and the visible Ch. is the aggregate of those who comply with the requirements for admission which are properly laid down by Ch. O. (*i.e.*, the outwardly elect people of God). It follows that the antithesis, the Ch. and the World, is only accurate when "Ch." is the invisible aggregate of the saved, and "World" is, not the real World of mankind, but the narrower World of the unsaved, which also is invisible in the same sense in that human judgment cannot discern its limits. It follows also that the visible "Ch." and the invisible "World" are different cross-divisions of mankind. This (evil) World has always been represented among the members of the visible Ch.: there was a traitor among the Twelve, and even in the apostolic Ch. tares and wheat were mingled together.

The very important practical question of the relation of the Ch. to the World, as it is discussed under CHURCH, § 16, is a question of Ch. O. and policy: how strictly shall access to the Ch. be fenced, so as to exclude the unworthy, without unduly excluding those who, through being taken in, may become worthy? Some line must be drawn, and drawn by fallible Ch. authority.

Under Ch. O. the three functions of government, *i.e.*, legislation, administration, and jurisdiction, fall naturally to be considered in this order. But it is to be observed that at first they flowed forth as a single stream from the fountain of apostolic authority. The mystical Body of

¹ Cp. Harnack, *Mission and Expansion* (8), 1908, p. 244 n., and the whole chapter, with the quotation from Tertullian on p. 269, "We are of a different nature, I suppose!" repelling a charge of inhumanity. "Nay, a Christian too is a man, he is whatever you are" (*Apol.* 6).

¹ Thorndike (*Works* 2 347) reckons this as a commonplace: "It is notorious to all that understand but a little in Christianity, that it is not sin, but the notoriousness of sin, that renders a man liable to be excommunicate: even as it is not Christianity, but the profession of it, that qualifies a man to be of the Church."

Christ was only *born* into the world on the day of Pentecost. The Jewish Ch. had long been bearing within itself this child of promise, which at its birth possessed a certain definite though undeveloped structure, the effect of the call and training of the Master. Three strata or circles at least can be recognised: Peter with the rest of the Twelve, an intermediate ring of out-and-out Disciples (those who had literally left all to follow Christ), and the main body of adherents who pursued their ordinary callings. This community had no historic consciousness of any time in which it did not abide in the fourfold Apostolic O., which embraced Doctrine, Discipline (implied in fellowship), and Ritual ("the breaking of bread and the prayers").

Harnack, in his *Constitution and Law of the Ch.*, 1910 (esp. App. I), over against Sohm's elaborately argued verdict that "the rise of eccles. law and the constitution of the Ch. is an apostasy from the conditions intended by Jesus Himself and originally realised," has produced a robust and individual reconstruction of the Ch. in the Apostolic and Primitive periods, as taking of necessity and by intention the form of an external organisation. But his conclusion, after noting the revolution wrought by the Lutheran Reformation, that "the nations of W. Europe still live as Catholics or as Protestants," and "are still waiting for a third kind of Ch. as the foundation of their higher life," needs to be supplemented by what may be called the Anglican golden mean. According to the unreformed Catholic view, as held in the East, Ch. O. is a complete and unalterable system of Divine appointment, while in the Roman Ch. it is rather a huge developing organism, all the main accretions or modifications of which become permanently possessed of the sacredness and Divine authority attaching to the earliest and most fundamental elements. According to the Continental Protestant and general English Separatist view, Ch. O. is the unfettered construction of a voluntary association of Christian believers linked in such numbers and groupings and with such constitutions and laws as appears convenient¹ to the members of such groups or associations, any of whom may at their discretion join other societies or form new ones without forfeiting Ch. status or Christian privileges.

According to the view of the Ang. formularies (upon a moderate interpretation of their terms) Ch. O. is the eccles. system freely accepted in the living present by the local Ch., rooted in the past yet reaching out to the future, flexible to its own internal needs, yet loyally sensitive to the duty of intercommunion actual or prospective. Such a view may find itself reflected in the NT, where we find the community from the first as a living society of concrete individuals at work

¹ The Puritan idea of an inflexible Scriptural prescription of details of Ch. O. is now almost universally abandoned.

in time and space, and endowed with inherent authority through persons and groups to settle matters of all kinds as they arose. New members were baptised in *water*, though the outward element is not mentioned in the Gospel record of the institution of Bapt., and John had contrasted his water-bapt. with the Messianic Bapt. in Holy Spirit and in fire. The Washing of the Feet was dispensed with while the Breaking of the Bread was retained. More remarkable still, the new Society shed off, in due course, the whole ritual and ceremonial system of the Mosaic law, including Sabbath observance, without any command of the Master to this effect being recorded. Not even the form of the Lord's Pr. or the Decalogue was fixed by authority.

The Words of the Messiah echoed in the ears of His disciples as clarion calls to spiritual freedom; and were left to be put

18. "Christ's Gospel not a Ceremonial Law." on paper by anonymous editors—so clearly were they, not shackles upon the soul, nor even labour-saving moulds for turning out lives

on one pattern, but liberative forces. The Ch., in a word, started without any prescribed system of O., or any rules but those imperishable Laws of spiritual O. which were first written from the beginning in man's nature, next discerned and kept by the Son of Man, and then revealed freely and fully to others in His Life, His Words, His Death, and His Resurrection. All rules of Discipline about right and wrong were henceforth to be applications of the Law of love, before which the most venerable sanctions of conduct must eventually bend and break if at variance with it. All Doctrines of men must be subject to the law of the progressive guidance of Christians by the Spirit into all truth. All Ritual, aiming at the due expression of the regenerate soul, must obey the Law of clear vision ("what I tell you in darkness, that speak ye in light"), by which a strange tongue and dark ceremonies are excluded. And, finally, all eccles. rules and canons must conform to the Law of the practical end ("The Sabbath was made for man, and not man for the Sabbath"), so that the worth of institutions, offices, customs and laws may and should be ever and anon estimated afresh according to their effect upon life and character.

It has, however, been usual, and indeed is still, to except certain fundamental customs and rules from the revising authority of the living local Ch., as being fixed by a prior and superior authority. Such institutions as

the ministry with its grades, infant bapt., Sunday, Confirm., and so forth, are regarded as belonging to a different category from (say) the PB formula for announcing the Gospel. Any other idea has been supposed to leave all institutions in a state of flux. But (1) the assumption underlying this view is that the superior authority settled these matters in the best way, and that this way is still best; (2) if this way is still the best, it may be trusted to approve itself

as such, having all the prestige of authority and experience to cast into the balance in addition to its intrinsic merit; (3) it is impossible to find any valid dividing line between things settled and things left discretionary, for the one class shades off into the other; (4) in common life we need no authority to bid us eat food or wear clothes, and the scale of value of the practices enjoined by Ch. O. may be safely left to Christian experience to settle.

But (5) such theoretically unlimited authority can only safely be claimed by or ascribed to eccles. bodies which (a) allow due weight to history as the stored experience of an older and wider past than the lifetime of a generation, and (b) consider, with adequate knowledge for judgment, the effects of any fundamental change upon the future of universal Christendom. To reserve all sorts of questions to a General Council is to allow the stationary or reactionary parts of Christendom to cancel by their *non possumus* attitude the Christian liberty of the rest. All that can reasonably be stipulated for is that the independently deliberating part shall, with conscientious and enlightened care, act as a constituent part of a world-wide whole. The need for such a stipulation is written large in the story of the wanton sacrifice by the sects of one portion after another of the Catholic Christian heritage. Such abuse of authority is not best prevented by fencing off reserved areas, but by providing for its wise exercise.

It is not, of course, intended to deny that there are institutions which the Ch. may properly pronounce to be necessary for its *esse* or *bene esse*. But it is suggested that these need not be regarded as restrictions upon its freedom, but as Divinely indicated forms, within which, with a free discernment of their intrinsic value, the Spirit-guided Ch. moves, in the exercise of its liberty. Thus the Anglican Bps., who affirmed in 1888, and reaffirmed in 1897, the four articles of the "Lambeth Quadrilateral," equally exercised the faculty of authoritative but unfettered judgment when they set their seal upon the four fundamentals, and when they virtually expressed themselves ready to dispense with other things, once regarded as also fundamental, e.g., Ritual Uniformity, even as the primitive Ch. dispensed with the Agape. What is fixed, and binds the Ch. with the constraint of a Divine obligation, is the principle of Utility, or practical efficiency, in the realm of Ch. O., with a view to Edification.

IV. "THE ORDER OF THIS CHURCH AND REALM."

Ch. O. is equivalent to Ch. Authority in action, and its functions are legislation, administration, and jurisdiction. All these, however, presuppose a basis in some external organisation, which has—whether formally or informally—already come into being. The Eng. Ch., in that resettlement of her position which took place at the Reformation and after, in theory only threw off the usurped authority of the Papal Curia, and fell back upon the diocesan, provincial, and national organisation which had been overshadowed by it. In form, the

Reformation was, as concerned polity, a return from Papacy to EPISCOPACY. In fact, it was the substitution, for the occasional interference and continual exactions of a distant Pope, of frequent interventions and more ruthless exactions under colour of a Royal SUPREMACY on the spot. The old areas, the old ministers and officers for the most part, the old Convs., the old Courts were left in being. But the Submission of the Clergy, the new eccles. legislation of PARLIAMENT, the reduction of the old CANON LAW to a condition that might be called suspended animation, the dissolution of the monasteries, the issue of Royal INJUNCTIONS, and the far-reaching exercise of the visitatorial power claimed to be inherent in the Crown, combined to alter radically the balance and mutual relations of the various parts of the machinery of government.

It can hardly be said that Ch. government has ever settled down into any very satisfactory system since the Reformation. A lay member of the American Ch., Dr. Usher, in his *Reconstruction of the Eng. Ch.*, 1910, 14 ff., says: "When the breach with the Papacy had been finally consummated, the chief concern of Henry and his advisers was the preservation of the doctrinal unity with the Ch. of the past, and the demonstration . . . that the Eng. Ch. was not a new Ch., but the old institution strengthened through the resumption, by king and nation, of those powers in whose usurpation by the popes they had so long acquiesced. No structural changes were considered necessary. The Ch. was now what it had been, and, if anything had been altered, it was for the better. . . . Under Edward VI the struggle for unity of doctrinal belief in the Ch. became the crucial issue. . . . If the disputes over doctrine could only be ended, the Edwardian prelates felt sure that the administration of the Ch., which they now found so difficult, would become very easy. The existence of any structural defect in the Ch. itself was not suspected. . . . Like her father, but from different reasons, Elizabeth regarded the eccles. settlement as a temporary expedient. Henry VIII took no more action, because he believed no more to be necessary; Elizabeth, because she was convinced that no more was possible. To her, the firm establishment of political Protestantism was the paramount issue. . . . She could not believe that fundamental faults existed in the frame of the institution which prevented the most conscientious of bps., or most skilful administrators, from making it work well. . . . Her settlement, like that of her father, was in the main negative and destructive; the truest and best constructive work, the real construction of the Eng. Ch. [in its new phase], was left to the Jacobean leaders. . . . Reconstruction was not an attempt to elucidate the problem of the spiritual relation of the individual, but an effort to solve the difficulties of ordinary eccles. life." Not every one will agree with Dr. Usher in his estimate of Bancroft's work. But the CANONS of 1604 marked an epoch.

The subject is discussed further under ESTABLISHED CHURCH. The crux lies in the co-ordination of Parliament with some adequate Ch. conciliar system. The other Anglican Chs. have all developed a series of COUNCILS, parochial, diocesan, and often also provincial and general (see ANGLICAN COMMUNION). The principle of EPISCOPACY is uniformly safeguarded

20. Ch. O. since the Reformation.

21. Need for Conciliar System.

by the Bishop's veto, and large powers are accorded to the laity. In England the recently formed REPRESENTATIVE CH. COUNCIL may in the future become an important factor in an effective revival of Ch. government, if by the parallel creation of a system of PAROCHIAL CH. COUNCILS the lay element can be made genuinely representative of the worshipping laity, and if the Lower Houses of Conv. can be reformed by an enlarged and proportional representation of the clergy.

At the same time the *irregularity* of procedure in the 16th cent., as compared with previous eccles. precedents, does not carry with it the *invalidity* of the several stages of settlement, if the view of Ch. O. be accepted which has been already expressed, i.e., that it must "conform to the law of the practical end" (§ 18 end).

**22. Procedure
Valid but
Irregular.**

Thorndike has an apposite saying, that "The holding of Councils is of Divine right, so far as it is manifest to common sense that it is a readier way to despatch matters determinable" (*Works* 1 337), where he explicitly identifies "Divine right" in matters of eccles. procedure with the "readier way." In another passage the same writer puts admirably the true ground of acquiescence in much law and custom which lacks or has lacked express synodical sanction. He says: "I conceive the Ch. was from the beginning, by virtue of the perpetual intelligence and correspondence settled and used between the parts of it, a *standing synod*, even when there was no assembly of persons authorised to consent in behalf of their respective [local or diocesan] Churches" (*Works* 2 423).

The very going on of a Ch. under a particular system, while it does not bind that Ch. never afterwards to vary the system, may be held—at least within its own borders—to validate the system independently of the methods of its introduction. The admission of its validity by other Chs. will also in the long run be properly independent of questions of procedure, and will turn on the intrinsic nature of the changes made.

The term *legislation* is commonly used of the making of those laws which have widest authority and highest coercive power in any community, and is therefore in England usually understood to refer to the Statutes of the Realm. But the word may also be used in a wider sense for all that process of making plans in advance which only finds in the Statute Book its exemplary product. Early law is indistinguishable from custom, and still the law of the past is being irresistibly modified and the law of the future as surely prepared for by the custom of the present. Another source of law has been recurrent administrative direction, which eventually is extended and formulated as a permanent rule. Other laws are deliberate introductions of a novel order. But all share the provisional and contingent character which has been explained in §§ 1-4. All are relative to the eternal Laws or Principles of Beauty (or fitness of expression), Truth, Utility (or good O.), and Duty (Love to

God and man), as was indicated in § 18. They are jointly based on a rational judgment of past events, and on an imaginative construction of future contingencies in accordance with this judgment, but, in becoming laws, they have acquired a new and constitutive element, the determinative action of the will (cp. AUTHORITY, §§ 4-6). It follows that it is of the essence of human enactments that their terms are by due authority properly variable. The rule as to the desuetude of Canon Law is an obvious confirmation of this principle. If it be urged that the legislative authority of the Ch. is by Art. 20 (cp. Art. 34) declared insufficient "to ordain anything that is contrary to God's word written," then the action of the Ch. in regard to the 4th Commandment (cp. SUNDAY), in accordance with the teaching of our Lord, and also of St. Paul, shows that the limitation in the Art. is practically equivalent to the exceptions noted above and in § 18.

The Ch. of Eng., which expressly emphasises the variableness of ritual laws (see RITUAL, § 6), with equal clearness insists that the current laws ought to be obeyed (*ib.*, § 12). The same principle is well set out by Thorndike (*Works* 1 234), who backs up his own judgment by illustrative quotations from Melancthon and Calvin.

"If the laws of the Ch., strengthened by the secular arm, bind not a man in conscience by virtue of that law of God, that enforceth obedience to their authors . . . then must all men be at their freedom to dissolve or preserve O. in the service of God as they please. . . . When there is law to constrain us, we may perhaps have reason to think that the authors of laws might have done better in ordering matters otherwise, and yet be bound ourselves to follow the course which they prescribe. They are to answer for the things they enjoin: we for our performance; when was any human law made that could not be faulted? If our obedience be delayed till it find such laws as no fault can be found with, the world must end in confusion before we practice that virtue. It is never lawful to do anything that is evil; but it is not evil, but necessary, in the sphere of things indifferent, to follow the law that standeth, though a better might stand instead of it."

The cogency of this, in regard to laws which have been recently enacted, or upheld by an efficient legislative authority, is clear. But, if the machinery for revising laws is so cumbrous and inefficient that the hope of useful amendment seems to practical men insufficient to justify the toil and cost of attempting it, the natural consequence must inevitably be that, under the "intolerable strain" of an ancient unrevised law, relaxations of all kinds are quietly assumed, and winked at by those in authority (cp. RITUAL LAW, end). The *impasse* is likely to grow worse in England, unless the Ch. succeeds in regaining some degree of legislative autonomy, or—with the bettering of her internal representative system—acquires such an added momentum as shall ensure the reasonable co-operation of Parliament.

**23. Recurrent
Need for
Legislation.**

The need for constant revision of eccles. laws has never been better stated than by Bacon in *Certain Considerations touching the better pacification and edification of the Ch. of Eng.*: "I would only ask why the civil state should be purged and restored by good and wholesome laws, made every 3rd or 4th year in parl. assembled, devising remedies as fast as time breedeth them, and contrariwise the eccles. state should still continue upon the dregs of time, and receive no alteration now for these five and forty years and more."

Much informal "legislation," in the form of customs, diocesan regulations, and by-laws of Ch. Societies, has furthered the ends of Ch. O.; but the need for such a development of the legislative function as contributes to the relatively higher efficiency (in relation to opportunity) of the sister Ang. Chs. is far more urgent than in Bacon's day.—A4, R.

The need is further exemplified in connection with *administration*, which is the central function of Ch. O., being occupied with the actual working of the Ch. system with a view to its great ends. The appointment, powers and functions of the persons and bodies upon whom the burden of administrations falls (the ARCHBISHOP, DIOCESAN BISHOP, ARCHDEACON, RURAL DEAN, and CURATE, and the CATHEDRAL chapter and other grades of Ch. COUNCILS) all rest upon legislation, and their efficiency is gravely affected by defects in the law. Hitherto, moreover, there has been no system of FINANCE either for the Ch. at large or for its several dioceses. Old endowments have been allowed to paralyse, where they should have stimulated, Christian liberality. A system, or want of system, which was tolerable when most parishes were in large measure self-contained, is equally demoralising to both extremes (of rich and poor parishes), which social changes have produced. The bewildering multiplication of Ch. Societies, while it has called forth an enormous amount of Christian zeal and effort, has led to a grave over-production of religious machinery. There is not too much organisation, as is sometimes said, but too little of the best sort. All the resources of Christian statesmanship are needed to co-ordinate the competitive agencies which distract the Ch. by the restless and almost indecent rivalry of their appeals for help.

The function of *jurisdiction* is similarly dependent upon legislation. An altogether false importance has become attached to questions as to the decisions and constitution of COURTS, just because a judgment has usually to be based on laws which expressed the mind of the Ch. two or three hundred years ago, while it has not been found practicable to introduce amendments even where it is deemed that the old laws no longer express the mind of the Ch. A system of jurisdiction, by which deliberate violations of law on the part of those charged to administer it may be effectively checked, is a condition of healthy Ch. life, which within the Ang. Communion is alone wanting to the mother Ch.

(Cp. RITUAL LAW, end of, § 35, and see further, App. A5.)

For books see list under COURTS; cp. also Hooker's *EP*; Overall's *Convocation Book*; Field on *The Church*; Jackson on the Creed; Thorndike's *Works*; F. Myers, *Catholic Thoughts*, bks. 1, 2; and B. Croce, *Filosofia della Pratica*, iii. *La Leggi*, 1909.—A, TA. G HARFORD.

ORDERS, HOLY.—The Preface to the Ordinal of the Ch. of Eng. recognises "these Orders of Ministers in Christ's Church;

1. Bishops, Priests, and Deacons.
Introductory. We have in this art. to consider, not the history or specific character of these offices, but the question what it is that constitutes a proper and regular ministry.

From a very early period in the history of the Ch. it was the custom to recognise other officials as being within the body of the ministers of the Ch., e.g., READERS, SUB-DEACONS, etc., and in the Middle Ages in the Western Ch. it was generally held that there were seven Orders. The formularies of the Ch. of Eng., however, only recognise three, and it is therefore with these only that we are here concerned (see further, MINOR ORDERS).

We will consider the subject under the following heads: (1) What is the nature of ministry? (2) By what authority is any person admitted to the ministry? (3) What is the relation of the minister to the laity?

(1) *What is the nature of Ministry?* The formularies of the Ch. of Eng. do not themselves furnish us with any very complete statements with regard to this question, but they set out two principles as fundamental. (a) The ordination services make it clear that no man should be admitted to any form of ministry unless he sincerely believes that he has been called by God to this work. The first question that is asked of those who are candidates for ordination as deacons is this: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of His glory and the edifying of His people?" A similar question is asked in Ord. 1.¹ (b) The principle is clearly set out that for the discharge of the regular ministry in the Ch. a man requires not only the call of God, but some public appointment or authority. The words of Art. 23 are as follows: "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard." This statement is obviously very cautious and restrained in its tone, but this much is clear, that the minister acts not merely in virtue of his personal qualifications, but in virtue of an authority which is committed to him.

We have thus clearly set out in the formularies

of the Ch. of Eng. the conception that there are two elements which go to make up the

3. Primitive Usage.

proper qualification for the office of Minister of the Church, the call of God, and some public authority. In order to consider the significance of these conceptions we must go back to the early history of the Christian Ch., and we shall then find that both these elements are represented in the history of the Ministry in the apostolic and primitive Ch. We must at the same time be prepared to find that the conception of ministry presented to us by the apostolic and sub-apostolic Ch. is not at all clearly defined, and that it was very slowly that this took definite and complete shape. Still it may be said with reasonable confidence that from a very early date we can recognise the two elements—spiritual endowment and vocation, and public authority—as each having an important place in the Ministry of the Christian Church.

The Epistles of St. Paul present us with a very living picture of the importance of the spiritual or charismatic element in

4. Ministry Universal.

the ministry. The most detailed account of this is to be found in 1 Cor. 12, and we must stop for a moment to observe his conception of the character of the Christian society. It presents itself to him as the one Body of Christ, of which the individual Christians are members, but members not only in the sense that each draws his life from the one body, but that each renders to the one body his particular and appropriate service.

St. Paul conceives of each Christian as having his own endowment of the Holy Spirit: "To one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues" (1 Cor. 12 8-10—cp. Rom. 12 4-6). [See further, BODY, §§ 11 f.]

It is with this conception of the universal ministry of all Christian people that we must start if we are to understand St. Paul's conception of the order of the Ch., and we must be careful to observe that the universal ministry of Christian people does not merely mean that every one has his own vocation, and that every vocation can be dedicated to God's service; it is clear from 1 Cor. 14 that St. Paul is thinking also, perhaps especially, of ministration in the meetings of the Christian community. St. Paul also makes it plain that certain gifts seem to him to have a higher value than others, notably the gift of prophecy.

We can now understand the meaning of those two passages in which St. Paul sets out perhaps a little more formally the nature of the ministrations which God has given to the Church.

5. Graded Ministries.

"God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers

kinds of tongues" (1 Cor. 12 28); and again, "And he (Christ) gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4 11).

All these offices or ministrations are related to some special gift of the Holy Spirit which makes men competent for the services which they are to render to the Christian community, and we may be confident that we must include among them such more strictly official functions as already existed in the Churches. It is true that St. Paul does not refer directly and by name to those functions which are related to the titles *ἐπισκοποι*, *πρεσβύτεροι*, *διδάκοναι*¹; but it cannot be doubted that they are included in his reference.

In the address of St. Paul to the elders of the Church in Ephesus, he bids them "Take heed unto yourselves, and to all the flock in the which the Holy Ghost hath made you bishops to feed the Ch. of God, which he purchased with his own blood" (Acts 20 28); and in the account which is given of the appointment of the Seven whose special duty it was to carry out the charitable work of the Ch. it is stated that they were to be *μεν* *πλήρεις* *πνεύματος*, i.e., "full of (the) Spirit" (Acts 6 3).

We need not here enter into all the complex questions of the relation of what is sometimes called the "charismatic" ministry

6. All Ministry Charismatic.

to the more strictly official ministry; it is enough for us here to observe that in a very real sense every ministry, official as well as unofficial, is looked upon as "charismatic." And it is this principle which is expressed in the ordination services, when the candidate is asked whether he thinks that he is moved by the Holy Ghost to take upon himself a given office. Such a spiritual vocation is the proper and necessary antecedent to admission to any ministerial office.

When we now turn from the conception of the spiritual call to the conception of some public authorisation as a qualification for

7. Prophets Uncommissioned.

ministry, we are compelled to recognise that the statement of the 23rd Art., that no man may take upon himself the office of public preaching or ministering the Sacraments in the congregation without public authority, does not wholly correspond with the conditions of the apostolic and primitive Ch. It is clear from the passages to which we have already referred (1 Cor. 12 and 14) that among the most important forms of ministration in the early Ch. was that of prophecy, and it cannot be maintained that the prophet required any public authority to discharge his office. The Christian community, as we may judge from 1 Cor. 12 3 and 1 John 4 1, had both the right and the duty to try or test the prophet; and the same general principle is with some differences drawn out in the *Didache* (11 and 12). But there is no trace to be found in early Christian literature of a notion that the community could in any sense be said to appoint him. There can be no doubt then, that in the apostolic and primitive Ch. there was

¹ "Bishops (or overseers), presbyters (or elders), deacons (or ministers)."

a very important form of ministry which did not derive its authority from any person or persons in the Ch.; and it would seem from the reference in the *Didache* (10 7) to be probable that this was a ministry not only of the Word but of the Sacraments.

On the other hand, it is also clear that in the Apostolic and primitive Ch. there were forms of

2. Others Commissioned

ministry which required public authority. Reference is made in § 9 to the account given in Acts 6 of the appointment of the Seven, and it is clear from the narrative that those officers were appointed by the Twelve Apostles with the co-operation of the Ch. in Jerusalem to discharge their functions. Our conclusion is confirmed by such notices as we have in the NT with regard to the appointment of the presbyters (Act 14 23 and Titus 1 5), and by the references to the same subject in the sub-apostolic writings (e.g., the presbyter-bishops of Clement Rom. 42, 44, *Didache* 15). Indeed there can be no doubt that in the apostolic and primitive Ch. the presbyters or bishops derived their commission from public authority, while it remains true that this office also represented a spiritual gift and a spiritual vocation.

(2) *By what authority is any person admitted to the Ministry?* We can now examine the

3. Commissioning Authority.

question of the nature of that public authority by which the official ministers of the Ch. are appointed, and of the mode in which they are invested with this ministry. In the orders of the Ch. of Eng. there are two elements, the one represented by the appointment to a cure of souls, with licence or institution, the other represented by ordination or consecration. We must first consider the nature of appointment. No one (if we omit certain apparent exceptions such as fellows of colleges) can be ordained unless he is also appointed to a cure of souls. This principle was definitely laid down by the Council of Chalcedon, in its 6th canon, and was only abrogated in the Latin Ch. by a decretal of Innocent III (*Dec.* iii. 5 16).

In order to understand this principle we must again turn back to the apostolic and primitive Ch. The appointment of ministers is described in relation to the Seven in Acts 6, in relation to the Presbyters of the Lycaonian or Galatian Ch. in Acts 14 23, in relation to the Presbyters in Crete in Titus 1 5. In the first passage we read that the Twelve Apostles, finding the work of administering the charity of the Ch. to interfere with their primary duty of preaching the gospel, bid the members of the Ch. in Jerusalem select from their number (*ἐκισκέψασθε*) certain persons, whom they would then appoint (*ὁὐς καταστήσωμεν*) to discharge this function. They then chose (*ἐξελέξαντο*) Stephen and his colleagues, and presented them to the Apostles, who prayed over them and laid their hands upon them. In the second passage St. Paul and St. Barnabas are represented as appointing (*χειροτονήσαντες*) presbyters in each city. In the last passage St. Paul says that he has left Titus in Crete to "set in order the things that were wanting, and appoint elders in every city"

(ὅνα . . . καταστήσῃς κατὰ πόλιν πρεσβυτέρους). We may put beside these references two passages in the sub-apostolic writings. Clement describes the Apostles as having established some of their first fruits (*καθίστανον τὰς ἀρχαὶς αὐτῶν*) as bishops and deacons (*ἐπὶ ἐπισκόπους καὶ διακόνους*) in the various places where they preached (Clement 42), and as having provided that others should (when needful) be appointed by certain *ἐλλόγμοι ἄνδρες* (*approved men*) with the consent of the whole church (*συνευδοκησάσης τῆς ἐκκλησίας πάσης*—Clement 44). In the *Didache* (15 1), the Christian community is bidden to appoint for itself bishops and deacons (*χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους*).

What conclusion are we to draw from these references? At first sight it might seem as

10. Powers of the Community.

though in most of these passages the appointment of the ministers of the Ch. were carried out by the Apostles or their delegates, or by those who had been first appointed. But the statements in Acts 6 and in Clement 44 seem to indicate clearly that the community as a whole had its share in the appointment, while the *Didache* simply speaks of the community as appointing. It may therefore, I think, be fairly said upon these passages that while in some cases the Apostolic preachers, in setting in order new churches, may themselves have appointed the first ministers, the Christian communities themselves, including the Apostolic preachers, are normally the appointing body.

We may come to the decision with the more confidence inasmuch as there can be practically no doubt that the custom of the Ch. for many centuries was clear, that the clergy, especially the bps., but also the presbyters, were appointed to their offices not merely by some one officer or group of officers, but also by the consent of the whole body of the people. Two illustrations of this will suffice. Cyprian, in one of his letters, maintains that the people have in a very high measure the power of choosing worthy priests, and refusing those who are unworthy (Cyprian, *Ep.* 67 3). The 22nd canon of the *Statuta Ecclesiae Antiqua* requires a bp. in ordaining presbyters to have the counsel of his presbyters (or clergy) and the testimony and agreement of the people.

We are not here concerned with the history of the gradual transference of these powers to the

11. Powers Obscured not Destroyed.

superior clergy, or in later times to patrons, a transference which was a grave abuse on any strict ecclesiastical view. There can be little doubt that the appointment of a minister in the apostolic or primitive Ch. was connected with the authority of the community to which he was to minister, and that his ministrations were conceived of as related to their consent. As late as the 12th cent. Gratian, in discussing the position of a monk who has been admitted to the priesthood, lays down explicitly as the general principle of Ch. order, that, although such a person has received the power to celebrate the sacrament and to administer it, yet he may not exercise this power, unless he has been

elected by the people and appointed (or instituted) by the bp., with the consent of his Abbot (Gratian, *Decretum*, c. xvi. q. 1, *Dicta Gratiani* ante c. 20).

If this is true of the presbyters, it is still more clear with regard to the bp. Such phrases as *Nullis in vitiis detur episcopus* (Pope Celestin I, *Ep.* 2 s) and *qui praefectus est omnibus, ab omnibus deligatur* (Leo I, *Ep.* 89) represent the normal principle of the relation of the bp. to the people of his diocese; it cannot be doubted that the consent or concurrence of the people in the election was a necessary part of the appointment.

It is clear, then, that the minister is admitted to his office by, and discharges his office in virtue of the authority of, the Christian community, including that of the particular community in which he is to minister. He is the officer of the community and represents their authority, and the Ch. of Eng. recognises, however imperfectly, this principle in its normal rule, that no one can be ordained unless he is appointed to a cure of souls.

We can now consider what is the significance of ordination or consecration. The formularies

12. Meaning of Ordination.

of the Ch. of Eng. contain very little by way of direct statement upon this matter. It seems reasonable to say that the statement in the 23rd Art. refers to this, or at least that the statement includes this. But the terms of the Art. are vague and do not indicate any precise conception of the matter. The Ordination and Consecr. services do not throw much more light upon the subject; they are, quite naturally, occupied rather with the great responsibilities and obligations of the ministry than with any discussions of a technical kind. The Preface to the Ordinal does indeed state that no man is to be accounted a "lawful Bishop, Priest, or Deacon in the Ch. of Eng." unless he is "called, tried, examined, and admitted" according to the form printed in it, or has formerly had "Episcopal Consecr. or Ordination." But this is a statement of the law or rule of the Ch. of Eng., not an explanation of the nature of ordination.

We must again turn back to the NT and the primitive Ch., and consider what may be the light in which they regard the rite of ordination.

There are four passages in the NT which have been understood to refer to this. (1) The account of the appointment of the Seven in Acts 6. We are told that the disciples at Jerusalem chose seven men to administer the charity of the Ch., and presented them to the Twelve Apostles, who prayed and laid their hands upon them (*προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας*).—(2) 1 Tim. 4 14, where Timothy is bidden not to neglect "the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (*μη ἀμείλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου*).—(3) 1 Tim. 5 22, where St. Paul warns Timothy, "Lay hands hastily on no man, neither be partaker of other men's sins" (*χεῖρας ταχέως μηδενὶ ἐπιτίθει, ὑπὲρ κουνάει ἁμαρτίας ἄλλοτρίων*).—(4) 2 Tim. 1 6: "For the which cause I put thee in remembrance that thou stir up the gift of God which

is in thee through the laying on of my hands" (*ἀναστήρειν τὸ χάρισμα τοῦ Θεοῦ ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου*).

In (1) the imposition of hands is clearly connected with the appointment of certain persons for work in the Ch. Professor Hort in his *Christian Ecclesia* (pp. 214 ff.) has pointed out that (3) is more naturally related to the exercise of some disciplinary authority than to anything of the nature of ordination; and that (2) and (4) probably refer—as the context in both cases suggests—to the original dedication of Timothy as companion and assistant to St. Paul in his work of preaching the gospel (Acts 16 1-3).

When we examine the references to the imposition of hands in the NT we find that this is related to many solemn actions.

In Acts 8 17 it is connected with the bestowal of the Holy Spirit upon the Samaritans; in Acts 9 12, 17, Ananias imposes his hands upon Saul that he may receive his sight; in Acts 13 3 the prophets and teachers at Antioch lay their hands on St. Paul and St. Barnabas in dedication of them to the work of their first missionary journey; in Acts 19 5, 6, we read that St. Paul finding some who had previously been baptised with the baptism of John, and after due instruction having had them baptised in the name of Jesus, laid his hands upon them, and they received the gifts of the Holy Spirit; in Acts 28 8 we read that St. Paul laid his hands upon a sick man that he might be healed. [Cp. LAYING ON OF HANDS.]

It is clear that the ceremony had no exclusive relation to any one religious function, but rather that it was customarily used in the Ch. in relation to any solemn action or dedication; and it seems clear that this was according to Jewish usage (Hort., *Chr. Ecclesia*, p. 216, n. 1; Hatch, *Bampton Lectures*, p. 131, n. 46).

(3) What is the Relation of the Minister to the Laity? The principle of the Ch. of Eng. is

14. Lay Ministry Irregular.

clearly expressed in that sentence of Art. 23, to which we have so often referred, namely, that "it is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same." Public preaching and the ministration of the Sacraments belong to the ministers of the Church.

These phrases are distinct and clear in form, but behind this clearness there lie certain ambiguities. What is public preaching, and in what sense is the ministration of the Sacraments forbidden to the laity? It is clear that as a matter of public order these functions are reserved to the ministers of the Ch. Does this also mean that they have no reality if performed by the laity? We must distinguish between the ministry of the Word and that of the Sacraments, if we are to consider the question. Unlicensed public preaching may be an irregular and disorderly thing, to be controlled by the Church; but it would have no meaning to call it invalid. What are we to understand of the Sacraments? Are they ineffective and unreal if administered by a layman? And first as to baptism. The formularies of the Ch. of Eng. do not contain any distinct statement as to the

validity or invalidity of LAY BAPTISM; but the law of the Ch. of Eng., as administered by the courts, seems clearly to recognise lay baptism as valid.¹ What are we to say as to the Sacrament of the Lord's Supper?

We must again return to the custom of the primitive Ch. if we are to form any judgment upon this question.

15. Primitive Usage. The writings of the NT contain no clear evidence as to the mode of administration of the Lord's Supper.

The earliest detailed account of this is contained in the *Didache*,² in which we have what is generally considered to be a form of words to be used in the celebration of the Sacrament when there is no prophet in the community.³ It is noteworthy that the prophet is conceived of as the chief minister of the Ch., and he is to celebrate the Euch. with any form of words which he chooses (*τοῖς δὲ προφῆταις ἐπιτρέπεται εὐχαριστεῖν ὅσα θέλουσιν*, *Did.* 10 7). It is in his absence that the prescribed form is to be used, but there is no clear indication of the person by whom in such a case the service is to be conducted. It is possible that the sentence "*ὅμιν γὰρ λειτουργοῦσι καὶ αὐτοὶ (ἐπίσκοποι καὶ διάκονοι) τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων*," *Did.* 15 1, may mean that in the absence of a prophet these officers are to administer the Euch., but this is not clear.

The next reference we have is contained in the Ignatian letters. Ignatius lays great stress upon the unity of the Christian communities under the direction of the bp., and in one important passage discusses this in relation to the Eucharist.

Ad Smyrn. 8: "Let no man do aught of things pertaining to the Ch. apart from the bp. Let that be held a valid Euch. which is under the bp. or one to whom he shall have committed it. Wheresoever the bp. shall appear, there let the people be; even as where Jesus may be, there is the universal Ch. It is not lawful apart from the bp. either to baptise or to hold a love-feast; but whatsoever he shall approve, this is well-pleasing also to God; that every thing which ye do may be sure and valid."

Ignatius clearly means that the Euch. was not to be celebrated without the sanction of the bp. in their churches, but it is not clear from his words who actually celebrated it.

Justin Martyr in his *First Apology* gives us a full description of the Eucharistic service, and he describes the president (*προστάς*) as conducting the service; it is no doubt most probable that by this phrase he means the *ἐπίσκοπος* or *πρεσβύτερος* if one were present.

It is fairly clear that by the middle or end of the 2nd cent. it was the rule of the Christian Churches that in normal cases the celebration of the Euch. belonged to the regular minister of the Ch. But it is also clear that Tertullian a little later held that in the absence of a regular

minister the layman could celebrate the Sacraments. Bp. Lightfoot, in his essay on *The Christian Ministry*, has cited some of the most significant passages from his writings. The most important is the following:

"We should be foolish to suppose that a latitude is allowed to laymen which is denied to priests. Are not we laymen also priests? It is written, 'He hath also made us a kingdom and priests to God and His Father.' It is the authority of the Church which makes a difference between the order (the clergy) and the people—this authority and the consecration of their rank by the assignment of special benches to the clergy. Thus, where there is no bench of clergy, you present the eucharistic offerings and baptise and are your own sole priest. For where three are gathered together, there is a Ch., even though they be laymen. Therefore, if you exercise the rights of a priest in cases of necessity, it is your duty also to observe the discipline enjoined on a priest, where of necessity you exercise the rights of a priest" (*De Exh. Castitatis* 7).

It has been suggested that the force of these phrases is destroyed by the fact that when Tertullian wrote them he was a Montanist; but, as Dr. Lightfoot has pointed out, this contention has little force, as these treatises are addressed to his opponents and assume these principles as recognised by them.

It seems to be clear that we can trace in the early Ch. the gradual development of that system of Ch. order which event-

16. Lightfoot's Conclusion. ually restricted the discharge of the public ministry of the Ch. to its regular and official ministers. And for this

gradual process there were no doubt many good reasons. But it is impossible to found upon this the conclusion that the validity of the Sacraments is dependent upon their administration by the minister. The true conclusion cannot be better expressed than in some closing words of Bishop Lightfoot in the same treatise: "It may be a general rule, it may be under ordinary circumstances a practically universal law, that the highest acts of congregational worship shall be performed through the principal officers of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then interpose and interpret our duty. The higher ordinance of the universal priesthood will overrule all special limitations. The layman will assume functions which are otherwise restricted to the ordained minister" (*Phil.*, p. 268).

F. A. Hort, *The Christian Ecclesia*; J. B. Lightfoot, *The Christian Ministry* (in *Comm.* on Philippians); Hatch, Bampton Lect. on *The Organisation of the Chr. Chs.*, also arts. in *DCA*;

17. Bibliography. T. M. Lindsay, *The Church and the Ministry in the early centuries* [a full and fair recent discussion by a Presbyterian]; J. Wordsworth, *The Ministry of Grace* [candid and learned]; Moberly, *Ministerial Priesthood* [luminous as to functions, but historically uncritical]; C. Gore, *The Church and the Ministry and Orders and Unity* [the latter supplements the former: both argue for a sharper and more uniform distinction between laymen and ministers in the early Ch. than is taken above. For further

¹ See Phillimore, *Eccles. Law of the Ch. of Eng.*, ed. 1893, pp. 492-493.

² The ecclesiastical rules of the *Didache* probably represent usages and ideals current in some region of Syria, if not of Palestine, about the last quarter of the first century (so e.g., Lightfoot). The mainly rural conditions contemplated account for their conservative nature at a date when the *charismatic* element was, in other regions known to us, already subordinate to the regular local ministry of presbyter-bishops.

³ But see EUCHARISTIC CONSECRATION, § 8.

treatment of the subject, see APOSTOLIC SUCCESSION, EPISCOPACY, ORDINAL, § 13.]—*TD.*

A. J. CARLYLE.

ORDERS, HOLY (IN LAW).—See DIOCESAN BISHOP, PRIEST, DEACON.

ORDERS IN COUNCIL.—In eccles. legislation (as in some branches of civil legislation) procedure by Order in C. to be made upon Schemes or Representations framed by the appropriate authorities is very commonly directed, *e.g.*, for the formation of New Districts and Parishes under the Church Building and New Parishes Acts, for the Union or Disunion of Parishes and re-arrangement of boundaries of parishes under the Pluralities Acts, for the constitution of certain new bishoprics under the Bishoprics Act, 1878, and for a multitude of matters that may be effected under the provisions of numerous statutes relating to the Eccles. Commissioners. The schemes so ratified must be made in pursuance of the powers given by the several statutes and be within those powers; and schemes so duly made and ratified commonly have the same force as if they had been included in and enacted by Acts of Parliament. In effect the Order in C. (deriving its validity from a general Act relating to the whole class of similar cases) takes the place of a Special Act which would otherwise be required to deal with the particular case. In some matters (as in the formation of new eccles. districts) the Order in C. made in those cases upon the Scheme or Representation of the Eccles. Commissioners with the requisite consents is sufficient without any future reference to Parliament. In other cases there is such future reference, for instance in the case of a Union of Benefices in the Metropolis the Scheme of the Eccles. Commissioners has to lie for a fixed period upon the Tables of both Houses of Parliament before ratification by Order, and will not be ratified if either House objects; in other matters the Order in C. may be made, but its operation is suspended until it has lain upon the Tables of the two Houses for a fixed time without objection being made by either House. A Bill is at the present time before Parliament for enabling new bishoprics to be formed by the procedure of Orders in C. with such a suspensory provision as above described.—A7.

R. W. FOWELL.

ORDINAL.

- § 1. ORIGIN AND EDITIONS OF THE ENGLISH ORDINAL.
- § 2. ITS SOURCES.
- § 3. THE ANCIENT ROMAN RITE.
- § 4. THE GALLICAN RITE.
- § 5. SARUM ORDINATION OF DEACONS.
- § 6. SARUM ORDINATION OF PRIESTS.
- § 7. SARUM CONSECRATION OF BISHOPS.
- § 8. ORDINATION OF DEACONS IN ORDINAL OF 1550.
- § 9. ORDINATION OF PRIESTS IN ORDINAL OF 1550.
- § 10. CONSECRATION OF BISHOPS IN ORDINAL OF 1550.
- § 11. CHANGES MADE IN 1552 AND 1559.
- § 12. CHANGES MADE IN 1662.
- § 13. SUMMARY.
- § 14. COMPARATIVE TABLE.
- § 15. BIBLIOGRAPHY.

On Jan. 31st, 1550, ten months after the publication of the First PB of Edward VI,

the King, by Act of Parliament (3 and 4 Ed. VI, c. 12), appointed twelve persons, six of whom were prelates, to draw up a new O. to contain "A Form and

1. Origin and Editions of the English Ordinal.

Manner of making and consecrating of Archbishops, Bishops, Priests, Deacons and other ministers of the Church," and enacted that it should "be set forth under the great Seal of England before the first day of April," and after that date it should "be lawfully exercised and used and none other." The book was published by Grafton and appeared at the beginning of March, and bears the date 1549¹ (= 1550). In 1552 after further revision the *second* edition of the O. made its appearance. It was, however, not issued as a separate volume but annexed to the Second PB. The *third* Edition, which except for one alteration followed that of 1552, appeared under Elizabeth in 1559. On this occasion it again appeared as a separate book. Finally, certain important alterations having been made in it, it appeared in its present form in the PB of 1662.

The intention of the compilers of the Ordinal of 1550 is clearly set forth in its Preface, where it is stated that "it is evident

2. Its Sources.

unto all men. . . that from the Apostles' time there hath been these orders . . . in Christ's Church: Bishops, Priests, and Deacons. . . And, therefore, to the intent that these orders may be *continued* and reverently used and esteemed in this Church of England, it is requisite that no man, not being at this present Bishop, Priest, nor Deacon, shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following." With this purpose in view, the compilers made use of the existing PONTIFICALS, especially that of Sarum, making such omission, addition and alteration as seemed suitable for their purpose. It should be observed that no mention is made of the sub-diaconate and other MINOR ORDERS (acolyte, exorcist, reader, door-keeper) in the Pref. to the O., and that no form of ordination was prescribed for these Orders, in spite of the fact that the Act had provided for a Form and Manner of making other Ministers of the Church, as well as Abps., Bps., Priests, and Deacons.

The Service contained in the Pontificals presented no small difficulty, owing to the fact that it consisted of a fusion of the ancient *Roman* and *Gallican* Rites of Ordination.

The ancient *Roman* Rite in its earliest shape was characterised by great simplicity, and may be found in the *Leonian* and *Gregorian Sacramentaries* and in the *Ordines Romani*. No form of Ordination is provided for the Minor Orders, including those of Acolyte and Sub-deacon. The two latter, however, appear to have received a form of Benediction at an ordinary Mass, when the candidates presented themselves to the Bp.; the acolyte receiving as a symbol of his office a linen bag in which to carry to the priest the oblates or consecrated hosts, and the sub-deacon

¹ For explanation of this, see BIBLIOGRAPHY OF PB, § 2.

an empty chalice. They then prostrated themselves and were blessed by the Bp. But even this formula of blessing appears not to have been very early.

In the case of Sacred Orders, we find a very simple ritual of Ordination, but one which was celebrated with great publicity and at stated times, these being the Saturdays of the Ember weeks, preferably in the Advent season. The candidates had been previously presented to the faithful on the Wednesday and Friday of the Ember week, and opportunity given to those present to bring forward any objection to their suitability. The actual ceremony took place during the Mass on the Saturday, shortly before the Gospel, when the candidates were presented to the Bp., who in a set formula invited the prs. of the congregation for those who were to be ordained deacons. After this all knelt, and the Lit., containing special petitions for the ordinands, was recited. Then the Bp. arose and, laying his hands on each of the candidates, recited a Coll. (or collective Pr.), summing up the petitions of the Lit., and a long Consecratory or Eucharistic Prayer. The newly ordained deacons then received the Kiss of Peace from the Bp. and took their place among the other deacons.

The ordination of Priests was conducted in a similar manner. The prs. of the congregation were invited and the Lit. recited, followed by two Prs. (a Coll. and a Eucharistic Pr. said by the Bp. and accompanied by the imposition of hands). The Mass was then continued.

The Consecration of Bps. followed the same lines. No special time in the year was assigned for this, but it always took place on a Sunday. The Bp. elect having been presented to the Pope, the prs. of the congregation were invited and the Lit. was sung, the Coll. and Consecratory Pr. following.

In the *Gallican Rite*¹ we find forms for Ordination to the Minor Orders. The candidates for each Order

4. The *Gallican Rite*. were instructed as to the nature of their duties. They then received from the Bp. the symbol of their office—the *Door-Keepers* a Key; the *Readers* a book; the *Exorcists* a book of Exorcisms; the *Acolytes* a candlestick containing a candle; the *Sub-deacons* a paten and chalice together with the basin, ewer and napkin. After delivery of the instruments the Bp. recited a Pr. and a Benediction, which contained in each case a reference to the special office conferred on the candidates.

The Ember seasons being unknown in Gallican countries, the candidates for Sacred Orders were presented to the congregation on the day of Ordination itself. After an address by the Bp., the congregation, if satisfied of their fitness, responded, *Dignus est (He is worthy)*. (At Rome the silence of the congregation was considered a sufficient indication of their assent.) The Bp. then invited the people to pray for those that were to be ordained to the Diaconate, and pronounced a blessing, during which he laid his hands on the candidates.

The Ordination to the Priesthood followed the same lines. At the close of the Benediction, however, came an anointing of the hands accompanied by prayer. (It would appear that in some cases Deacons also received this anointing.)

The method of Consecrating Bishops was very similar. The Bp. elect was presented to the people and their prs. were invited. During the recital of the consecratory Pr. two Bps. held over his head the open book of the Gospels. After the Consecration his hands were anointed and a suitable Pr. was

recited. At the Consecration of Bps. at Rome, the imposition of hands was performed by the Pope alone: in the Gallican rite all the Bps. present laid their hands on the candidate's head.

The mediæval Pontificals exhibit, as we have said, a fusion of the Gallican and Roman rites. Since the ancient Roman rite contained no forms of Ordination to the Minor Orders, these followed the Gallican use. As the Minor Orders, how-

ever, are omitted in the Edwardine O., they do not concern us here. And we at once proceed to give a brief description of the *Celebratio Ordinum* as contained in the *Sarum Pontifical*—this being the chief source employed by the compilers of the English Ordinal. The Minor Orders having been conferred immediately before the Epistle, those who were to be ordained to the Diaconate and Priesthood were presented to the Bp. after the reading of the Epistle and Tract, and prostrated themselves before him. Then followed the Lit., with special petitions for the ordinands. Next, the Bp. instructed the candidates for the Diaconate in the duties of their office, after which he laid his hand on the head of each of them in silence.¹ Then he invited the congregation to pray on their behalf, and after a period of silence a brief Coll. was recited. This was followed by a long Consecratory or Eucharistic Pr., introduced in the usual way by the *Sursum Corda*; after which the Bp. vested the candidates with the *Stole* and handed to each of them the book of the Gospels saying, "In the Name of the Holy Trinity receive authority to read the Gospel in the Church of God as well for the living as for the dead. In the name of the Lord. Amen." Another invitation to pr. followed and then a Benediction. Finally, the newly-ordained deacons were vested with the *Dalmatic*.

After the reading of the Gospel, those who were to be ordained to the Priesthood were presented to the Bp., who instructed them in their duties. Then, together with all priests who were present, he laid his hands over them in silence. Next,

the prs. of the congregation were invited, and after an interval the Bp. recited a Coll. and a long Eucharistic Pr., introduced by the *Sursum Corda*. The candidates were then vested by the Bp. with stole and *Chasuble*, and appropriate formulæ were said. After this there was another invitation and another Consecratory Pr. Then, all kneeling, the Bp. began the hymn *Veni Creator*, which being sung he consecrated the hands of the candidates and presented to each one of them a paten with an unconsecrated host, and a chalice containing wine, with these words, "Receive authority to offer Sacrifice to God and to celebrate Masses both for the Quick and the Dead, in the Name of our Lord Jesus Christ." The Mass was then continued as far as the Communion. Before the Post-Communion the Bp. laid his hand on the head of each candidate, saying, "Receive the Holy Ghost; whose sins thou forgivest they are forgiven; whose sins thou retainest they are retained." Then followed the final Benediction and Exhortation.

In the Consecration of a Bp., he was first presented by two Bps. of the Province to the Metropolitan, and examined by him in the presence of the congregation. In the course of the Examination the oath of canonical obedience was administered. Then the Mass was begun and continued as far as the Collect. Meanwhile the Bp. elect was vested, and afterwards the Metropolitan gave him a brief

7. *Sarum* Consecration of Bishops.

¹ Our main source of information as to this rite is derived from the *Statuta Ecclesie Antiqua*, a collection of canons drawn up in the province of Arles about the beginning of the 6th century.

¹ In later times the words *Accipe Spiritum Sanctum* were ordered to be said by the Bp. secretly.

instruction. The prs. of the congregation were then invited for him, and the Lit. sung by two Bishops. At the close of the Lit. two Bps. placed the book of the Gospels on the neck of the Bp. elect, and all Bps. present laid their hands on his head. According to some rites this ceremony was performed in silence: according to others the words "*Accipe Spiritum Sanctum*" were used; or the *Veni Creator*. A Coll. followed and a long Eucharistic Pr. of Consecration. Then came a second and third Consecratory Pr. with a Blessing; after this the unction of the head and hands, the putting on of the gloves, the giving of the PASTORAL STAFF, the blessing and bestowal of the RING and MITRE, and finally the delivery of the book of the Gospels.

We now come to the First Edwardine Ordinal.¹

In it Ordination is to take place on a Sunday or Holy-day, and to begin with an Exhortation "declaring the duty and office of such as come to be admitted Ministers" etc. . . .

8. Ordination of Deacons in Ordinal of 1550.

After the Exh. the candidates for the Diaconate are presented by the Archdeacon to the Bp., and then by the Bp. to the people, opportunity being given for any objection against their suitability. The Lit., with a special petition for the ordinands, follows, ending with the Coll. "Almighty God, which by Thy Divine Providence hast appointed divers orders, etc." The Communion of the day is then begun with a special Ep. (1 Tim. 3 8-16 or Acts 6 2-7). After the Ep. the Bp. administers the "Oath of the King's Supremacy and against the usurped power and authority of the Bishop of Rome." He next examines the candidates, and, at the close of the Examination, lays his hands severally upon the head of every one of them, saying, "Take thou authority to execute the office of a Deacon in the Church of God committed unto thee in the Name of the Father, the Son, and the Holy Ghost. Amen." He then delivers to everyone of them the NT, saying, "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereunto ordinarily commanded." Then one of them, appointed by the Bp., putting on a tunicle, reads the Gospel for that day. The Communion service is now continued, and all those who have been ordained receive the HC with the Bishop. At the close a special Coll. is said before the Benediction.

It would appear that the following changes have been made from the older Ordinals. (a) The Presentation of the candidates to the Bp. by the Archdeacon, and to the people by the Bp., and the recitation of the Lit., take place before the beginning of the Communion Service. (b) The Oath of the King's Supremacy and the Examination of the candidates are inserted immediately after the Epistle. (c) The instruction of the candidates is expanded and placed in the course of their Examination, which occurs at this point of the service. (d) The laying on of hands is not performed, as heretofore, silently, but with the words, "Take thou authority to execute the office of a Deacon,

etc." (e) The Bidding Pr., Consecratory Pr. and vesting with stole are omitted.

The Ordering of Priests takes place in the course of the Communion Service aft. the reading of the Gospel, a special Introit, Epistle and Gospel being provided. Next, a paraphrase of the *Veni Creator* is sung; the candidates are presented by the Archdeacon to the Bp., and by him to the people; the Lit. is said, ending with a special Collect; the oath of the King's Supremacy is administered; and a long Exh. made by the Bishop. Then follows the Examination, and at its close a short Pr., after which the prs. of the congregation are asked, and silence kept. Next, the Bp. recites a long Coll., and then, together with the priests present, he lays his hands on the head of each of the candidates, saying, "Receive the Holy Ghost. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God and of his Holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost, Amen." This done, he delivers to each the Bible in one hand and the chalice with the bread in the other, and says, "Take thou authority to preach the word of God, and to minister the Holy Sacraments in this congregation." The Communion Service is then continued, all the newly-ordained receiving with the Bp., and immediately bef. the Benediction a special Coll. is inserted.

The following changes have been made in the Ordination of Priests from the older Ordinals. (a) The *Veni Creator*, which in the old Pontifical occurs aft. the second Consecratory Pr., is now placed bef. the presentation of the candidates, and the latter takes place not as formerly at the beginning of the service, but aft. the Gospel. (b) The short Instruction of the old Pontifical is expanded very considerably, and is followed by an Examination, a brief form of which, although not in the Sarum, is found here in certain rites of date about the 11th cent. (c) The Imposition of hands, which in the older rite took place at this point in silence, is postponed till after the prs. of the congregation have been invited and the Bp. has recited a Coll. at their conclusion. (d) The long Eucharistic Pr. is omitted (though the last-mentioned Coll. is obviously intended to represent it), as is also the vesting with the stole and chasuble. (e) The Second Bidding and Consecratory Prs. are omitted, together with the Blessing and Consecration of the hands. (f) As we have seen, the Imposition of Hands is accompanied by the formula, "Receive the Holy Ghost, etc.," taken from the second Imposition of Hands, which occurs in the Latin Rite aft. the Communion:—"Accipe Spiritum Sanctum: quorum remisieris peccata, remittuntur eis: et quorum retinueris, retenta erunt." And to it is added, "And be thou a faithful dispenser of the Word of God and of his Holy Sacraments."

¹ For a comparative synopsis of all the Eng., as well as the Amer. and Irish, Os., see RITUAL, § 51-53.

(g) The ceremony of delivery (*porrection*) of the INSTRUMENTS now occurs immediately after the laying on of Hands, and it should be noticed that the Bible, as well as the Chalice and Bread, are presented to the candidate, with the words, "Take thou authority to preach the word of God and to minister the Holy Sacraments in this Congregation." With this formula should be compared the one which accompanies the porrection of the Instruments in the Latin Rite:—"*Accipe potestatem offerre sacrificium Deo, Missasque celebrare,*" etc. . . . (h) The Kiss of Peace, and the Blessing and Exhortation which precede the Post-Communion in the Latin Rite, are omitted.

The Consecration of Bps. is appointed to take place in the Communion (for which a special Ep. and Gospel are provided)

10. Consecration of Bishops in Ordinal of 1550.

having upon him a surplice and a cope, is presented by two Bps. to the Abp. or his substitute. The King's Mandate having been read, the Oath "Touching the Knowledge of the King's Supremacy" and the Oath of obedience to the Abp. are administered. The prs. of the Congregation are then invited, and the Lit. is recited, containing a special petition for the Bp. elect and concluding with a special Collect. This is followed by the Examination of the candidate. Then, the *Veni Creator* having been sung, the Abp. recites a lengthy Collect. Next follows the Imposition of hands by the Abp. and Bps. present, the Abp. saying, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by Imposition of hands: for God hath not given us the spirit of fear, but of power and love and of soberness." Then the Abp. lays the Bible on the neck of the newly-consecrated Bp. with the words, "Give heed unto reading, etc.," and places the Pastoral Staff in his hand saying, "Be to the flock of Christ a shepherd, etc." This done, the Abp. proceeds to the Communion, and a special Coll. is provided immediately before the final Benediction.

The most important changes which have been made in the Consecration of Bps. are the following. The instruction, the unction, the putting on of gloves, and the delivery of ring and mitre are omitted. The first and third consecratory Prs. are also omitted; the second is, however, represented by the Pr., "Almighty God and most merciful Father," which precedes the Imposition of hands. The Lit., Examination, *Veni Creator* and Imposition of hands have been retained, together with the ceremony of laying the Bible upon the candidate's neck and the delivery of the Pastoral Staff.

The principal changes made in the Ordinal of 1552 consist in the omission of certain ceremonies.

11. Changes made in 1552 and 1559.

In the Ordering of Deacons and Priests the ordinands are no longer commanded to have at their presentation "every one of them. . . upon him a plain albe"; the direction for the deacon who

reads the gospel to "put on him a tunicle" is likewise omitted. So is also the Introit in the Ordering of Priests; and the porrection of the Instruments is confined to the delivery of the Bible, the words, "where thou shalt be so appointed" being added at the end of the formula, "Take thou authority," etc., which accompanies the porrection. The only other important change is in the Oath of the King's Supremacy. In the Ordinal of 1550 it concluded, "So help me God, all saints and the holy evangelist"; in 1552 the words, "So help me God through Jesus Christ," are substituted.

In the Consecration of Bps. the Oath of obedience to the Abp. undergoes a similar change. No mention is now made of the vesture of the Bp. elect or of the Bps. who present him. The laying of the Bible upon the neck of the newly-consecrated Bp. is omitted, as is also the delivery of the Pastoral Staff. The accompanying formulæ are, however, retained and used in connection with the delivery of the Bible, which is now substituted for the two former ceremonies.

The only alteration made in the Ordinal at the Elizabethan revision of 1559 (apart from certain changes in the LITANY incorporated into it) was in the form of the Oath which is now styled "The Oath of the Queen's Sovereignty" instead of "the King's Supremacy." It is no longer directed against "the usurped power and authority of the Bp. of Rome," but against "the power and authority of all foreign Potentates."

In the final Revision of 1662 the following changes, some of them important, should be noticed.

Three alterations have been made in the *Preface*.

(a) The canonical age for entering upon the diaconate is raised from twenty-one to twenty-three. (b) Ordination is now to take place normally "at the times appointed in the canon," i.e., at the Ember seasons (see canon 31). (c) The language of the first paragraph is made more explicit, in order to make even clearer than heretofore the difference between the Ministry of the Church and that of non-episcopal bodies.

In the *Ordering of Deacons* we find the following alterations. (a) The Ordination is to take place "after Morning Prayer is ended." (b) In 1552 no reference was made to the vesture of the deacons: they are now ordered to be "decently habited." (c) The Lit. ends with the Pr. "We humbly beseech Thee, O Father," and the Coll. which had occurred at the end of the Lit. has become the Coll. of the Communion office; we notice that in this Coll., as in other places, the word "Congregation" has been changed to "Church." (d) At the end of the formula, "Take thou authority to read the Gospel, etc.," the words, "If thou be thereunto ordinarily commanded," have been changed into "If thou be thereunto licensed by the Bishop himself." (e) A special Gospel (Luke 12 35-38) is provided. (f) Aft. the Pr. "Almighty God, Giver of all good things," the Coll. "Prevent us, O Lord," has been inserted. (g) A clause has been added to the final rubric connecting this service with that of the Ordering of Priests which immediately follows.

(a) Alterations in the opening Rubrics of the *Ordering of Priests* have been made similar to those made in the Ordering of Deacons. (b) Some changes have been made in the arrangement of the Service; the Presentation of the candidates and the Lit. now occur, as in the Ordering of Deacons, bef. the Communion Office, and not aft. the Gospel, and the special Coll. has been removed from the end of the Lit. and made the Coll. of the Communion Office, the words "profit of the congregation" having

been changed into "the edification of thy Church." (c) A new Epistle (Eph. 4 7-13) is appointed and Matt. 9 36-38 has been substituted for Matt. 28 18-20, but the alternative Gospel (John 10 1-16) has been retained. (d) The *Veni Creator* has been placed later in the service, so that it may immediately precede the Pr. "Almighty God, and heavenly Father"; an alternative version of this hymn, derived from Bp. Cosin's *Private Devotions*, has been added, and the older version revised. (e) In the Instruction and Examination of Priests a number of small verbal alterations have been made, and the conclusion of the brief Pr. at the end of the Examination is altered. (f) In the rubric immediately preceding the Imposition of hands, the words, "Everyone that receiveth orders," have been changed into "Everyone that receiveth the Order of Priesthood." (g) The most important alteration is in the formula which accompanies the Imposition of hands. In 1550 and 1552 it began, "Receive the Holy Ghost: whose sins thou dost forgive, etc." It now runs "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands: Whose Sins thou dost forgive, etc." (h) At the delivery of the Bible the words "in this congregation where thou shalt be so appointed" have been changed into "in the congregation where thou shalt be lawfully appointed thereunto." (i) The Coll., "Most Merciful Father," at the close of the service has been slightly altered, and "Prevent us, O Lord," has been inserted bef. the Benediction. (k) The wording of the final rubric, which provides for the case of the Ordination of Deacons and Priests on the same day, has been modified in accordance with the alterations made in the services.

In the *Consecration of Bishops*, (a) a special rubric has been supplied at the beginning of the Communion Service, and a special Coll. provided. (b) An alternative Epistle (Acts 20 17-35) has been added, and two alternative Gospels¹ (John 20 19-23, Matt. 28 18-20). (c) In the rubric aft. the Gospel it is ordered that the Bp. elect shall be vested in his ROCHET. (d) The wording of the rubric bef. the Lit. has been expanded and made more explicit, and in the Coll. aft. the Lit. the words "profit of thy Congregation" have been changed into "edifying and well governing of thy Church." (e) In the Examination a few slight verbal alterations have been made, and the question, "Will you be faithful in ordaining, sending, or laying hands upon others?" has been added. (f) Bef. the *Veni Creator*, it is ordered that the Bishop elect shall put on the rest of the Episcopal habit; and, as in the Ordering of Priests, Bishop Cosin's version of the hymn has been added. (g) In the Pr. "Almighty God and most merciful Father" a few verbal changes have been made, and the word "congregation" changed into "church." (h) Again the most important alteration is that in the formula accompanying the laying on of hands. In 1550 and 1552 it had been, "Take the Holy Ghost, and remember that thou stir up, etc."; it now runs, "Receive the Holy Ghost for the Office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father and of the Son and of the Holy Ghost. Amen. And remember that thou stir up, etc." (i) Some slight verbal changes have been made in the words used at the delivery of the Bible and in the Coll. "Most Merciful Father." (k) As in the Ordering of Deacons and Priests, the Coll. "Prevent us, O Lord," has been added before the Benediction.

¹ In most copies of the PB of 1552 the Gospel is misprinted, as from John 4, instead of John 21.

The main objects of the Reformers in preparing an O. which should "continue" the valid succession of the threefold

12. order of the ministry was to simplify the Latin rite, and to bring into greater prominence the essentials of Ordination as set forth in the NT¹ and in the early Church,² namely, *Prayer* and *Imposition of hands*. This had been obscured in the Latin service owing to the fusion of the Gallican and Roman rites. In the mediæval books the LAYING ON OF HANDS no longer took place in connection with a great central pr., but was performed in silence at an earlier point in the service, while in the case of the Ordering of Priests a second Imposition of hands, with the words "*Accipe Spiritum Sanctum*," had been added towards the close. The revisers restored it to its proper position as the central feature of the service, where it is accompanied by the solemn charge authorising the candidate to execute the functions of the Order which he is receiving. It is to be noted that they retained the words of John 20 22, 23 (used in the Latin Service at the second Imposition of hands) and added to them a second clause based on Acts 6 4 (cp. also Luke 12 42 and 1 Cor. 4 1), the verse in Acts being probably chosen in order to make clear the distinction between the Diaconate and the Priesthood. Similarly, in the Ordination of Bishops, the words are taken from 2 Tim. 1 6, 7, this passage being understood to refer to the work of a Bishop. It is to be regretted, however, that the ancient Consecratory Prs., which originally were the chief feature of early rites, and which were introduced by the *Sursum Corda*, should have been omitted. While removing a number of ceremonies of late date, such as the anointing, vesting, etc., the revisers of 1550 were careful to retain in a somewhat modified form the porrection of the INSTRUMENTS, which was regarded by the later mediæval authorities as essential to the validity of the rite. Further, they thought it necessary to expand certain features which had been making their appearance in the mediæval books, especially the Instruction and Examination of the candidates. In order to do this, they considered it needful to supplement the somewhat meagre formulæ of the Pontificals with matter derived from a draft of Ordination services which had been drawn up by Martin Bucer especially for their benefit. The Examination is regularly found in the older rites for the Consecration of Bps. and occasionally in the Ordination of Priests, while the Instructions

¹ See Acts 6 6, 13 3, 14 23, 1 Tim. 4 14, 5 22, 2 Tim. 1 6.

² See: (a) the early Church Orders, e.g., *Didascalia*, c. 4; *Canons of Hippolytus* 2 7, 5 42; *Sarapion's Pontifical* 12-14; *Apost. Const.* 8 4, 5, 16, 17, 18, etc.; (b) canons of early Councils, e.g., canon 9 of *Neocæsarea* (c. 315), 9 of *Nice* (325), 10 and 17 of *Antioch* (341); (c) early writers, e.g., Origen, *Hom. in Num.* 22 4; Cornelius, *Ep. to Fabius*, apud Euseb., *HE* vi. 43 9, 17; Cyprian, *Ep.* 49 1, 67 5; Eusebius, *HE* vi. 8 4, 23 4, vii. 32 21; Gregory of Nyssa, *Life of Gregory Thaumaturgus* (Migne, *PG* 46 909); Jerome, *Comm. in Is.*, bk. 16 (on c. 58); *De Altoribus* 3; *Ep. Clement to James* 19; *Clementine Hom.* 3 63, 72.

had always been extremely brief. In the Edwardine O. these features assumed large proportions, and, though the revisers appear to have rejected, in the main, Bucer's draft, they followed it very closely in these particulars. Thus, the Exh. to the candidates for the Priesthood and the Examination which follows are, in the main, a reproduction of Bucer's text. The Prs. of the O. are for the most part derived in a modified form from the Latin; but the long Pr., "Almighty God and heavenly Father," which occurs immediately before the Imposition of hands at the Ordination of Priests, is taken, with certain modifications, from Bucer's draft. Of the alterations made since 1550 the most important is the addition of the words specifying the office, which have been added, in the case of Bps. and Priests, to the solemn charge accompanying the Imposition of hands. For the

significance of this and of other changes made in 1550 or 1662, in so far as they affect the question of validity of our Orders, the reader is referred to the art. *ANGLICAN ORDERS*.

The following Table will enable the reader to form some idea of the relation of the O. of 1662 to the Pre-Reformation services and to the Edwardine O. of 1550. The first column contains an outline of the Latin O. closely following the use of Sarum. Items marked with an *asterisk* represent the ancient Roman and Gallican elements. Those enclosed in *brackets* are late additions, occurring in some mediæval rites and not in others. *Italics* indicate items which are not proper to the Ordination service. The details are numbered in the first column; the numbers in the other columns point out parallels.

14.
Comparative
Table.

ORDERING OF DEACONS AND PRIESTS.

PONTIFICAL.

1. *Mass begins.*
2. Presentation of Candidates for all Orders to Bp. and *final inquiry as to their suitability.
3. Admission to Minor Orders.
4. *Litany, with special clauses.

ORDINATION OF DEACONS.

5. Instruction.
6. *Imposition of hands in silence ("Accipe Spiritum Sanctum," secretly).
7. *Bidding Pr. and *Coll.
8. *Consecratory Pr.
9. Vesting with Stole.
10. Tradition of Gospel Book, with formula, "In nomine. . . accipe potestatem legendi evangelium. . . ."
11. *Second Bidding Pr.¹
12. *Second Consecratory Pr.
13. Vesting in Dalmatic.
14. *The Gospel.*

ORDINATION OF PRIESTS.

ORDINAL OF 1550.

ORDERING OF DEACONS.

2. Presentation of Candidates for diaconate only, and final inquiry as to their suitability.
4. Litany, with special clauses and special Coll.
1. *HC, as far as Epistle.*

- Oath of King's Supremacy.
5. Examination and Instruction.
6. Imposition of hands, with words, "Take thou authority. . . ."
10. Tradition of NT, with formula, "Take thou authority to read the Gospel. . . ."

14. *The Gospel.*

ORDERING OF PRIESTS.

22. *Veni Creator.*
2. Presentation of Candidates for Priesthood, and final inquiry.
4. Litany, with special clauses and special Coll.
- Oath of King's Supremacy.

PB OF 1662.

2. Presentation of deacons and priests separately, and final inquiry.

4. Litany, with special clauses.
1. *HC, as far as Epistle, with special Coll. for each Order.*

ORDERING OF DEACONS.

- Oath of King's Supremacy.¹
5. Examination and Instruction.
6. Imposition of hands with words, "Take thou authority. . . ."
10. Tradition of NT, with formula "Take thou authority to read the Gospel. . . ."

14. *The Gospel.*

ORDERING OF PRIESTS.

- Oath of King's Supremacy.¹
- ¹ Omitted in 1865.

¹ Omitted in Sarum.

PONTIFICAL.

15. Instruction.
16. * Imposition of hands by Bp. and priests, in silence.
17. * Bidding Pr. and * Coll.
18. * Consecratory Pr.
19. Vesting with Stole and Chasuble.
20. * Second Bidding Pr.¹
21. * Second Consecratory Pr.
22. Veni Creator.
23. (Blessing and) * Consecration of hands.
24. Tradition of Paten with host and Chalice with wine, with words, "Accipe potestatem offerre sacrificium. . . ."
25. *Continuation of Mass to the Communion.*
26. Second Imposition of hands, with words, "Accipe Spiritum Sanctum. . . ."
27. Kiss of Peace.
28. Final Benediction.
29. Exhortation.
30. *Post-Communion, etc.*

PONTIFICAL.

1. Examination of Bp. elect.
2. Oath of canonical obedience.
3. *Mass up to Collect.*
4. Instruction.
5. * Bidding.
6. * Litany, with special clause.
7. * Imposition of hands of Bps. and of * Gospel Book, in silence ("Accipe Spiritum Sanctum").
8. (Veni Creator.)
9. * Collect.
10. * First Consecratory Pr.
11. Unction of head.
12. * Second Consecratory Pr.
13. (Third Consecratory Pr., with Abp.'s right hand extended.)

¹ Omitted in Sarum.

ORDINAL OF 1550.

15. Instruction and Examination.
17. Bidding.
18. Prayer, "Almighty God and heavenly Father"
- 16, 26. Imposition of hands by Bp. and priests, with the words, "Receive the Holy Ghost. . . ."
24. Tradition of Bible and of Chalice with bread, with formula, "Take thou authority. . . ."
25. *Continuation of Communion Office to last Coll.*
30. Two Collects:—(a) "Almighty God, giver of all good things. . . ." (for Deacons). (b) "Most merciful Father, we beseech thee. . . ." (for Priests).
28. *Final Blessing.*

CONSECRATION OF BISHOPS.

ORDINAL OF 1550.

3. *HC as far as Creed*, with special Introit, Epistle and Gospel.
- Presentation to Abp.
- Oath of King's Supremacy.
2. Oath of canonical obedience.
5. Bidding.
6. Litany, with special clause and concluding Pr.
1. Examination.
8. Veni Creator.
12. Pr. "Almighty God and most merciful Father. . . ."

7. Imposition of Hands of Bps., with formula, "Take the Holy Ghost, and remember that thou stir up. . . ."

PB OF 1662.

15. Instruction and Examination.
17. Bidding.
22. Veni Creator.
18. Prayer, "Almighty God and heavenly Father. . . ."
- 16, 26. Imposition of hands by Bp. and priests, with the words, "Receive the Holy Ghost for the Office and work of a priest. . . ."
24. Tradition of Bible, with formula, "Take thou authority. . . ."
25. *Continuation of Communion Office to last Coll.*
30. Three Collects:—(a) "Almighty God, giver of all good things. . . ." (for Deacons). (b) Most merciful Father, we beseech thee. . . ." (for Priests) (c) "Prevent us, O Lord. . . ."
28. *Final Blessing.*

PB OF 1662.

3. *HC as far as Creed*, with special Coll., Epistle and Gospel.
- Presentation to Abp.
- Oath of King's Supremacy.¹
2. Oath of canonical obedience.
5. Bidding.
6. Litany, with special clause and concluding Pr.
1. Examination.
8. Veni Creator.
12. Pr. "Almighty God and most merciful Father"
7. Imposition of Hands of Bps., with formula, "Receive the Holy Ghost for the office and work of a Bishop. . . . And remember. . . ."

¹ Omitted in 1865.

PONTIFICAL.

14. (Sevenfold Blessing.)
15. Unction of head and hands.
16. Putting on of Gloves.
17. Benediction and delivery of Pastoral Staff.
18. Benediction and delivery of Ring.
19. Benediction and delivery of Mitre.
20. Tradition of Gospel Book, with words, "Accipe evangelium, et vade, prædica populo tibi commisso. . . ."
21. Mass continued to end.

ORDINAL OF 1550.

- 7, 20. Imposition of Bible, with words, "Give heed unto reading. . . ."
17. Delivery of Pastoral Staff, with formula, "Be to the flock of Christ. . . ."

PB OF 1662.

20. Delivery of Bible:—"Give heed unto reading. . . . "Be to the flock of Christ. . . ."

21. Communion office continued to last Coll.

21. Communion office continued to last Coll.

Pr. "Most merciful Father"

Pr. "Most merciful Father"
Coll. "Prevent us, O Lord. . . ."

Final Blessing.

Final Blessing.

(A) Documents containing the ancient Roman and Gallican Ordination Rites:—*Leonian Sacramentary* (ed. Feltot, Camb., 1896);

15. *Bibliography.* *Gelasian Sacramentary* (ed. Wilson, Oxf., 1894); *Gregorian Sacramentary* (in Muratori, *Liturgia Romana Vetus*, 2 vols., Venice, 1748); *Ordines Romani* (in Mabillon, *Museum Italicum*, vol. 2, Paris, 1689—also in Migne, *PL* 78); *Statuta Ecclesie Antiqua* (in H. T. Bruns, *Canones Apostolorum et Conciliorum*, 1839). (B) For *English Mediæval Ordinals* see:—Maskell, *Monumenta Ritualia Ecclesie Anglicanæ* (Oxf., 1882), vol. 3; Frere, *Use of Sarum* (2 vols., Camb., 1898, 1902); a list of English Pontificals is given by Frere in his *Pontifical Services* (Alcuin Club 3). (C) *Lutheran forms of Ordination* will be found in Daniel, *Codex Liturgicus*, vol. 2, pp. 517 ff. (D) The *English Reformed Ordinals* may be conveniently consulted in two publications of the Parker Society:—*Liturgies of King Edward VI.* and *Liturgical Services under Queen Elizabeth*; Bucer's *Draft* will be found in his *Scripta Anglicana*, pp. 238-259—the parts which influenced the PB Ordinal are reprinted in *CQR*, Apr. 1897, pp. 132 ff. (E) On the subject generally see:—Procter and Frere, *New History of the BCP* (London, 1907); Blunt, *Annotated PB*.—Ed.

H. LEONARD PASS.

ORDINARY.—Spiritual jurisdiction, that is, the authority to exercise within a definite area

or over certain persons the spiritual power conferred by Holy Order, is of two kinds, ordinary and delegated. Ordinary jurisdiction is that which attaches to an office, the tenure of which is permanent, and of which the incumbent cannot be deprived except by process of law, on account of malfeasance, crime or incapacity. Ordinary jurisdiction once bestowed cannot be withdrawn at the mere will and pleasure of the superior who has conferred it. Delegated jurisdiction can be so withdrawn. Ordinary jurisdiction arises out of the office conferred by the superior; delegated depends upon the continued good pleasure of the superior.

An ecclesiastic having ordinary jurisdiction is called an "Ordinary." He may have other

Ordinaries subject to him, and again others who exercise their ordinary jurisdiction over him. The superior O. of a diocese is the Bp. An Archdeacon is the O. for certain purposes within the area of his Archdeaconry, but subject to his superior O. the Bp. Every incumbent of a parochial benefice is an O., that is, he is the O. of his ch. and parish, wherein he possesses, by conference by the Bp., ordinary jurisdiction, but subject to his superior Ordinaries, viz., the Bp. in all spiritual matters, the Archdeacon as regards certain matters, the Rural Dean as concerns certain other matters.

The O. referred to in rubrics of the PB means generally the Bp., but also sometimes the Archdeacon, or either the Arch-
3. PB Rubric. deacon or the Bp. in cases where they may have concurrent jurisdiction; as for instance in the rubric as to signifying to the O. the name of a person repelled from Communion, in order that the O. may "proceed against (him) according to the Canon." Such person might be proceeded against either in the Bp.'s Court or in the Court of the Archdeacon, and therefore the signifying might be to either Ordinary (see ARCHDEACON).

Every O. can delegate jurisdiction within the limits of his own jurisdiction to another duly-qualified

person, but subject to inhibition by the superior Ordinary. Thus a parochial incumbent can give leave to another priest to administer the Word and Sacraments and to officiate in his parish, but always subject to inhibition by the Bp., or to any regulations which the Bp. may lawfully make. At certain times or occasions the superior Ordinary may suspend the jurisdiction of the inferior. Thus during the period of his diocesan visitation the Bp. usually inhibits the Archdeacon from visiting.—A4. E. G. WOOD.

OREMUS ("Let us pray").—We find occasionally in the PB an Invitation (Bidding) prefacing a pr. and setting forth its special object (e.g., in HC, "Let us pray for the whole state"; in Bpt., "Dearly beloved, forasmuch as"; "Seeing now, dearly beloved . . ."). In early days such Invitations commonly preceded all prs., and "Let us pray" is a relic of them. It is found in the PB in two situations:—(a) at the beginning of the prayer-part of services; (b) to mark the change from Versicles and Responses to prs. of the Collect-type. And in all cases it serves as a call to devout attention.—**BI.** J. W. TYRER.

ORGAN.—The O. is the instrument most closely connected with Church music, and its origin must be sought in the most remote periods of history. **L. Introductory.** There can be no doubt that in its earliest forms the O. was recognised as particularly suitable to the needs of worshippers in religious ceremonies, as much for the dignity of its tone as for the support it provided for the voices. The many stages of development through which it has passed to its present size and complexity are interesting in their connection with the history of music. The O. is an instrument playable by a single performer, and is capable of supporting unlimited voices in musical expressions of joy and sorrow alike. It still preserves its nobility of tone, and a dignity, when it is properly used, which gives it a pre-eminent position. From the nature of the case the O. has had a very important influence upon music, and organists have, had, and to some considerable extent still have, upon their shoulders the musical well-being of a large number of people who have to depend upon church-going for their music.

It is not proposed to trace at any length the development of the O. through the many centuries of its existence, but to deal with a few of the difficulties which modern conditions impose both with regard to the organ and the organist. It will, however, be advisable to show in as short a way as possible a few of the phases through which the instrument went, and their connection with Ch. music.

The earliest organs, owing to the great size of the keys which controlled the pipes, were used in single notes to support the PLAINSONG. These **2. Early Instruments.** keys required great pressure to put them down, and involved the whole hand in the process, so that, at the best of times, two notes only could be played together. It is obvious that a long process of development was necessary before it was possible to use the keyboard in a manner at all approaching the modern method. But as improvements were made, and it became possible to play notes in more rapid succession and in greater combination, a kind of organ music began to be written on the lines of choral music. The composers of this early kind of instrumental music were all of them organists; and they soon began to experiment in order that they might find a style more suited to the nature of the instrument than to voices. The greater the demands on the technical resources of the performers and the mechanical devices of the instrument, the greater was the stimulus organ builders received to meet them, and invent the means to satisfy them.

From this period (1550) the organ began its

career more or less in the form in which we know it. The organs were, of course, very small, and must have been rather

3 Influence on Music.

exhausting to play on, but it is surprising to find how soon composers began to write passages for the O. which demanded a very considerable amount of dexterity. The compositions of Merulo, Andrea and Giovanni Gabrieli—all of them organists of St. Mark's at Venice—abound in such passages. These organ compositions are the first definite attempt to create a style of composition suited to the instrument.

It is interesting to find that the men who were, first and foremost, organists were the founders of modern instrumental music. In these days we hear much of the influence (for ill) of the O. loft upon composers. But it was not always so. In the 2nd half of the 16th century the O. was the more advanced and matured among available instruments, and therefore offered the greater inducements to composers. The O. had a good start in the development of instrumental style, and kept its lead until the time of Bach's death in 1750.

It may be well to give some idea of the kind of O. those early composers had to write for.

4. Organ Building.

An O. of 12 stops was considered a large one. It contained, as a rule, no reed stops. Pedals which had been invented in the previous century (1470) were beginning to take their place, but were cumbersome and incapable of rapid performance. Reed stops, although they had been introduced into German organs in the 15th cent., were little used, owing to difficulties of keeping them in tune, and their slowness of speech. This is borne out in Antignati's account of his organ at Brescia (1608). The organ built for York Minster in 1632 by Robert Dallam contained but 14 stops, 2 manuals and no reeds or mixtures.

O. building seems to have developed more rapidly in Germany than elsewhere, judging by the instrument built at Lübeck during the 16th century (1518). This organ, of 2 manuals, contained the earliest 32 ft. pedal stop. A third manual was added in 1561, and by the end of the 17th cent. there were 57 speaking stops. This is the instrument over which Buxtehude presided, and upon which he performed when Bach came to Lübeck to hear him, having tramped all the way from Arnstade. Pedals seem to have become general in England at a much later date than abroad.

It is difficult to say to what extent in those early days the organ was used in this country.

5. Organs in England.

But that it had definite functions is obvious from the fact that as early as 1570 organs were looked upon with disfavour by the Puritans, and in 1586 Parliament was asked to put down cath. chs. in which "the service of God is abused by piping with organs," etc.

However, things did not come to a head until 1644, and, judging by the vehemence of the following clause in the Ordinance passed by Lords and Commons assembled in Parliament on May 9th of that year, that "All organs and the frames and the cases wherein they stand in all chs. and chapels aforesaid shall be taken away and utterly defaced, and none

other hereafter set up in their places," it is fairly plain that organ and organ-playing had assumed very definite proportions in the chs. at that time. Many organs were destroyed, but not all. Some found their way into private houses with this important result, that O. playing was cultivated on more secular lines, and instrumental music gained thereby.

During the Interregnum English O. builders had, to a large extent, disappeared; so that, at the

8. The Restoration and After. Restoration when O. building became an urgent necessity, there were too few builders for the work, and it was then that Bernhard Schmidt (Father Smith) and his two nephews came from Germany, and established a great reputation in England. Thomas Harris and his son Renatus returned from Paris. These men brought with them all the newest things in O. construction, and gave to O. building in this country an impetus which has resulted in the pre-eminence of English organs to-day.

With the Restoration of Charles II a great change came over church music. In any case after the silence and restraint of the 16 years previous to the Restoration, a change was bound to come. But a still greater reason for a change was supplied by Charles himself, who expressed a desire for a lighter kind of music, such as he had heard at the French Court under the influence of Lulli. The introduction of a more secular idiom into church music was the result; and the increase in importance of the instrumental accompaniments gave still further stimulus to organists and O. builders.

Among the composers of this period, who were also organists, Humphreys, Blow and Purcell had the greatest influence. During the 18th century O. building developed but slowly. We do not find instruments of any great size. Any considerable increase under the old tracker system was to some extent limited by the weight of the touch which the finger could cope with. Couplers for connecting the manuals were little used for the same reason. An organ of two manuals and pedals, with 20 to 30 stops, was considered a large instrument.

The invention and introduction of the many fancy stops with which modern organs abound are developments of the 19th century. The organs of the 18th and early 19th centuries are chiefly notable for the beauty of the diapason tone, a quality which is rarely produced in modern organs. On the other hand, the superiority of the reed stops in our modern instruments is unquestioned. The most important achievement, however, in the development of organ building was the invention of the pneumatic action. It has resulted in the entire reorganisation of the interior of the organ, and has made it possible to play with the utmost rapidity passages hitherto impracticable. It has made the use of couplers general, and has thereby placed an infinite number of combinations at the disposal of the performer. The adoption of mechanical blowing has made a steady wind supply possible, and has been the means of producing some of the wonderful reed stops of modern organs.

The importance of the O. in churches was never greater than it is to-day. It has to supply music at every turn and of every

9. Functions of the O. kind. Congregational singing is largely dependent on it. Choir accompaniments of every variety are provided

by it. It has to fill up many chinks and crevices, and to cover up all sorts of movements of the clergy and the choir. It plays the congregation in and out. It preludes the sermon and ekes out the collection. Its influence for good, if well handled, is immense. It adapts itself most readily to all kinds of experimental effects, and is, therefore, a dangerous instrument in the hands of the unskilful. It is the only instrument, playable by one person, which can provide infinite variety of tone-colour to the many parts of the service it has to perform. And, lastly, it provides the only opportunity many people have of hearing instrumental music of all kinds played either as voluntaries or at recitals.

One question arises which deserves very careful consideration. The position in which

9. Its Position. an organ is placed in a church has the most important bearing upon its utility. In many chs.

organs are placed in unsatisfactory positions, not infrequently in chambers totally inadequate for the purpose. In the Ch. service the congregation is surely the most important consideration, and organs, if they are to stimulate the singing, must be so placed that they can accomplish this. Organs tucked away in chancel niches are wasted, so far as the purpose for which they were built is concerned. The old west gallery, with the organ in it, was a far better arrangement, and gave far more support to the congregation. To have the choir in this gallery would be an additional advantage, and would also make it possible for women to sing in those choirs which find it difficult to secure adequate boys' voices. Many chancels, especially in small churches, have the effect of deadening the voices of the choir and obscuring the tone of the organ. In all concert rooms great care is taken so to place the chorus, orchestra and organ that they may be heard to the greatest advantage. Would that similar thought and care were bestowed upon these very important points in many chs. ! When the value of music in the service is so generally acknowledged, it is surely only reasonable to expect that everything should be done to give the music its greatest effect, by placing the instrument and singers in the position where they can be heard best.

With the wonderful developments in modern construction, and the endless contrivances for stop control, the conditions under

10. Organ Playing. which an organist works are very much better than in former years ;

but a very much higher standard of attainment is expected of him. O. technique, especially in the direction of registration, has advanced enormously. A new style of O. playing may be said to have arisen ; a style in which the charm of the old solid O. tone has given place to a highly sensitive appreciation for tone-colour. But the organist should not forget that the most modern O. is still capable of playing those most perfect examples of O. music yet available, the works of J. S. Bach. The fascination of

orchestral arrangements is reasonable, but the better the organist the wider are his sympathies. —Q3.
H. P. ALLEN.

ORIENTATION OF CHURCHES.—See EAST, TURNING TO.

ORIGINAL SIN.—Certain passages of Holy Scripture, principally from the writings of St.

1. Scriptural Teaching.

Paul, have been generally understood to imply that man is by birth under the "wrath of God," that he is in a state of alienation from God which can be traced back to that beginning of human sin described in Gen. 3, that he brings into the world a nature which is inclined to sin, and that only by regeneration, by a total change or new birth from above granted by God's free grace, can he be delivered. Cp. Ps. 51, and the teaching of Christ in 'John 3, and of St. Paul, especially in Rom. 5-7, 1 Cor. 15, Eph. 2.

The early Church undoubtedly held the same doctrine, though without formal definition and

2. History of Doctrine.

expressed in various ways by the early Fathers. The doctrine was impugned indirectly by the Gnostic sects of the 2nd and 3rd cents., and directly challenged early in the 5th cent. by Pelagius and Coelestius, who appear to have taught that new-born infants are in the same condition as unfallen man. Pelagianism was refuted in Britain, the country which gave it birth, by SS. Germanus, Lupus and David, and elsewhere by St. Augustine and others. It was finally condemned at the Ecumenical Council of Ephesus, A.D. 431. The subject continued to be discussed by the Schoolmen, and was one of the burning questions of the Reformation period. It formed one of the subjects of controversy between the rival schools of Calvinism and Arminianism.

The teaching of the PB on the subject of OS. is to be gathered chiefly from Art. 9 and the Bapt. Offices. Art. 9 is some-

3. Article 9.

what reserved in its language; while condemning Pelagianism, it does not, at any rate in its English wording, appear to go as far as Calvin in teaching the total depravity of fallen man. Man is only "very far gone from original righteousness" (the Latin however has *quam longissime*). Nor does it deal with the "imputation" of Adam's guilt to his posterity. On the other hand, it is more emphatic than the Council of Trent in teaching the sinful nature of "concupiscence." That Council (Sess. v, held in 1546) simply laid down that concupiscence is "of sin and inclines to sin."

¹ [It has, however, been argued that John 3, while clearly implying the necessity of passing by a new birth from a lower and earthly state to a higher and heavenly, involves no precise doctrine of original sin, and is satisfied by supposing universal imperfection. It has also been urged that the eccles. doctrine of the Fall has no real support in the OT, and cannot even be securely deduced from St. Paul. See Tennant's *Hulsean Lectures*, and Sanday-Headlam on Rom. 5. Cp. MAN. G. H.]

The practical exposition of the doctrine in the Bapt. Offices is clearer and more satisfactory

4. The Baptismal Offices.

than in the Arts. It stands outside controversy and is confined to a simple Scriptural statement which may be analysed under the two following heads. (1) The natural condition of fallen man is that of sin and separation from God; and only by the regeneration of which Bapt. is the outward means can he be delivered from this condition and brought into living union with God in His Kingdom. (2) This natural sinfulness of man is not merely a forensic statement. He is not merely overshadowed by the original guilt of Adam. There is in every man an ingrained tendency to commit actual sin (see opening Exh. of Bapt. ¹). That this tendency to sin remains after Bapt. (as stated in Art. 9) is implied in the fervent prs. for victory over sin and the final perseverance of the newly baptised. They are stated to be regenerate and to have received the remission of sins, and a rubric affirms that baptised children, "dying before they commit actual sin, are undoubtedly saved." But the gift of the Holy Spirit is prayed for not only before but after the actual Bapt.—a gift which will not only confer the new birth from the state of nature to that of grace, but act as the Divine remedy, by the co-operation of the human will, for all the perils of natural *concupiscence*. The baptised are delivered from the condition of sin; they are also given a new spiritual endowment which will enable them to avoid actual sin and attain to actual righteousness.

Much past controversy on OS., as well as much loose language to-day, might have been spared, if

5. Original Sin and Evolution.

the clear principles on which the Bapt. Offices are based had been grasped. The teaching of the Church stands on a different plane from, and is really untouched by, modern theories as to the evolution of man or the transmission of character by heredity. Evolution is clearly going beyond her own sphere in suggesting that the Fall of man was really a rise in his moral development, or that the sense of sin is due only to man's inheritance of tendencies from his brute and savage ancestry, out of which he is endeavouring in the process of evolution to rise. Evolution as a doctrine of natural science is concerned only with processes, and from its own standpoint cannot deal with man's spiritual endowment. Theorising on these subjects without taking account of revealed data is an invasion of the sphere of theology, even as theology would be going out of her province in dogmatising from Bible texts on the origin of species. Those who have received the Christian Faith are justified in meeting such intrusion on the ground of Divine revelation. The doctrine of OS. (as distinguished from original guilt) in the PB formulation of it rests upon the truth, revealed in Scripture and confirmed by experience, that each member of the race is from birth onwards constitutionally liable to sin and exposed to the influences of an evil world. It is revealed also that no self-caused development can set right what has gone astray from the Divine plan. This can only be effected by an inward spiritual renewal from God, by an exercise of that Almighty grace and power which transcends natural processes. [See further, MAN.]

Similarly, the theories of heredity connected especially with the name of Weismann do not really touch the teaching of the Church.

8. Original Sin and Heredity.

It is asserted that, while natural characters are transmitted, acquired ones are not; and that, while the tendency to fall below the ideal is heritable, this cannot be due to the effect of any wrong volition on the part of ancestors. Leaving out of question the doubtfulness from a scientific point of view of such conclusions, the Church may not only entrench herself in her consciousness of a Divine revelation, she may point also to the facts of human life, conscience and history. Whether we consider the malignity and the persistence of sin, or the mysterious power of recovery which the Christian Faith and Sacraments have brought into the world, or the indubitable phenomena of conversion and spiritual experience, we can find no explanation so full and satisfactory as that of Holy Scripture and the Church's teaching. Revelation and the facts of life are really at one.¹ (For Literature, see SIN.)—*ib.* A. R. WHITAM.

ORNAMENTS OF THE CHURCH.—See RITUAL, vii.

ORNAMENTS OF THE MINISTER.—In this connection the term "Ornaments" signifies what is necessary as well as what is decorative in character, or what is used by the clergy in the way of liturgical vesture in the services

1. Early Evidence as to Vesture.

of the Church. In the early *Church Orders* or directories of worship of the 3rd and 4th cents. of the Christian era little is said on the subject of the vestures of the clergy—so little, in fact, as to make it doubtful whether any distinctive liturgical dress was common, or at least universal, up to the close of the 4th cent. In *The Testament of our Lord*, c. A.D. 350, there is no reference to vestments of the ministers during Service; but the chief deacon in charge of "the guest-house which is in the church" is to be "clothed in white garments, a stole (Gr., *Orarion*) only on his shoulder" (1 34). This is probably the first mention of a stole; it is named as a badge of office, and it was not worn during Service, at least exclusively, if at all. It is interesting to observe that here the chief deacon wears his stole on one shoulder only, as is usual in our own day (see Maclean, *Recent Discoveries illustrating Early Christian Worship*, S.P.C.K., 3 § 7). At the Council of Laodicea, held c. A.D. 380, we find the mention of stoles, forbidden indeed to subdeacons, readers and other members of the Minor Orders, but worn as a mark of office in the case of deacons and perhaps also of the higher orders of clergy (*ib.*). The *Canons of Hippolytus* (37 201), probably of 4th cent. date, refer to certain Eucharistic vestments. We read that the presbyters and deacons assembled for the Eucharistic Service with the bishop, "robed in white vestures, more beautiful than those of all the people, specially splendid . . . even the readers are to have festal garments." It seems that at this date special vestments were regarded as badges of office.

¹ [See further MAN.]

Amongst the latest discoveries in the field of ancient Church usages are *The Liturgical Homilies of Narsai*, recently translated by Dom Connolly (*Texts and Studies*, viii, Cam. Univ. Press, 1909). In describing the celebration of the Eucharist in the East Syrian Church in the 5th cent., Narsai, apparently a bishop, draws for us a picture of the altar surrounded by a crowd of richly dressed ministers; he says: "The priests now come in procession into the midst of the sanctuary and stand there in great splendour and in beauteous adornment" (*Hom.* xvii A., p. 4). Lights, incense, waving of fans, genuflections and bowings before the Consecration only, are named. The ceremonial and liturgical development revealed in Narsai is very great, and far in advance of that in the West before the close of the 5th cent. In fact the *Homilies of Narsai* breathe a markedly different liturgical atmosphere from that of earlier documents.

It seems clear, however, that in the first four centuries the liturgical costume of the clergy

2. Western Use.

was identical with that worn in daily life by the laity or official persons of the State. In the 5th cent. the outdoor costume worn at Rome by State officials consisted essentially of two garments—an under-tunic with or without sleeves, and a *paenula* or ample cloak, which was sleeveless and without any opening down the front. The head was passed through an aperture made in the centre of this latter garment, and it was lifted in folds over the arms when the wearer wished to use his hands. This is the cloke (*phelonion*) referred to by St. Paul in 2 Tim. 4 13. From these two vestures the liturgical dress of the clergy in the West has been mainly evolved. When in full-dress the lower officials of State wore the *paenula* over the tunic, the latter garment being confined at the waist by a girdle; in addition, they wore conspicuously a brightly coloured scarf, the *pallium*, as a badge of office. With the exception of this latter vesture the dress of the Roman clergy was absolutely identical with that of the Roman civilian of position of the time. (See Duchesne, *Christian Worship*, S.P.C.K., pp. 379 ff.)

That this is the case is conclusively proved from a letter of Pope Celestine I (A.D. 423-432), addressed to the bishops of Provence (Labbe and Cossart and Mansi, *Sacr. Concil.*, 1762, 4 43), in which he condemns the use of any specially or exclusively ecclesiastical costume. In Gaul, however, there was a tendency to distinguish the clerical garb from that of the civilian or lay dress, which Celestine strongly disapproved, as his letter shows. "The documents, liturgical or otherwise, dealing with the Roman use, take for granted that all ecclesiastics, from the Pope down to an acolyte, wore the *planeta* or *paenula* with the tunic under it. . . . This costume was still used in the 6th cent. by laymen of distinction" (Duchesne, p. 380). A contemporary picture exists (reproduced in Atchley's *Ordo Romanus Primus*, Delamore Press, 1905, p. 29), which exhibits Pope Gregory the Great (A.D. 590-604) and his father, Gordianus the senator, dressed similarly, each wearing a *planeta* or *paenula* over the tunic or dalmatic; the bishop is only distinguished from the senator by the *pallium* or scarf thrown round his shoulders and the book of the Gospels in his hand. In the Church of St. Vitalis, Ravenna, is a mosaic of the 6th cent. (the church was consecrated A.D. 547),

showing a bishop and two clergymen: all three ecclesiastics wear a long white garment reaching down to the feet, with full and wide sleeves; a narrow band or stole passes over both shoulders, reaching to the bottom edge of the garment, which is a linen tunic or dalmatic, an early form of the alb, surplice or rochet. The bishop also wears a dark olive-green *paenula* (*planeta* or chasuble) and over it the *pallium*, an episcopal scarf, white, fringed at the ends, and marked with a cross (reproduced *ib.*, p. 1). The evidence against the use of any distinctive liturgical habit in the West at this period is conclusive.

From the Roman tunic and *paenula* the alb and chasuble are derived, the clergy retaining, with modifications, the ancient dress of civilians of position, whilst the latter adopted various changes of attire as time went on. The rochet and surplice are, as said above, modified forms of the ancient tunic. Duchesne traces the stole and similar scarf-like vestures (the *oracion*, the *epitrachelion* and the *pallium*) alike to a common origin, as first introduced into liturgical use during the 4th cent., and he regards them as scarves of office similar to the civil insignia of Roman life (Duchesne, pp. 393-4). We must, therefore, on historical grounds, dismiss from our minds any idea that the liturgical vestures of the Christian Church in the West are derived from those of the Jewish priesthood—the former were undoubtedly, in their earlier forms, merely the ordinary garments of daily use, which by degrees became restricted to the clergy alone, and were as time went on invested with a sacred and symbolic character.¹

The authoritative direction for the liturgical vesture of the clergy of the English Church is found [according to the view here taken] in the Ornaments Rubric, which requires the retention and the use of such ornaments of the ministers at all times of their ministration as were in this Church of England by the authority of Parliament in the Second Year of the reign of King Edward VI. It is now generally admitted that this direction, worded loosely enough, is intended to refer to the legalised usages in regard to the ornaments of church and minister which prevailed under the First PB of Edward VI. There is undisputed evidence that the Ornaments Rubric was revised and deliberately re-enacted at the last revision of the PB in 1662. It takes no account [but see ORNAMENTS RUBRIC for another view] of any intermediate legislation enforcing a minimum of liturgical vesture in the face of prevailing gross neglect, such, e.g., as the Advertisements of A.D. 1566 or the canons of A.D. 1604; it refers back to the legalised usage under the PB of 1549 for guidance in the matter of the ornaments of the minister.

"The Rubric seems to me to imply with some clearness that, in the long interval between Edw. VI and the 14th year of Car. II, there had been many changes; but it does not stay to specify them, or distinguish between what was mere evasion, and

what was lawful. It quietly passes them all by, and goes back to the legalised usage of the second year of Edward VI. What had prevailed since, whether by an archbishop's gloss, by commissioners, or even statutes, whether, in short, legal or illegal, it makes quite immaterial."—Letter to Dr. Liddon from the Right Hon. J. T. Coleridge, 1871, quoted in *Ritual Conformity*, p. 10.

It will suffice here to quote the directions as to liturgical costume given in the First PB of Edward VI, enumerating the various vestures of the minister which were in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI, and which the present PB orders to be retained and to be in use by the ministers of the church at all times of their ministration.

(a) *Holy Communion*. "Upon the day, and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a *white albe plain*, with a *vestment* or *cope*. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, *albes*, with *tunicles*."

"And whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his *rochette*, a *surplice* or *albe*, and a *cope* or *vestment*,¹ and also his *pastoral staff* in his hand, or else borne or holden by his chaplain."

(b) *Ante-Communion, or Table Prayers*. "Though there be none to communicate with the priest . . . he shall put upon him a *plain albe* or *surplice*, with a *cope*, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory. . . ."

(c) *Choir Offices, etc.* "In the saying or singing of Matins and Evensong, baptising and burying, the minister, in parish churches and chapels annexed to the same, shall use a *surplice*. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries and fellows, being graduates, may use in the quire, beside their *surplices*, such *hoods* as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any *surplice* or no. It is also seemly that graduates, when they do preach, should use such *hoods* as pertaineth to their several degrees."

Thus, the legal vestures of the English clergy at the present time, as enjoined by the PB² and specified above, are these: (i) *For the Holy Communion*: Bishops—ROCHET, SURPLICE or alb, COPE or vestment (with the use of the PASTORAL STAFF); Priests—Alb, vestment or cope; with albs and TUNICLES for assisting priests or deacons. (ii) *For Matins, Evensong, and other Offices*: Bishops—as above; Priests—surplice, and HOOD in preaching.

The simultaneous use of hood and TIPPET (scarf) in service-time rests on no enactment of any rubric or canon of the English Church, but merely on custom. For a popular yet

¹ For the mediæval symbolic meanings attached to the various vestments of the ministers of the Church see the *Rationale of Ceremonial*, c. 1540-1543, Ed. C. S. Cobb, 1910, pp. 16 ff.; cp. OCM, pp. 33-37, and Staley, *Ceremonial of the Eng. Ch.*, pp. 159-167.

² The term "Vestment" was frequently used to describe a complete set of Eucharistic vestments—CHASUBLE, STOLE, GIRDLE, MANIPUL, ALB, and AMICE (see Scudamore, *Notis. Eucharistica*, 2nd ed., p. 72).

³ [But see for another view ORNAMENTS RUBRIC.]

accurate account of the vestures of the ministers, with illustrations, see Dearmer, *The Ornaments of the Ministers* (Mowbrays): for a fuller account see Report of Sub-Committee, Upper House of Convocation of Canterbury, No. 416, SPCK, 1908, entitled *The Ornaments of the Church and its Ministers*.

For explanations concerning the various vestures named above, see other articles in this work under the respective headings.—R3.

V. STALEY.

ORNAMENTS RUBRIC.—The vexed question of the validity and meaning of the OR.

1. "*Prima facie*" View.

has become urgent from the "Let-
ters of Business" addressed by the Crown to the Convocations in 1906 to consider whether it was desirable to "prepare a new rubric." It is obvious that the proper construction of the existing rules as to O. must have an important bearing on any discussion of proposed modifications of those rules. What may be called the *prima facie* view has been stated in the previous art. It assumes that the OR., taken by itself, defines the law of O. in the Ch. of Eng., and that its meaning is that at least the O. lawful under the First PB are still legally required. In 1908 a sub-committee of the Upper House of Cant. Conv.¹ made the same assumption as to the governing force of the OR., and reported, though not very decidedly or explicitly, in favour of the legality of vestments.²

On the other hand, an opposite interpretation has been twice endorsed, after lengthy discussion

2. Legal and Historical View.

of the historical and legal points involved, by the Judicial Committee of the Privy Council.³ It has been argued at length under RITUAL LAW,

¹ The members were Bps. J. Wordsworth, G. F. Browne, Robertson, Gibson, and Chase, and their Report is cited as *OCM* (The Ornaments of the Ch. and its Ministers).

² *OCM*, p. 90: "We feel bound to state that our own study of the facts leads us to the conclusion that the Ornaments Rubric cannot rightly be interpreted as excluding the use of all vestments for the clergy other than the surplice in Parish Churches and, in Cathedral and Collegiate Churches, the surplice, hood, and cope." It will be noted that those who think that scarf, hood, and preacher's gown are lawful in parish churches could subscribe to this conclusion, even if they judged the Euch. vestments illegal. But the construction placed upon it in the text has been explicitly or implicitly sanctioned by the authors elsewhere.

³ See Table II at end of RITUAL LAW, under 1868 M.M. and 1877 R.C., for the names of the great judges concerned. It is proper to add here that the famous Westerton Judgment (1857 L.W. in Table II at end of RITUAL LAW) had created the impression that the "dresses" of the First PB "may still be used." And so secure did those feel who introduced the vestments that this impression was correct, that the opposite decisions were received with consternation and indignation. The terms of the Judgment were these. Speaking of the printed rubrics of 1559, 1604, and 1662, their Lordships said that "they all obviously mean the same thing; that the same dresses, and the same utensils or articles ["Ornaments of the Ch. and of the Ministers thereof"] which were used under the First PB of Ed. 6, may still be used. None of them, therefore, can have any reference to articles not used in the services, but set up in chs. as ornaments in the sense of decorations." But (1) the whole point of this paragraph was to lay stress on the limitation contained in the words "the Min. shall use" (1559 and 1604), and "be in use" (1662), which excluded decorations; (2) this sentence was a mere *obiter dictum* in regard to "dresses," for, as the Purchas Judgment noted, "this question of the Vestments was not before the Court"; (3) the Judges were right in 1857 in ignoring the proviso, because no one pretends that

§§ 8-29, that in regard to the Elizabethan period later research has greatly strengthened the general position taken by the Court as to vestments,¹ both by showing evidence of an independent legal prohibition of them earlier than the Advts. on which the Judges relied, and by thus interpreting a body of data hard to explain if vestments were first made illegal in 1566. On this view, s. 25 of Eliz.'s Act of Unif.² is the governing rule, and carries with it the orders made, not in abrogation of it (as is suggested, *OCM*, p. 89, l. 4), but in fulfilment of its provision for retention and use only "until other order." The OR. is on this view a mere note, any doubt as to the construction of which must be settled by reference to the governing rule.³

This interpretation would maintain that the *prima facie* view requires the OR. to be taken apart from its historical origin and its legal connections, and misinterprets one part of the rubric because it ignores the qualifications contained in the rest; whereas a review of the evidence would show that both the terms of the OR., when properly read, and the law of which it is the subordinate expression, exclude the use of vestments.

The OR. is a patchwork of old phrases, and its meaning cannot be judged without taking into account the purpose of its authors and the situation with which it dealt. Accordingly, we must begin with a survey of the law and practice in regard to ministerial vestures in the past. The crucial dates are 1549, 1552, 1559, 1566, and 1662. As a good deal turns on the sequence of events, the facts will be given in a chronological series.

1547, Jan. 28. Edw. 6 succeeded his father H. 8, the mediæval vestments being still in continuous use.

1548. An English supplement to the Mass provided for the communion of the people in both kinds, but no change of vesture was made.

1549, Jan. 21. Before the end of Edw. 6's 2nd year it was ordered in the First PB by the authority of Parliament that "a white alb plain, with a vestment or cope" should be worn at HC by the principal any "other order" was taken about "Ornaments of the Ch." (which alone were in question in that case), and, as the Ridsdale Judgment pointed out, "Judges weigh their words with reference to the questions which they have to consider, and not with reference to questions which are not before them." (*CAT* 110 39 f.).

¹ This term will be used summarily for alb and chasuble or tunicle.

² For full text see RITUAL, § 16 (25), and note inclusion of the Act in the PB as No. 1 of the contents (ib., § 15).

³ With the language of the Ridsdale Judgment (*CAT* 110 24-26) cp. Frere (*Lit. Ref.*, p. 105): "Rubric is in its essence a note, inserted in a Service-Book as a reminder to the user concerning some point of law or custom which is material to the business in hand. It is not in itself, properly speaking, directive, but suggestive. It never is complete, and may be incomplete in very various degrees."

⁴ The suggestion that the cope was only intended for use when the Ante-Communion alone was to be used (*Hier. Ang.* 1 136 n, 273-5) is negated by the fact that Abp. Cranmer, who presumably knew better than anyone else the meaning of words he with others had drafted, officiated at the HC with other bps., "clothed (say the words of the *Register*) in linen surplices and copes" (Strype, *Cranmer*, 1 363 f., q. *Hier. Ang.* 1 137), the option as to episcopal dress being similarly worded (RITUAL, § 24, d⁴).

minister, as "the vesture appointed for that ministration" (see RITUAL, § 36, H⁴, n. 1); and "Certain Notes" at the end of the book required that for matins, evensong, baptising, and burying, the minister in parish churches, and chapels annexed to the same, should use a surplice. A momentous change was thus made in reducing the chasuble ("vestem sacerdotalem") to the rank of a permissible alternative at HC, and also in dispensing with various accessories previously ordered.

The assumption, so frequently made,¹ that the term "vestment" includes a chasuble with the mediæval appurtenances (amice, stole, and maniple), is not borne out by the evidence. Sometimes, as in Bonner's arts. (see RITUAL, v), it is used so comprehensively as to include at least the alb and girdle, or even the frontal. But more often it clearly denotes the chasuble, as in the inventory of St. Paul's Cath. (*Hier. Ang.* 149), where "Albis with stoles fannels and parours" are numbered separately. And in the rubric, where "vestment" appears as distinct from the alb and alternative to the cope (cp. the prohibition in the 1552 rubric), the comprehensive sense "cannot be the use" (*OCM*, p. 109). Sir R. Phillimore in the Purchas case in 1870 condemned the stole and maniple, while allowing alb and chasuble. (Cp. also the quotation from Becon under 1554 below.)

1552. The 2nd Act of Unif. (which only came into force² Nov. 1), by a rubric in the revised PB, ordered that the minister "at the time of the Communion and at all other times of his ministration (shall) use neither alb, vestment, nor cope, but . . . being a priest or deacon, he shall have and wear a surplice only."

1553. Immediately after Mary's accession the Acts of Unif. were repealed, and the religion of the "last year" of her father was restored, including of course the mediæval vestments which Henry had left untouched.

1554. The usage of this time may be illustrated from the contemporary description given by Becon in his *Displaying of the Popish Mass* (PS 3 599). "As though your own apparel, or else a fair white surplice, were not seemly enough for the due ministration of the sacrament, ye first put on upon your head an head-piece, called an amice. . . . Then put ye on also an alb . . . and that alb ye gird unto you. . . . After this ye cast a stole about your neck. . . . Again upon your left arm ye put on a fannel [p. 361, fannon,³ i.e., maniple]. . . . Last of all come on your . . . coat which is called a vestment. . . ."

1558, Nov. 17. Elizabeth succeeded Mary.

1559, May 8. The 3rd Act of Unif. was passed, which has the distinction that it was formally subscribed by the Convs. on Dec. 28, 1661, as No. 1 in the contents of the PB, and was re-enacted by Parl. in 1662 (see for full text any large Desk PB or other complete ed.,

B. The Act of 1559.

¹ E. Geldart in *The Case for Incense*, p. 125, who in the text thinks it cannot be reasonably argued that the "vestment" did not include its full suit of stole and maniple, just as the alb would naturally include the amice, and, especially, the girdle, yet in a n. admits that "this is, however, not to be absolutely taken for granted"; and Braun, author of the exhaustive work *Die Liturgische Gewandung*, 1907, in his review of *OCM* (in *Stimmen aus Maria Laach*, 1910) adopts the limited sense, confirming it by parallels from contemporary Lutheran usage.

² Evidence as to ornaments in 1552 has often been cited as if showing usage under the Second PB, when it really referred to the 1549 rule. Cp. RITUAL LAW, § 11 and nn.

³ An humeral or ephod" is the first item (= amice) in this alternative list, from *A Comparison between the Popish Mass and the Lord's Supper*.

or cp. RITUAL, § 16, for main contents verbatim). By s. 3 the PB of 1552 was re-enacted under severe penalties (see above), but a proviso in s. 25 is usually interpreted as suspending the operation of the OR. of 1552 (which prohibited the ministerial use of alb, vestment or cope), until other order should be taken. As there is no evidence of the ritual use of the vestures disused in 1552 anywhere after the re-establishment of the PB, it is natural to ask whether such use really was sanctioned by the new law. The result of this inquiry has been often prejudged in reliance on the *expositio contemporanea* contained in the rubric which the editors—whoever they were, and acting under whatever authority—substituted for the statutory rubric (see RITUAL, § 24, D¹ n. 3, D² n. 1). No well-informed writer now maintains that this *printed* rubric had statutory authority. It is urged, therefore, that its terms should not prejudice the interpretation of the Act; some ground of policy may be found to explain the difference.¹ A somewhat minute analysis will be necessary in order to do justice to the complex ambiguities lurking under the terms of the proviso.²

¹ *Provided always and be it enacted*] It has not always been recollected that the sole statutory authority that could be claimed for vestments from 1559 to 1662, and (it may be added, if the view described in § 2 be correct) from 1662 to now, is a temporary suspensory proviso, and not an independent enacting clause.

² *Analysis of s. 25.* From that it would follow that no one could be punished for disregarding it, for no penalties are attached, as is pointed out in the *Short Dialogue*, 1605 (Tomlinson, *CMV*, 1908, p. 61 f.).³

² *that such Ornaments*] According to two concurrent judgments of the Privy Council,⁴ "the term 'ornaments' in the rubric means those articles, the use of which in the services and ministrations of the Ch. is prescribed by that [i.e., the First] PB," and "is confined to these articles," for "though there may be articles not expressly mentioned in the rubric, the use of which would not be restrained, they must be articles which are consistent with, and subsidiary to, the services: as an organ for the singing, a credence table from which to take the sacramental bread and wine, cushions, hassocks, etc."

³ *of the Church*] It is generally admitted that the reference is to the structure, and not to the society.

⁴ *and of the Ministers thereof*] In *OCM*, p. 93, it is held that the term 'Ministers' in the OR. includes bps. and abps., because these are clearly sometimes termed Ministers. On the other hand,

¹ The state policy of the Q. would easily provide a motive (see further below § 8). Cp. Creighton (*Q. Eliz.*, pp. 60 f.; cp. p. 55), "So Eliz. set to work to play a game which bewildered every one"—the apparently serious consideration of Philip's proposal of marriage. The Spanish ambassador wrote, "This woman is possessed with a hundred thousand devils."

² The historical survey is resumed in § 9.

³ Dealing with a similar attempt to overpress a proviso (in the case *Rex v. Dibdin, ex parte Thompson*), Lord Justice Fletcher Moulton said, "The proposed method of interpretation . . . sins against the fundamental rule of construction that a proviso must be considered with relation to the principal matter to which it stands as a proviso. It treats it as if it were an independent enacting clause instead of being dependent on the main enactment. The courts have frequently pointed out this fallacy, and have refused to be led astray by arguments . . . which depend solely on taking words absolutely in their strict literal sense, disregarding the fundamental consideration that they appear in a proviso" (*Times*, Dec. 13, 1910). According to this ruling s. 25 of 1 Eliz., c. 2, could not repeal s. 3 (requiring the surplice only) or replace it: it merely qualified its action for a time.

⁴ See Table II at end of RITUAL LAW, 1857 L.W., and 1868 M.M. The quotations in the text are the statements in the latter of points they regarded as established in the former.

the Privy Council ruled on the appeal from the Lincoln Judgment, that the Bp. of Lincoln was not responsible for the use of lights, which were under the control of the incumbent.¹ This view, as taking account of the qualifying "thereof," seems to be the better founded. In that case the OR. only prescribes for incumbents and their deputies; and bps. and abps., unless beneficed or taking temporary charge, are outside its scope.

5° It should be noted, as bearing on the meaning of the proviso, that whereas in the 1552 and 1559 (printed) rubrics the words "at the time of the Communion, and [at] all other times of his ministration" occur, and in 1662 the variant "at all times of their ministration," the Act does not mention ministration, or its times.

6° *shall be retained*] These words imply that the Ornaments (to be further specified) were at the time lawful possessions of the parish churches under the Marian régime, and at least require that they shall not be parted with contrary to the subsequent terms of the proviso.

7° *and be in use*] (a) The *prima facie* interpretation of these words is that they refer to "use" in the sense of ceremonial employment. (b) But it has been urged by Tomlinson (*PBAH* 102 f., and more fully *R. Com. on Eccles. Disc.* 1 212-214, 222, as well as in his pamphlets) that 'use' has here a meaning practically obsolete now, but then accepted both in ordinary speech and in legal terminology, viz., "trust."² (c) He has also given instances of "use" in connection with Ch. property as meaning employment in a very wide sense, covering any sort of beneficial disposal³ (cp. *RITUAL LAW*, § 11, n.). Similarly the Judges in the *Purchas* case (see Table II at end of *RITUAL LAW*, 1871 H.P.) pointed out that "the Statute of Eliz. did not direct such use [*s.e.*, in ministration], nor refer to any special times of ministration, but it ordered simply the retaining of the ornaments, till further order made by the Queen" (cp. 5° above). All three interpretations, (a) to be used by the minister in the services, (b) to be in trust, or (c) to be in non-ceremonial employment, are thus legitimate according to contemporary usage, and the historical context must settle which is correct.

8° *as was in the Ch. of Eng.*] Not "as were in use" (the wording of the printed rubric of 1559). The word "was" in the extant MS. original of the Act as signed by the Queen was clearly written over an erasure and is therefore deliberate. It is not, therefore, "such ornaments as were in use then," but "such as was the regulation then."

9° *by authority of Parl.*] Dibdin (*Case against Incense*, p. 6) states that this is a phrase which "appears at the beginning of every statute . . .

¹ See Table II at end of *RITUAL LAW*, 1892 R.L.

² In the Statute of Uses (27 H. 8, c. 10) one clause, *s.g.*, refers to "such like estates as they had or shall have in use, trust, or confidence of or in the same." Cp. Shakespeare in the *Merchant of Venice*, "I am content, so he will let me have the other half in use—to render it Upon his death, unto the gentleman That lately stole his daughter" (Act iv, sc. 1). (Lewin on *Trusts*, p. 12, endorsed this view.) This sense is connected with *usage* and *usury*, the ordinary sense with *useful* and *usage*. Note that, until recently, many PBs erroneously printed "be used" for "be in use" in the Act.

³ The Bodmin inventory of 1566 (*Hier. Ang.* 1 172-4), often quoted to prove the late ritual use of vestments, includes along with a "censer of latten" and "a sacring bell" (forbidden as early as 1547 by R. Injn., cp. Cardwell, *D.A.* 1 15), "3 Jesus coats," "3 tormentors' coats," and "2 devils' coats,"—all "to be used and occupied to the honour of God in the same church." On this Dibdin (*Case against Incense*, p. 72) remarks, "these words 'to be used and occupied' look uncommonly like the formal words of a deed, and I doubt in my mind whether they have any significance at all with reference to actual employment."

'authority' is the technical word for indicating the enacting power of Parl." More than one attempt at legislation had been made earlier in the session, but had failed. And the reference to Parl. may well have been inserted in order to conciliate opponents, who were thus only asked to endorse what an earlier Parl. had approved. Neither Injns. nor Proclamations (the statutory force of which was abolished at the end of the first year of Ed. VI) can be referred to here.

10° *in the 2nd year of K. Ed. VI*] The passing of the 1st Act of Unif. is mentioned in K. Ed.'s Journal among the entries of the 2nd year, and the 1552 Act refers to it as "made in the 2nd year of Ed. VI." It was long contended that the reference was to the usage of 1548,¹ but it is now generally admitted that the First PB is the standard intended. Sir L. T. Dibdin gave before the *R. Comm. on Eccles. Disc.* (v. 1, q. 2468) a long list of the Judges who in various cases have "been unanimous as to the meaning being" as just stated. It should be noted also that the wording is "such as was . . . by authority of Parl. in the 2nd year," not "such . . . as was . . . in the 2nd year by authority of Parl.," and the verbal usage of statutes proves that the date refers to the session of Parl., not to the whole year, so that the interpretation under 8° is confirmed.

11° *until*] This word is not "unless," and, read in its own context,² it creates a presumption that some "order" will be "taken" at an early date (cp. the reference in the R. Injn. of 1547 to "ceremonies . . . not as yet abrogated," the abrogation following in the 1st Act of Unif.). Evidence will be offered to show that this presumption was realised.

12° *other order shall be therein taken*] The force of these words has been discussed at length under *RITUAL LAW*, §§ 8-14, where it is argued that, if not the issue of R. Injn. 30, at least its imposition upon the clergy, and its administrative enforcement in the R. Visitation, satisfied all legal requirements involved in the proviso.

13° *by the authority of the Q.'s Maj. with the advice of*] The very general terms in which the R. authority is required should be noted, cp. *RITUAL LAW*, § 8 (b).

14° *the commissioners appointed and authorised under the great Seal of Eng. for causes eccles.*] On June 24, 1559, the day on which the restored PB came into force, and in realisation of the presumption noted under 11° above, a Commission "under the great seal for causes eccles." was issued, the Injns. were "annexed" to the Commission, and were authorised by their "advice" when they made the clergy subscribe them, Injn. 30, as shown under *RITUAL LAW*, § 9 (1), requiring the surplice, to the exclusion of alb, vestment and cope.

15° *or of the metropolitan of this realm*] Abp. Parker was not consecrated till Dec. 17, or "confirmed" till Dec. 9. So he could not give the "advice" earlier; but, at the time these words were inserted in the Act, the difficulties and delays over his consecration could not have been foreseen.

In the PB, as printed, the statutory rubric of 1552 has been altered, and differs from the proviso,

7. Rubric as printed in 1662. on which it depended for any validity it might possess, in five points. (a) It followed the 1552 rubric in saying, "The Minister shall use," whereas the proviso might equally well refer to the Churchwardens.

¹ See Micklethwaite, *Ornaments of the Rubric*, and Maccoll *R. Comm. and the OR*, 1906.

² The tendency to read "until" as "unless" is no doubt due to the terms of the printed rubric of 1559, where, however, though the "until" sentence is omitted, there is an explicit reference to the Act; and the presence of this may account for the curious fact that the rubric was left in the PB, though the overt prescription in it was universally disregarded.

(b) It specified "ministration," and (c) noted the times ("at the time of the Communion, and at all other times"), and (d) the place ("in the Church") of such ministration. (e) The ornaments were noted as such as "were in use" at the specified date, ct. 8° above.

Its terms, that is to say, require sense (a) under 7° above, and negative both the other alternative meanings of "use." Even if it were correct that "the Rubric, whatever its origin, is the only *expositio contemporanea* of the proviso" (OCM, p. 66), that would not be decisive. But it does not stand alone, and from its unauthoritative character cannot rightly override all other evidence, of which there is no lack.

1° "On Easter Day (March 26) her Maj. appeared in chapel, where Mass was sung in Eng. according to the use of her brother, K. Edward," and the celebrant according to the rubric of the Second PB did not "wear anything but the mere surplice" (*Vendian S.P.* 7 57).

2° On April 30, two days after the Act was passed, Sandys (afterwards Abp. of York) wrote to Parker, referring with verbal inexactness to the proviso; but, as he was then in touch with Cecil, and shortly after became a Royal Visitor to enforce the Act, he is not likely to have been wrong about the *purport* of it. His interpretation—his word "gloss" means no more—"is that we [clergy] shall not be forced to use them, but that others [e.g., churchwardens] in the meantime shall not convey them away, but that they may remain for the Queen" (Parker, *Corr.*, p. 65).

3° On June 13 Cecil wrote (*S.P. Eliz.*, Foreign, p. 313) that the Injns. were "already framed for general Visitation" (see further § 6, 14°). A more authoritative *expositio contemporanea* can hardly be imagined. (1) The Injns. had to be subscribed by all the clergy along with the PB, and were regularly enforced by the bps. on pain of deprivation right through Eliz.'s reign. They are grouped (OCM, p. 66) with the "Interpretations" of 1561 (p. 68) as being merely "more or less formal documents making a claim to some sort of authority." But the three MS. variants of the latter in the Petyt collection are but unpublished, unauthorised, and anonymous drafts. (2) The reference of Injn. 30 [text in RITUAL LAW, § 9 A n] to ministerial vesture can scarcely be seriously doubted. But a tradition based on incomplete quotations has favoured a "general view" (OCM, p. 67), which is hardly tenable. (a) The words "both in the Ch. and without" are categorical. (b) The definition "such seemly habits, garments, and square caps, as were most commonly and orderly received in the latter year of the reign of K. Ed. VI" is unequivocal. "Orderly" implies conformity to the current regulations. The "latter year" (i.e., 1553) was the one whole year within which a new usage as to ministerial dress ("a surplice only" "at the time of the Communion, etc.") was in force. The mention of this year had no special relevance for outdoor dress. That "there is no mention of the surplice by name" (OCM, p. 67) is true; but the OR. of 1662 names no vestures, and the argument tells both ways. Further, the form of reference was obviously politic, as conciliating the Marian exiles, just as 1 Mary, stat. 2, c. 2, in an equally politic manner, only required "all such divine service and administration of sacr. as were most commonly used in the realm of Eng. in the last year of the reign of our late sovereign lord, K H. 8." (c) The words immediately following, "not thereby meaning to

attribute any holiness or special worthiness to the said garments" (OCM "garment"), can only be an apology for the surplice, already under Ed. 6 much protested against. (d) The uniform reliance on the Injns. for enforcing the surplice by Elizabethan bps.¹ seems a complete proof.

4° At the R. Visitation, which got to work in Aug., 1559, the rule of the surplice only was administered everywhere, except that in certain "great churches" the "order taken" permitted the retention and use of the cope.

5° Even in the Q.'s chapel the rule of 1549 was never carried out, though there was adopted, no doubt by her orders, in the autumn of 1559, a novel usage, neither prescribed nor allowed by any rubric, viz., the wearing of three copes at HC (cp. end of first par. of § 5 above, and n. there).

6° The preceding rubric about chancels was also modified without statutory authority (for text and variant see RITUAL, § 24, D³), but the visitation arts. of the Ordinaries, which embody the wording of 1552, prove that this modification also was not regarded as having any force of law.²

In any case there is a contradiction to be explained between the printed rubric and the authoritative action taken by Injn. 30 and the R. Vis., together with the immediate disuse of vestments which is now generally admitted to have taken place. And the only point seriously in doubt, apart from questions of legal validity, is, whether the proviso is, or is not, consentient with the rubric. If it is so, the Act orders what was immediately and unhesitatingly prohibited; if it is not, the anonymous rubric stands as the sole exception in a chain of harmonious data.

Either view can find explanation in considerations of policy. The Q. and the Government had to consider, both the feelings and wishes of the Marian clergy, who had to be conciliated if possible, and the judgment of foreign courts alike on general grounds and with a view to a possible Royal marriage. Some means of masking the suddenness and completeness of the changes made must be found. And it matters little to the argument which of the two alternative solutions be adopted. All that is claimed here is that the conclusion, that the sanction of the ritual use of vestments was not in the proviso but in the printed rubric, fits best the whole of the facts. On this view a period of grace was, by the politic administrative act of modifying the terms of the rubrics in the printed PBs, interposed between enactment and enforcement. The two altered rubrics (1) allowed MEP to be said by the min. facing E. in his "return stall" ("the accustomed place"), and (2) let him at HC go on wearing alb and chasuble, the two principal items in the mediæval Euch. dress.

¹ Bp. Guest of Rochester, quoted OCM, p. 68, as if acting upon the *Interpretations* (which required the cope alone at HC), asks on the contrary (June 28, 1565) in art. 13, "whether ye know any priest or minister that useth not in the Ch. and abroad the apparel that is appointed him by the Q. Maj.'s Injns.," and in art. 28 about "the ministration of the HC," "whether they use such decent apparel at the same ministration as they are appointed by the Q.'s Maj.'s Injns." (*Rochester Register*, fol. 98). Nine other vouchers are given in CAT, 395 4-6; cp. also Tomlinson, *PBAH*, c. 4.

² For refs. see Tomlinson, *Hist. Grounds of the Lambeth Judgment* (6), pp. 23 f.

But, if this view be rejected, as hitherto it has been generally,¹ then it is claimed that the only satisfactory solution of the problem that has yet been offered is that the policy of temporary postponement was the policy of the Act, and that "other order" was taken as soon as it was possible to do so safely and effectively, *i.e.*, by the imposition and enforcement of the Injns. at the R. Vis. of August, 1559 (see this alternative discussed under RITUAL LAW, §§ 8-14). In either case the rubric of 1552 was fully operative as to its positive requirement ("The Min. at the time of the Communion . . . shall use . . . a surplice") after the Visitation.

(The historical survey, broken off in § 6, can now be resumed.) 1559, June 24. The PB came into force, with the rubric discussed above; and on the same day the Commission was issued with the

8. Survey: Injns. annexed, under which in Aug. 1559-1560. and thereafter vestments were systematically put away (RITUAL LAW, § 12).

1560. "Some ordinary at his visitation" asked "whether any . . . vestments *not allowed by law* be reserved of any man, or in any place, or no." (Strype, *Ann.* i. 1 245, 2 497). Also Becon's *Catechism* claims that "a magistrate (may) command that the min. in the time of his administration wears a surplice." He would certainly not have defended the allowance of the vestments.

1561.² Bp. Parkhurst of Norwich repeated the inquiry noted under 1560, and Abp. Parker (Strype's *Parker* 1 146) asked if "the sacraments (be) ministered in manner and form *prescribed* by the Q.'s Maj.'s Injns."

1562, Feb. 7. Jewel writes desiring even to get rid of the surplice (Z.L. 1 100); Bp. Allery of Exeter reports a Puritan as preaching "against surplices, rochets, tippets, and caps." Not a word is said of the more obnoxious vestments.

1563, July. The 2nd bk. of Homilies speaks of "this costly and manifold furniture of vestments of *late used* in the ch.," whereas "the vestures used in the ch. in old time were very plain and *single* and nothing costly."

1564, Jan. 2. A min. loses his benefice for "refusing to conform to the order of the Ch. service by wearing a surplice at the administration of the Sacrament," though such use was illegal on the *prima facie* view (Taylor, *Annals of St. Mary Overy*, pp. 126 f.). Mar. 24. Earl's *Diary* (f. 3a) reports an order for "the surplice at all services." Earl also records that before Parker and Grindal at a Court of the Eccles. Commission the ministers of London were thus admonished: "The Council's pleasure is that strictly ye keep the unity of apparel like to this man here, Mr. Robert Cole, as ye see him. A square cap four-cornered, a scholar's gown priestly, a tippet and in the Ch. the *linen surplice*, and strictly keep the rubric of the book of our common prs. of Eng. and the Q.'s Maj. her Injns." (Note that the 1559 rubric, by its closing words referred to the statute, and so contained the ground for its own modification by the Injns. But it may be the 1552 rubric as re-enacted that is meant.)

¹ The decisive ground of rejection has been that, if no *ritual* use were intended, there was no reason for limiting the ornaments to those of the First PB. A rebutting argument, that Parl. would not brook even temporary exemption from confiscation for ornaments not sanctioned by a Reformation Parl., has not convinced many.

² The *Interpretations*, which contain a clause prescribing the cope (apparently by itself) at HC, are not noted above, because there is no real evidence that they were ever published, enforced or obeyed by anyone.

1565-6. The Queen's letter of Jan. 25, 1565, and the Advts. which gave effect to it on their promulgation, April 4, 1566, are fully discussed under RITUAL LAW, §§ 18-20, where the conclusion is reached that the vestitarian clauses of the Advts. in regard to the surplice satisfy all requirements as a taking of other order under s. 25, while the provisions as to three copes in great churches were—if not *ultra vires* as contravening s. 3—an "ordaining and publishing of further ceremonies" under s. 26. Much fresh evidence, however, confirms the judgment expressed above, that "the surplice" had been legally made the only legitimate ministerial vesture. The abp.'s report to Cecil on "Varieties in the Services" (Feb. 28, 1565) noted no cases of using alb or chasuble at HC, but stated, "some with surplice and *cope*s (*i.e.*, in imitation of the Q.'s chapel and in anticipation of Advts. and Canons), some with surplice alone, some with none" (reprinted in *R. Com. on Eccles. Disc.* 4 40). July 17 Bp. Horn of Durham, a R. Commissioner and Visitor, wrote that "though the rest of the dress [of Popery] had been taken away (*sublata reliqua facce*), the wearing of square caps and surplices was continued to the clergy, though without any superstitious conceit, which was expressly guarded against by the terms of the Act" (Z.L. 1 142). The reference is to Injn. 30, which the bp. thus identifies with the Act. So Gualter refers to "the Q.'s Maj.'s ordinance for the wearing of the surplice and priest's cap" (Lansd. MSS. 9, art. 1). See CAT. 381 20-22 for 7 other vouchers from this year.

1566, Mar. 26 (a week before promulgation of the Advts.). The London ministers were brought "before the Abp. of Cant. and other of the [Privy] Council, where charge was given them to serve their Churches and wear their apparel according to the Q.'s Injns. or else to do no service" (Gairdner, *Three 15th cent. Chronicles*, p. 135).

1604. Nearly 40 yrs. can now be passed over, not for lack of evidence, but because it adds nothing fresh to the tale. The PB was reissued by Jas. I, with alterations the validity of which has been usually denied. They did not concern the OR. In the same year the canons endorsed the prescriptions of the Advts. (see RITUAL LAW, § 32), and asserted their harmony with the PB by requiring no variation from the latter.

1627. Bp. Cosin (then only archdeacon) asked, "Doth he [the min.] when any sac. is to be administered . . . wear the surplice?"

1628. Laud in his Vis. arts. asked: "Whether doth your min. wear the surplice, while he is saying the public prs., and administering the Sacrament?" and again "Whether there be in your parish who are known or suspected to keep hid in their homes any Mass books, Breviaries, or other books of Popery or superstition, or any chalices, copes, vestments, albs, or other ornaments of superstition uncanceled or undefaced, which it is to be conjectured they keep for a day, as they call it?" (*Rit. Com.* 2 575).

1641. Bp. Wren of Ely reported to Parl. that "these Injns. are allowed and confirmed by the Q.'s own Advts., cap. 1, art. 3, and those Advts. are authorised by law, 1 Eliz., c. 2, *sect. penult.*" (*Parentalia*, p. 75).

1643. Episcopacy was abolished by the Long Parliament.

¹ Cp. the "rusticall" terms reported by the Puritan author of *An Answer for the Times* from "the talk of the rude people": "Neighbour, played we not a wise part, when we kept our Mass-clothes and books, for by the Mass, neighbour, we shall have all againe one day." Cp. similarly the account in Strype (*Parker*, 1 399) of the destruction or defacement in 1572 of "vestments, albes, tunicles, stoles, maniples, etc.," kept by Dr. Cairns, and described as "Popish trumpery which he might think would come in play again."

1645. The PB was suppressed and its use in public or in private made a penal offence.

1660. The bps. and clergy were reinstated, and the PB restored as a matter of course, its illegal suppression not having affected the validity of the Act of Uniformity. The prescription by the canon of the surplice at all services was universally obeyed by conformist clergy.

1661. At the Savoy Conference, among a long list of objections, many of them frivolous, there was a complaint that the printed OR. of 1559 "*seemeth*" to bring back the cope, alb, and other vestments." The bps. in their reply ignore this point as unworthy of notice, declaring that they "think it fit that the rubric continue as it is,"¹ and refer to their full treatment of the main objection that "the surplice" was enforced (pronouncing "no habit more suitable than white linen"), for that had been the main bone of contention in the century-long vestigarian controversy.

1661, Nov. Revision of the PB was formally begun in the Convs., on the basis of a draft prepared by a committee of bps. and divines, whose work is represented by Cosin's *Durham Book*, a copy of a 1619 book, altered in the handwriting of Cosin and Sancroft, as secretaries.

1662. The PB was passed by Parl. as received from the Convs. with the OR. as we now have it (RITUAL, § 24, D^o).

Our survey may be summed up in the statement that from the time of the R. Vis. in the summer and autumn of 1559 down to 1662, when the present OR. was accepted by Convs. and Parl., no one wore a chasuble, no one ordered vestments to be worn, no bp. or conformist divine, neither Parker, Andrewes, nor Laud, hinted or suggested that they could be legally worn, much less that a white alb plain, with a cope or chasuble, was the only authorised vesture at HC.² The explanation suggested above of this state of things is that an unbroken series of authoritative acts had excluded alb and chasuble from the category of legal vestures, and had left the surplice, with the additions sanctioned by the canons, as the sole legitimate vesture of the clergy "at all times of their ministration."³ The importance of this conclusion lies here. If the 1662 Act and annexed Book *unmistakably* required the vestments, all previous law and history would become

10. The
Position
in 1662.

¹ Perhaps they did not wish by alteration to give countenance to the allegations of some Puritans (cp. RITUAL LAW § 28, objection 10) that the current practice was not in accord with the rubric. On similar grounds Pope Leo 13 argued recently that Ang. Orders were invalid because the alterations in the 1662 Ord. were a confession that the Edwardian Ord. was insufficient. But the revisers of 1661 *did* alter the rubric after all, see § 12, 1^o below.

² Cosin's notes, on which much stress has been laid by many writers, are no exception, for he never published them, and his official action (see above under 1627) is inconsistent with those notes which seem to accept the legality of vestments. Further, (1) the notes are full of inaccuracies, (2) in a later note he acknowledges himself mistaken on this point, "But the Act of Parl., I see, refers to the canon, and until such time as other order shall be taken" (OCM, p. 88). The notes ascribed to Bp. Overall are not his.

³ The alternative explanation, that the action of R. Visitors, Bps., Commissioners, and Council, was an illegal modification of the law, is stated and discussed in regard to the first crucial epoch (1559) under RITUAL LAW, § 13 f., and in regard to the second (1566) in § 23-28 (cp. § 29 f., for the theory of the surplice as a *minimum*).

practically irrelevant. But if, as will appear, these documents admit, not to say require, a different interpretation, then it may be possible to settle the meaning by noting the intention.

The first fact is the constantly ignored insertion of the Act 1 Eliz., c. 2, as No. 1 of the contents of the PB. The substitution of a new book¹ did not affect the operation of ss. 25 f. This proviso, it was ruled in the Ridsdale Judgment (CAT 110 25), still constituted "the law authoritatively governing the matter," and the new Rubric was, like the old, "a memorandum or note of reference to that law." Apart from the high legal authority of the great judges concerned in this conclusion, the cogency of it is apparent even to non-legal minds, when once the significance is grasped of the re-enactment of Eliz.'s Act, not by mere reference but by incorporating it in *extenso* in the forefront of the PB, and with ratification by Ch. as well as State. Moreover, this ruling is on a point of law, not of doctrine or ritual, and no "new light" can alter the legal question. In the same way the ruling, that the double proviso carries with it the order or orders to which it had looked forward, and to which it gave operative force and statutory validity, is simply common sense. This interpretation is borne out by Pref.¹ which refers to "the laws of the land, and those laws never yet repealed."

11. The
1559 Act
Reaffirmed by
Ch. and State.

Turning next to the rubric, a careful examination will be needed to establish its conformity to previous law and usage. If the 1559 Act settles the matter, it must override the rubric. But if the OR., properly interpreted, agrees with the Act, that will be an additional confirmation of the view taken.

12. The New
Rubric.

1^o The Revisers did not adopt the attitude of the Savoy conferrers, but altered the rubric. That any alteration would introduce an "occasion of cavil" is excluded by Pref.¹ (RITUAL, § 17, B¹), and Lord Clarendon tells us that "the bps. spent the vacation [i.e., the summer of 1661] in making such alterations in the BCP as would make it *more grateful* to the dissenting brethren."²

2^o As if to show that the OR. depended on the 1559 Act, inserted a few pp. earlier, they introduced "the words of the Act itself," as Sancroft noted on the original draft in the *Durham Book*, but (a) having incorporated the Act already, they naturally dispensed with the reference to it in the rubric they were amending, and (b) they "stopped short of the reference to the taking of other order," not, as suggested (OCM, pp. 88 f.), so as "to exclude any reference to the Advts. as authoritative in the future,"

¹ It is worth noting, as bearing on the question of interpretation, that on June 25, 1661, the House of Commons ordered "to make search whether the original book of the Liturgy annexed to the Act passed in the 5th and 6th yrs. of K. Ed. 6 be yet extant"; i.e., the intention was to disregard the Elizabethan and Jacobean books altogether, and to go back to the 1552 PB.

² There were, of course, changes in an opposite direction (e.g., "sanctify this water"), and it has been claimed (cp. HISTORY OF THE PB, § 20) that the balance of change is on that side; but no change comparable to the legalising of the Euch. vestments can be noted.

but simply because in 1662 the order was regarded as taken and the law settled.¹

3° They replaced the words "at the time of the Communion, and at all other times of his ministration" which might imply a difference of use, by the phrase "at all times of their ministration," the meaning of which is settled by their own (the revisers') Vis. arts., Cosin, *e.g.*, asking in 1662, "Have you a large and decent surplice for the minister to wear at all times of his ministration in the ch.?" This *expositio contemporanea* seems to rule out the otherwise tenable grammatical construction of the phrase in the rubric ("at all times") as equivalent to "at the several times."

4° Instead of repeating the direction "the Minister shall use" (which might have "seemed to bring back the alb, etc."), they borrowed from the Act the wording "shall be retained and be in use."² In the Act of 1559 these words were qualified by the condition "until other order, etc." By the order or orders thereafter taken the alb and chasuble had been put away, and the cope banished from parish churches, and the resulting law³ was as was most recently expressed in the canons. On the Restoration in 1660 the surplice, the only ornament of the minister prescribed in 1549 and still "retained" by law,⁴ was reintroduced as usage in the churches, and with it the Ornaments of the Ch. which the First PB had prescribed. The OR. does no more than order that *these* "ornaments of the Ch., and of the Ministers thereof, shall be retained and be in use." What was called the "*prima facie*" view (in § 1 above) interprets "retained" as if it were "re-introduced."⁵

5° By adopting the words of the Act the Revisers were able to make clear the distinction between "the Ornaments of the Ch." and those of "the Ministers thereof at all times of their ministration." This had been obscured by the 1559 OR. And this combination of the two sets of ornaments supplies the reason for the continued reference, which has misled so many, to the usage of the First PB. That was still one of the criteria for the legality of ornaments of the Church. Moreover, as noted under 4°, the surplice was an ornament of that book, and the OR. was simply a direction to read "Certain Notes" (RITUAL, § 24, D³, n. 3) as controlling the Mins. "at all times of their ministration," instead of for the specified offices only. Thus also the frequent contemporary allusions to the "Certain Notes" (as if no other direction in the 1549 PB mattered) are both accounted for and justified.⁶

¹ Cp. the quotation from Bp. Wren, a leading Reviser and High Churchman, in § 9 under date 1641.

² No one doubts that "use" in 1662 meant "ministerial use." This paragraph, it is proper to note, loses some of its force if the alternative of § 10 (2nd n.) be adopted.

³ To a plea on behalf of "those two things that remain" (*i.e.*, the cope in cath. chs. at HC and the surplice everywhere, according to the then recent Advts.), the early Puritan 'Answer' replied (*An. Answer for the Times*, p. 103), "It grieveth you to hear the rest of the popish apparel that is abolished rehearsed" [see quotations under RITUAL LAW, § 28 (10) b and n. there] "with that which is retained. But, as God by His magistrates had delivered us from those, so we trust He will deliver His Ch. from these" (*i.e.*, cope and surplice).

⁴ The most natural interpretation of "retained" is "retained in use." But it might mean—if the evidence pointed that way—"retained in law," with the right of re-introduction in use. And the double phrase, "retained and be in use," might have been taken in this sense by the Revisers. The decision will then turn on the question whether, in view of the evidence marshalled above and under RITUAL LAW, the appearance of illegality attaching to the vestments from 1559 onwards can be brought under the proverbial rule that "appearances are deceitful." See § 13 (i).

⁵ That the Revisers did not make their meaning still plainer is easily explained by the historical situation. They never dreamed that the revival of the discarded vestments would ever become a practical question, and they followed a natural

It has now been shown that the OR. admits, if it does not require, a meaning in harmony with the canons. It must now be

12. Other indications.

pointed out (1) that no evidence has been produced to show that any single Reviser desired to change the law, or expressed the belief that it already legalised vestments. On the other hand, Bp. Wren, chairman of the revision committee, wrote in 1660 in relation to the First PB as enacted by the 1549 Act that "there is somewhat in that Act that now may not be used," and declared that "to preserve those that are still in use, it would be set down in express words" (cp. under 1641 above).¹ (2) Our examination has shown that the alterations in wording, to say the least, do not require us to suppose that they were alterations in the law; and (3) there is no evidence that anyone alive at the time hinted or suggested that such a change had taken place. The changes in the rubric are not named in the list of principal alterations, and they passed Conv. at a session which reviewed so many pages that these could not have excited discussion. In Parl., moreover, on a proposal to dispense from the use of the surplice and the Cross in Bapt., the spokesman of the Commons explained their rejection of it by saying "that he thought it better to impose no ceremonies than to dispense with any, and he thought it incongruous, at the same time when you are settling Uniformity, to establish Schism" (J. H. Parker, *Introd.*, pp. 476, 482).

It so happens that Vis. arts. dating from 1662 or a year or two later have been preserved from every diocese except Bangor. Not only do all the ordinaries agree in requiring the surplice at all ministrations, but 25 of them expressly refer to the Canons of 1604 as of full obligation, while the rest by their references to hood and tippet or scarf, imply the same.

It was not till nearly fifty years later that the (at that time) novel interpretation of the legality of vestments was set forth by John Johnson in a 3rd and revised ed. of his *Clergyman's Vade Mecum* (1709), Nicholl at the same time printing Cosin's early Notes, without his correction. A long line of legal and liturgical writers took the same line, and a new tradition gradually established itself.² And in 1858,

14. A New Tradition begins in 1709.

impulse to make as slight changes as possible under pressure of opposition. Hence, instead of drafting a new rubric, they simply made a mosaic of old phrases, full of latent ambiguities unless resolutely taken together and illuminated by history.³ Frere gives no authority for his statement that "the more learned of the liturgical scholars seem to have become aware that the rubric [of 1559] authorised the alternative use of the vestment" (*Lit. Ref.*, p. 123). Bp. Wren, called by Lord Clarendon "very learned and particularly versed in the old liturgies of the Greek and Latin Chs.," and one who had suffered imprisonment by the Puritans for his ceremonial usages, was under no such illusion, we have seen, and Cosin had found out his early mistake (§ 10 n.).

¹ Nicholl (*Comm. on BCP*, 1710), Wheatly (*On BCP*, 1710), Bp. Gibson (*Codez*, 1713), and Burn (*Eccles. Law*, 1809) may be named, and, among writers on the Low Ch. side who took the same view, A. J. Stephens (*BCP with Notes*, 1849), Dean Goode (*Asis*, 1851), and Dr. Vogan. On the other hand, what may be called the "Wren" view was maintained by Sharp (*On the Rubric*, 1753), Bp. Madox in 1733 (quoted by Soames, *Eccles. History*, 1839), R. P. Blakeney (*BCP*, 1870), and others, Soames and Wheatly Balme (*The Ch. and the OR.*, 1883) being High Churchmen.

acting on a natural mis-reading of an *obiter dictum* in the Westerton Judgment,¹ the systematic revival of vestments began. The movement can be followed in the *Report of the R. Com. on Eccl. Disc.*, pp. 54 ff., *Hist. Survey*.

In view of the long continuance of vestments in many chs., many, especially among the clergy, have favoured the legalising of an alternative use.² And in response to the Letters of Business

15. Present Proposals.

inviting the Convs. to consider the propriety of forming a new Rubric, tentative proposals have been approved, leaving the OR. unaltered, but sanctioning either interpretation in practice, subject to episcopal control or other safeguards. The York Upper House have suggested as a compromise the permission of a white vestment, one of their number preferring that a licence for the use of vestments should be issued to selected churches. See ORNAMENTS OF THE MINISTER; RITUAL (VII Ornaments); *Reports of Rit. Com.* (1867, etc.), and *R. Com. on Eccl. Disc.* (1906); *Report of a Sub-Committee of the Cant. Upper House of Conv.*, *The Orn. of the Ch. and of the Min.*, 1908 (cited as *OCM*); Tomlinson, *PB, Arts. and Homs.*, 1897 (cited as *PBAH*), and various tracts; Frere, *Religious Ceremonial*; and the reports of cases cited in Table II at end of RITUAL LAW.—R3.

G. HARFORD.³

[We desire to state that we are unable to follow the writer of the previous art. in his construction of the legal and historical problems involved, and in particular we are not satisfied with the view taken as to the validity of the 30th Injn. of 1559. M. S.; J. W. T.]

ORTHODOX.—This is the title assumed by the Eastern Church, and reflects its somewhat stereotyped adhesion to the dogmatic formulations of the great conciliar age of doctrine. But it is commonly used to describe those who hold the Nicene Creed. It has also a looser sense, which is hardly caricatured by the old epigram: "Orthodoxy is my 'doxy'; heterodoxy is the other man's 'doxy'." Religious circles which keep to themselves are always liable to be afflicted with a nervously narrow conception of orthodoxy.—U.

G. HARFORD.

PAINTING.—Before the era of whitewash, our churches were a blaze of colour. Walls,

¹ See above, § 2 n.

² On the other hand, some who wear vestments, or accept *com amore* the view of their legality, have argued against the recognition of an alternative use on the ground that this would be a new departure, because, on their view, the Euch. vestments are already *ordered* exclusively. But the cope is not an Euch. vesture, and yet it was an equally lawful alternative under the 1549 PB, unless we adopt the scarcely tenable theory mentioned above in § 3 under 1549, n.

³ Canon Grensted who, with a wide and accurate knowledge of the literature takes the same general view of the OR. as is argued in this art., has read both this art. and RITUAL LAW in proof, and both are indebted to his suggestions for substantial and verbal improvements. In view, moreover, of the difficulty of avoiding prejudice in this connection, it may be added that the present writer from 1889 to 1899 believed in the legality of vestments, and upon occasion wore them. The discovery and observation of data, unknown or unnoticed by him before, seemed to make it a duty to present these with some fulness to others.

G. H.

tombs, stonework, were all painted. There is not a single Pre-Reformation church in England which was not adorned with painted

1. The Art in Early and Medieval Times.

decorations, and it is a melancholy fact that so much of this art has perished, or been wantonly destroyed. In the whole of the country there are few of the old edifices which contain any traces of the numerous quaint designs and figures painted on the inner surfaces of their walls during the mediæval period. Several means were employed. Sometimes *Fresco* was used, by means of which pictures were produced upon walls covered with plaster, while the plaster was wet. *Wall P.* was employed when the plaster was dry. The distinction between *Fresco* and *Wall P.* is frequently forgotten. Most of the early specimens of this art are monochromes, but subsequently the painters used polychrome, introducing various hues. The vaulted ceilings, timber roof, screens and canopies, monuments with their effigies, as well as the surface of the walls, were often coloured with diaper-work. Colour and gilding were marked features in all mediæval buildings, and even richly carved fonts and sculptured monuments were embellished by this method of decoration. Beneath coats of white-wash many still remain to be uncovered. Some of the Ps. fade rapidly when exposed to the air, but means have been devised for their preservation.¹

The practice of P. churches is very ancient. St. Wilfrid used it. Figures of saints at St. Mary's,

2. Brief Historical Sketch.

Guildford, are probably Saxon work, and traces of early colouring can be found at St. Nicholas', Ipswich, at Britford, and at St. Martin's, Canterbury. There are numerous examples of Norman painting, and sometimes early specimens of the art have been painted over in later Gothic times. At the Church of St. Lawrence, Reading, no less than five distinct series of Ps. were discovered, executed one over another. The cathedral of St. Albans contains some of the best Norman Ps. The favourite subjects were the Agnus Dei, scenes from the life of our Lord, the Apostles, the Last Judgment, St. George, St. Nicholas, St. John writing the Apocalypse, St. Michael weighing souls, and the torments of the lost. Great progress was made in the art in the 13th cent. Travelling monks roamed the country and left behind them in many a village church traces of their skill in P. The murder of St. Thomas of Canterbury became a favourite subject, and also the lives of St. Catharine, St. Nicholas, St. Margaret, St. Edmund, the Seven Acts of Mercy, and the Wheel of Fortune. The early English artists carefully prepared the surface of the walls for their work, a practice neglected by their successors; hence their Ps. have lasted well, whereas those of the 14th cent. have often crumbled away. It would require too long a space to trace the development and decline of the art. We may notice the gradual increase in the number of the Ps. of the Coronation of the Virgin, and of the increased veneration for St. Christopher and St. George. The former is depicted almost life-size, and usually appears opposite the principal

¹ Cp. *List of Buildings having Mural Decorations*, by C. F. Keyser, Science and Art Dept., South Kensington Museum, p. xcii.

entrance, the sight of the saint being deemed a preservative against violent death and against drowsiness during the service. Moralities, too, became fashionable with the 15th and 16th cent. artists.

Wall Ps. have suffered from various causes. They have been regarded as relics of superstition, and during the Commonwealth were covered with whitewash. Restoration and the ignorance of ancient art have caused many to be destroyed. Some modern work is of the highest merit. St. Paul's Cathedral is adorned with a magnificent series painted by Sir William Richmond, and many a village church has been decorated in this manner. The practice of scraping the interior walls so as to expose the rough and wide-jointed masonry is on every ground a most reprehensible and unreasonable form of treatment. There is no apparent connection between whitewashed walls and reverence, and art and beauty may help devotion in God's sanctuary.—R4.

P. H. DITCHFIELD.

PALL.—(i) = **PALLIUM** (q.v.). (ii) A cloth, black, white, or coloured, for draping coffins. (iii) (Lat. *palla*).—The Communion office prescribes that the remains of the consecrated elements be covered with a **FAIR LINEN CLOTH**. Originally the **CORPORAS** was long enough to fold back for this purpose. Then a second **corporas**—the **P.**—was used, folded, to cover the elements until consecration, and afterwards, opened out, over the consecrated elements. Of late days a square of linen stiffened with cardboard has been introduced, contrary to all old canons which prescribe only pure linen about this Sacrament (see Luke 23 53). (iv) An altar-cloth, such as that offered by the sovereign at **CORONATION**. (v) Close **P.**—the *supertunica* assumed by the sovereign at coronation. (vi) Open **P.**, *pallium regale*, assumed by the sovereign at coronation. (vii) A canopy held at coronation over the sovereign during the anointing.—R3.

S. REDMAN.

PALLIUM.—The **P.** (= *ιουδριον*) was originally an outer article of dress akin to, but not identical with, the toga. In shape it was that of a square or oblong blanket, which, in process of time, became a richly bedizened cloak worn by the Emperor, and conferred by him upon high officials of Ch. and State as a mark of dignity or honour. By degrees it waxed less, until it became merely a narrow band (or kind of scarf) which loosely encircles the neck and hangs down behind and before; thus it would resemble, in shape, the letter Y, as it now appears on the arms of the primatial see of Canterbury. In the East, the **P.** has (under the name of *Omophorion*) been worn by bps. since the 5th cent. The material of the Western **P.** was white wool, shorn from the lambs reared in the convent of St. Agnes, outside the walls of Rome, and it was ornamented with dark crosses (now four in number, but originally more numerous, although an instance has been found on an archiepiscopal sarcophagus having but a single cross). In the first instance the emperor gave it to patriarchs, and later popes began to send pallia (at first with the emperor's consent, but afterwards independently) to certain bps., and specially to metropolitans, as an honorific gift, and subsequently as a token of their vicarial authority being derived from the see of Peter. It was only to be worn on certain occasions; in the case of St. Augustine of Canterbury, to whom Pope Gregory the Great sent it, only at mass.

In Gregory's time the **P.** was bestowed for at least

four purposes: (1) as a personal mark of honour, but not of jurisdiction (e.g., to Bp. Syagrius of Autun, to whom Gregory gave precedence among his suffragans, and to Bp. Leander, who had been for more than 20 years metropolitan of Seville); (2) as a regular honour to the suburbicarian bps. of Syracuse, Messina and Ostia; (3) as a mark of vicarial (not archiepiscopal) jurisdiction to certain metropolitan sees (e.g., Arles); (4) as an honour to all Western metropolitans more intimately associated with Rome. In none of these instances is there any hint of archiepiscopal jurisdiction being conveyed from Rome (cp. the fact that all bps. in Gaul, Spain and Africa wore the **P.**, probably by imperial, not papal, favour). Gradually, the right of granting this vestment became reserved to the popes, and, by the 8th cent. at least, the doctrine was held by the English Ch. that it was necessary not only for the discharge of metropolitan functions, but as the very means by which an abp. became possessed of his provincial powers (e.g., consecrating his suffragan bps.)—cp. Stigand's action in 1052, when, not being able to obtain a **P.** from Rome, he made his schismatical position clear by wearing the **P.** which Abp. Robert (ejected by Earl Godwine) had left behind him in his hasty flight to France. The next step in thus increasing the papal power was the imposed duty of the abp. to visit Rome to obtain his **P.**, and it is recorded of King Cnut that one benefit arising from his pilgrimage to Rome in 1027 was to obtain a promise from John XIX that for the future the English abps. should not be required to pay exorbitant sums for their pallia. Since the Reformation English metropolitans have not assumed the use of the **P.** except in armorial bearings. (See Duchesne, *Christian Worship*, Eng. trans., pp. 384–394; *DCA*, arts. *Omophorion*, *Pallium*.)—R3. H. E. SCOTT.

PALM SUNDAY.—See **HOLY WEEK**, § 1.

PALMS.—The Palm was always the emblem of victory, because it bears its abundant fruit as high as it can; it does not drop its leaves, and, though depressed by weight on its branches or the violence of the wind, always resumes its original attitude. The Hebrews call it *tamar*, or "the rising tree." Hence from very early times it was the custom to carry branches of **P.** in procession. The eccles. use of **P.** is connected with the sixth Sunday in Lent, called Palm Sunday. In commemoration of our Lord's triumphal entry into Jerusalem it became the custom in the Roman Church for branches of **P.** and olives to be solemnly blessed and distributed among the congregation. Some of the branches were also burnt to ashes and kept by the priests for use on the following Ash-Wednesday, the symbolism of victory being retained even in the ashes. In Judea Palm trees were very abundant, and constant reference is made to them in Holy Scripture, while the name "Tamar" (Gen. 38 6) means "palm"—"a victorious maiden." In countries where the Palm tree does not flourish other trees are substituted for it, and used in the procession on Palm Sunday. Thus, in Rome the box-tree or the olive, in England the willow or the vew, takes the place of the Palm. The custom of Palm Sunday processions was abolished in the second year of Ed. VI. The Sarum Missal contains a service for the blessing of **P.**, which took place before the Celebration of HC (see Evan Daniel on the *PB*, p. 223). The custom still prevails in some places, and seems to be reviving, of decorating the altars in church with branches of flowering willow, and it is a common thing for boys and girls to go out into the country lanes to gather willow buds.

No reference to the events of Palm Sunday and the symbolic use of **P.** is now to be found in the *PB*, with

the solitary exception of the second evening lesson which contains the story of the triumphal entry.—R2.

F. L. H. MILLARD.

PAPISTS.—The name began to be used after 1534, and was given to those who held to the Pope's supremacy, at least in things spiritual, against that of the King. Henry made little change in the doctrine or constitution of the Church save on this single point, which he enforced under pain of high treason. Radical reforms were effected under Edward VI, but at least three-fourths of the English people welcomed Mary's restoration of the mediæval system and were not averse to a moderate exercise of Papal authority. The nation, however, was shocked by that Marian persecution which it has never forgotten since, and the gulf between Anglican and Papist was widened by Elizabeth on the one hand and by the Popes on the other. In 1563 the Council of Trent ended its laborious task of formulating mediæval doctrine, and in the same year the 39 Articles furnished in much briefer space a statement of evangelical truth. A year earlier Pius IV had forbidden all participation in Anglican worship. Many attended it in good conscience and many, "Church-Papists" as they were called, continued to do so in bad conscience. In 1570 Pius V excommunicated Elizabeth and declared all allegiance to her unlawful. Colleges were founded at Douai, Rome, Valladolid, etc., for the training of "seminary priests," who were to labour in the "English Mission." The Northern Rebellion, the Babington plot, the Armada, exasperated the Queen and her subjects. It was made high treason to bring bulls or other Papal documents into England, or to reconcile an English subject with Rome. Under the same penalty Jesuits and seminary priests were to quit the country within forty days. It is true that seminary priests and many Jesuits had no taste for political intrigue and sincerely devoted themselves to work for souls according to such light as they had. But they would not, though they acknowledged Elizabeth as their lawful Queen, renounce and condemn the Pope's claim to the deposing power, and Elizabeth, mistaken though she was, had some excuse for believing that they could not be trusted in time of rebellion or invasion.

Matters did not mend after the accession of James I and the Powder Plot. James made an honest attempt to relieve Papists by proposing to them an "oath of allegiance." It acknowledged the King's supremacy in the civil sphere, while it condemned as "impious and heretical" the doctrine that princes excommunicated by the Pope might be lawfully deposed and murdered by their subjects. This declaration was approved by Blackwell, the Superior of the English Papists, but was rejected by Paul V in 1606. Nor did Papists gain in popularity, as they might have fairly expected to do, under the succeeding Stuarts. They were accused of setting London on fire; in 1678 the nation was driven to fury by the fabrications of Titus Oates, and a little earlier the Test Act had made Papists ineligible for military or civil service of their country. Long persecution had reduced their numbers, so much so that the Florentine ambassador declared in 1677 that "soon no Catholic would be left in England." William III retained the existing laws against Popery and added to their number. Henceforth no Papist could keep a school or own arms or even a horse worth £5. He could neither inherit or purchase land. The worst of these laws became inoperative and were formally repealed in 1778. In 1829 the Act of Emancipation granted full or nearly full relief. A Roman Catholic cannot ascend the throne or be Lord Chancellor in England, nor can a

Sovereign marry a Roman Catholic: otherwise Romanists enjoy the same rights as their Protestant fellow-subjects.—A1. W. E. ADDIS.

PARDONS.—See INDULGENCE.

PARISH.—The PB presupposes the parochial system. Each "curate" is entrusted with the pastoral care of souls within a definite area—the P. In each P. the worship and work of the Church as provided for in the PB must be carried on.

Both on the Continent and in England the Diocese preceded the P. as an administrative unit.¹ From the 2nd cent. to the

1. History. time of Constantine the church in each town had its bishop, who was assisted by presbyters and deacons. When the Anglo-Saxons were evangelised, while the work of preaching was chiefly done by monks, the Church was organised from the first on the principle of territorial episcopacy.

Tradition assigns the foundation of the parochial system to that great organiser, Archbishop Theodore (A.D. 668).

Certainly during the period when the monastery was the centre of evangelistic work the foundation of village churches was going on.² The duties of the localised clergy were laid down by the Council of Clovesho in 747 A.D. By degrees there came to be a church in each township which "represented the original allotment of the smallest subdivision of the free community, or the settlement of the kindred colonising on their own account, or the estate of the great proprietor who had a tribe of dependents"³ (Bp. Stubbs, *Constitutional History*, i, p. 34). In many cases the oversight of the P. was provided for by a neighbouring monastery. There was much room for the improvement of the parochial system at the time of the Reformation.

From the 12th to 16th cents. various causes tended to destroy the efficiency of Church work in the P. (1) The religious houses tended to interfere with episcopal supervision, especially when they were independent of the bishop's control. (2) Many parochial endowments came into the hands of the Papacy. Several popes bestowed benefices on unworthy and incompetent nominees; the protests of Grosseteste, Bishop of Lincoln, against these scandals are well known. (3) The work of the preaching orders, excellent as it was, tended to relieve the parochial clergy of their own proper work, and did not conduce to clerical efficiency. (4) The Black Death in the 14th cent. swept away almost

¹ "The word *parochia* seems to be applied by Innocent I (Ep. 25 s) to the smaller area to which it is restricted by modern usage; but the term continued to be used of the unit of episcopal administration in the 12th cent."—Cunningham, *Cure of Souls*, p. 24.

² Bode, *Ecc. Hist.* 3 7: 54, 5.

³ Chanc. P. V. Smith (*Church Handbook*, p. 53) says that the formation of the P. was brought about in two stages. "At first central or baptismal churches were erected in which baptisms were performed and other services conducted for a wide area. Afterwards these areas were subdivided into districts or parishes, coterminous for the most part with the estates of great landowners." The principle of treating the baptismal church as a mother church still survives in some towns where the "old parish church" is largely resorted to for baptisms.

half the population: it was impossible to find clergy for all the Ps., and many endowments vanished.¹

As the desire to secure a better care of souls was one of the causes of the Reformation, so undoubtedly that movement ultimately led to a more effective fulfilment of parochial duty.² There is no better evidence of this than the PB itself. Its provision for frequent Communion and for daily worship, its round of services adapted to all the great turning-points in life, its directions for the instruction of young and old—above all, the ideal suggested by the questions and exhortations in the Ordinal—testify to a high standard of pastoral efficiency.

As time went on a different sort of reform was needed in parochial administration. The growth of population in some centres demanded a division of Ps. The industrial revolution of the early 19th cent. called for a complete readjustment. This was to some extent met by the ECCLESIASTICAL COMMISSION, formed in A.D. 1836, the object of which is "to devise the best mode of providing for the cure of souls, with special reference to the residence of the clergy in their respective benefices." Various Church Building and New Parishes Acts have been passed, enabling new Ps. to be formed under schemes prepared by the Ecclesiastical Commissioners and confirmed by Orders in Council.³

What limit should be set to the creation of new Ps. is an important question. There is at least something to be said for the system found, e.g., at Portsea, Great Yarmouth and Helmsley, where a big population on a large area is administered under one head.

One priest has charge, under the bishop, of the souls in each P. He is the Incumbent, or, in PB language, "the CURATE."

²
The Clergy. Where the population is large there may be one or more assistant curates who are under the direction of the incumbent, but are responsible to the bishop whose LICENCE they hold and without whose permission they cannot be dismissed. The incumbent is recognised by the law of the land as responsible within a given area for the cure of souls; "he is also a civil official, charged with the duty of performing and registering some of the most important transactions in the community, especially marriages." He is *instituted* by the bishop to the spiritual charge of the P.; he is *inducted* by the archdeacon to the temporalities of his benefice.

When provision was first made for the spiritual care of a township or P., the principal landowner often endowed the benefice, probably by devoting part of the tithes to this purpose. On the strength of this benefaction he frequently became patron of

the living. If the P. priest were appointed directly and received the tithes, he was called *rector* or *parson* ("persona ecclesiae," "the representative of the Church"). Often, however, the lord of the manor would endow some neighbouring monastery, on the understanding that it should provide for the spiritual needs of the P. The monastery would then be the "rector." In the 13th cent. the monasteries were obliged to appoint a priest to take charge of each P. of which they were rectors. In some cases this priest received a certain portion of the tithes for his maintenance, and became irremovable except by the bishop: he was called a "*vicar*." In other cases the monastery would appoint a temporary priest or "*curate*." On the dissolution of the monasteries by Henry VIII the rectorial rights attached to them and the patronage of vicarages of which they were rectors were confiscated to the Crown, and bestowed, some on bishops, some on colleges in the universities, and some on Court favourites. Many of the rectorial tithes and much of the patronage to vicarages thus passed into lay hands. But, where a vicarage had not been created, the curate in charge now ceased to be temporary and was as irremovable as a rector or vicar: he was called a "*perpetual curate*."

(On duties of parochial clergy, see CURATE.)

(i) *Lay Officers.* The CHURCHWARDENS are appointed annually at the Easter Vestry; often one is elected by the vestry, the

³
Organisation. other nominated by the incumbent.

Their duties are (1) the care and maintenance of the church, (2) the preservation of order in the church. The *sidesmen* (synodsmen) are appointed at Easter by the minister and parishioners, to assist the wardens. There are other officers and helpers in most Ps.—such as lay-readers, Church Army captains, organists, choristers, bell-ringers, teachers in day and Sunday schools, district visitors, deaconesses, sisters, Bible women, secretaries of clubs, classes and societies, etc., etc.

(ii) *The Common Life of the P.* The Vestry is the ancient assembly of the parishioners both for ecclesiastical and civil business. In former times it was entrusted with the levying of the poor rate as well as the Church rate, and often with other civil duties as well. It consists of ratepayers of both sexes. Since the abolition of the CHURCH RATE in 1863 and the transfer of civil duties to other bodies, the business of the vestry is confined to the election of wardens and the approval, or otherwise, of applications for a "faculty" for some alteration in the church or its fittings.

(iii) *Parochial Church Council.* Now that the vestry is robbed of its civil functions, it seems anomalous that it should consist of all ratepayers, who may include Roman Catholics, Protestant Nonconformists, Jews and Atheists. A partial remedy is to be found in the creation of a representative PAROCHIAL CHURCH COUNCIL, consisting of *bona fide* members of the Church of England, who can voice public opinion, assist the clergy in the promotion of Church work, and manage the P. finances. At present such a council can have no statutory rights.

(iv) *Various Organisations.* Mention may be made of a few P. organisations. (1) *For men and*

¹ See Cunningham, *Cure of Souls*, pp. 56-61.

² The Church of Rome itself made important reforms in its parochial cure of souls (Council of Trent, Sess. vi, cc. 1 and 2; Sess. xxiii, c. 1). On the other hand, those reformed churches on the Continent which broke altogether with Catholic tradition did not maintain the same pastoral ideal (see Cunningham, *op. cit.*, p. 71).

³ For the various kinds of ecclesiastical districts or Ps., see P. V. Smith, *op. cit.*, p. 56.

leads: Church of England Men's Society, Church Lads' Brigade, Bible classes, clubs. (2) *For women and girls*: Mothers' Union, Girls' Friendly Society, mothers' meetings, Bible classes, clubs. (3) *For children*: Day School, Sunday School, Catechism, Band of Hope. (4) *Missionary Association*—perhaps connected with a Missionary Society, perhaps independent: King's Messengers or Sowers' Band *for children*. (5) Branch of Christian Social Union. (6) Church of England Temperance Society, or White Cross Society. (7) Organisation for Encouragement of Thrift, *e.g.*, Friendly Society Lodge. (8) Committees for organising relief or help in sickness (better if extra-parochial).

The great advantage of the parochial system is that all who will conform to the Church's simple rules may claim the ministrations of their P. clergy. The P. priest is responsible, not for a small coterie who happen to form the "congregation," but for all the souls in his P. No doubt in large centres of population there will be a considerable interchange of parishioners; people cannot be hindered from attending churches which they prefer. But no one is left uncared for, if the parochial system is faithfully worked. Ideally, each P. should be a microcosm of the diocese as the diocese is of the Church.

On the other hand, there is the danger of a somewhat narrow "parochial" outlook, and the P. is apt to lack evangelistic enthusiasm. For Home Mission work it is probable that some supplementary organisation is required.

On the history of the P.: Gneist, *History of the British Constitution*; Stubbs, *Constitutional History*; Ayliffe, *Parergon*; J. Toulmin Smith, & *Literature. The Parish*. On general questions, patronage, P. officers, etc.: P. V. Smith, *Church Handbook*; *ib.*, *Law of Churchwardens*; *ib.*, *Legal Position of Clergy*; Cutts, *Handy-book of the Church of England*; Selden, *Tithes*; Selborne, *Some Facts and Fictions*, etc. On the whole subject: Cunningham's *Cure of Souls* is useful.—A7. J. A. KEMPTHORNE.

PARISH, ANCIENT.—The term is ordinarily applied to any P. in existence before the passing of the first of the Ch. Building Acts (58 Geo. III, c. 45) in 1818. There is considerable doubt as to when the parochial division of the country was finally accomplished, but in its main features it appears to have been settled before the Norman Conquest (see PARISH, § 1). The Act 58 Geo. III, c. 45, was thus the first step towards the readjustment of a parochial system which had been in existence for about 800 years.

From Reformation times until the passing of the Ch. Building Acts the division of Ps. or creation of new Ps. was accomplished by means of special Acts of Parliament relating to the particular churches and Ps. affected.—A7. R. W. FOWELL.

PARISH, NEW.—This name is given:—(1) to an eccles. P. constituted under the New Parishes Acts, 1843 and 1856 (6 & 7 Vict., c. 37, and 19 & 20 Vict., c. 104), and having a P. ch. approved by the Eccles. Commissioners under the provisions of those Acts; and (2) to an eccles. District constituted under other statutes, but becoming a District and separate P. under the Act 19 & 20 Vict., c. 104, s. 14.

A "new parish" is wholly independent ecclesiastically of the P. or Ps. out of which it has been

formed: the incumbent is a Perpetual Curate with exclusive cure of souls within its boundaries.—A7. R. W. FOWELL.

PARISHIONER.—(For the purpose of this art. the word *parish* is taken as = *eccles. parish*.) The word P.¹ includes the resident inhabitants (being householders rated to the relief of the poor) within the parish and also "persons who are occupiers of land, that pay the several rates and tithes" (3 Atk. 577). By common law the Ps. ought to bear the cost² of repairing the ch. (except the chancel, where that is repairable by the parson), and of providing a communion table and tables of the decalogue (canon 82), bread and wine for the communion (canon 20), also a chalice, bells and a bier, a font (canon 81), a pulpit (canon 83), an almschest (canon 84), a prayer-book, Bible, etc. (canon 80), and a table of prohibited degrees (canon 99). The registers of baptisms should also be provided and preserved at the expense of the parishioners.

Where no statute has intervened, a P. has a right to a seat in ch. without payment, and (1 Edw. VI, c. 1, § 8) to be admitted to HC in the absence of a "lawful cause."³ Ps. are of right entitled to burial in the churchyard of their parish, unless they are within certain eccles. prohibitions (suicides, and the like); but not to burial in any specific part of the churchyard.

By canons 89, 90, Ps. must concur with the minister in the choice of CHURCHWARDENS and SIDESMEN; the usual practice being that the minister at the Easter vestry nominates one warden and the Ps. elect the other. If the minister and Ps. fail to agree in the choice of sidesmen, these must be appointed by the Ordinary of the diocese.

In a few cases advowsons are vested in the Ps., who are each entitled to one vote in the election. It appears that such elections may be by ballot (L.R., 3 Ch. D. 233). Owing to unseemly circumstances attending many such elections, provision was made by Stat. 19-20 Vict., c. 50, for the sale of such advowsons and application of the purchase money to repairs of the churches or augmentation of the livings (where necessary) and the erection, etc., of parsonages, schools or chapels of ease.

Disciplinary procedure under the Public Worship Regulation Act, 1874, may be commenced by (among other means) a statutory declaration that an offence has been committed, made by three parishioners. For the purposes of this Act (§ 6), "P." means:

"a male person of full age who . . . has transmitted to the bishop under his hand the declaration, 'I am a member of the Church of England as by law established,' and . . . for one year next before taking any proceeding . . . has had his usual place

¹ It is sometimes used in a wider sense as including all residents in a parish of full age:—*e.g.*, "note that every P. shall communicate" (8th Rubr. aft. HC).

² Since the Compulsory Church Rate Abolition Act, 1868, they are legally exempt from pecuniary liability in these respects. The authors of that Act contemplated that parochial vestries would "make, assess and receive" *voluntary* church rates as there organised: but few instances of that scheme succeeding as a *regular* source of income are known. In practice, these and other expenses are usually defrayed from the voluntary contributions of members of the congregation.

³ The latter right is one which supports an action on the case at common law (*Rex v. Dibdin*, L.R., 1910, at p. 107).

of abode in the parish within which the ch. or burial-ground is situated . . . to which the representation relates."—A3.

R. J. WHITWELL.

PARLIAMENT, AUTHORITY OF.—A Ch. or a State may from motives of high expediency exempt vast areas of human life from the range of its legislation.

1. Interrelation of Ch. and State.

But, inasmuch as every act has both a religious and a secular aspect and affects not only the doer but also his fellow-men, there is no action which is not a possible subject both of eccles. and civil legislation. Life is continuous, and the activities of the Ch., of the State, and of the individuals who compose them, indivisible. The liberty of the Ch. is necessary for the State, because liberty is the opportunity for self-realisation in service. On the other hand, the Ch. works under secular conditions and good order is necessary to her welfare.

It follows from what has been said that, when Ch. and State are at variance, the quarrel can seldom be adjusted by a simple reference to the principle that the one should confine itself to spiritual, the other to secular, activities. The problems of life cannot be solved so simply. Its disorders and disorganisations are at bottom spiritual, and require for their healing penitence, patience and charity rather than the naked assertion of abstract principles.

We will illustrate. It is in our view probable that Parliament might with great advantage distinguish between the religious and secular parts of a child's education, and invite the assistance of religious communities in the one department in schools where it refused it in the other. Such an Act might, we think, prove to be of the highest value. Yet it would certainly not rest on a sound principle nor on one of universal application, for a child's education is a unity. The secular work has a religious bearing and the religious work a secular. The suggestion that "getting on" is the be-all and end-all of education is the inculcation of paganism, and a State organised primarily for military purposes would not permit in the period assigned to the religious bodies instruction in the ethics of the Society of Friends. Again a Ch. might reasonably endeavour to improve the conditions of labour by insisting upon some system of exclusive dealing; but, in doing so, might come into conflict with a most reasonable statute against combination and conspiracy. Caste, even if maintained on secular grounds, is not consistent with the due administration of the Sacraments. The spiritual organisation of the early Ch. was not consistent with the purely secular maxim *Divide et impera*.

Our problem was discussed with great thoroughness and acuteness during the mediæval periods, but always on the assumption that the Ch. and State were conterminous societies or the same society. That assumption is no longer valid, but it is not more invalid than the conception of the State and a plurality of Churches moving in independent orbits. The strong body of opinion which supports "undenominational" religious teaching (whether accompanied or not by special teaching) witnesses to the permanent attractiveness of the mediæval system, as does the readiness of public opinion to accept the office of the

Ch. of Eng., for example at a Coronation, for the expression or consecration of a national emotion. Thought advances in a spiral and circles round to restatements of old positions. The reaction from mediæval political thought is weakening, and this tendency is likely to become more marked. Of the mediæval writers who discussed the relations of Ch. and State, Marsilius of Padua, who wrote his *Defensor Pacis* in 1325 (cp. Robertson, *Regnum Dei*), was for our purpose the most important and probably on any view the most prescient. According to him the sovereign people, acting normally through the Prince as their chosen representative, not only may but must take part in General Councils, as "the university and general congregation of faithful believers," and their consent is necessary to excommunications. The characteristic doctrine of the *Defensor* may be stated in the phrase of Wycliffe, who learnt it from him, *stare in laicis ecclesiam*. He was not an isolated thinker, and his ideas were influential at the councils of Pisa, Constance and Basle.

Two centuries after they were formulated they fell upon congenial soil and germinated.

2. The Tudor Settlement.

The *Defensor* was translated at the expense of Thomas Cromwell (*Letters For. Dom.*, Henry VIII, 11 1355, 9 523), and inspired his policy, as also Hooker's defence of the Reformation settlement. "The spiritual power of the Church . . . from Him which is the Head hath descended unto us that are the body invested therewith It were absurd to imagine the Church, the most glorious among (societies), abridged of this liberty" (*EP* vi. 2 2). Elizabeth and her Parliament, like the Prince of Marsilius, spoke for "the university of the faithful." A Tudor Parliament was the organ of a Church-State summoned in God's name to discuss the things of God and observing the forms which befit a religious assembly. The House of Commons said the Litany, the Speaker leading, before it ratified the 39 Arts. The intervention of Parliament was subject to the condition which justified the Royal Supremacy, which "existed on the understanding that the Church and her law were accepted and their protection was the highest care of the civil government" (*Dean Church, Relation of Ch. and State*, p. 50; cp. p. 17). It was further laid down by Elizabeth that matters touching religion should be "first liked by the clergy," that is, prepared and approved by Convocations.

Under favourable conditions this settlement might have achieved as permanent a success

4. Its Defects.

as is possible in an imperfect world, for it appealed to some sound principles; but it had two grave defects. (1) Its failure to give adequate expression to the principle of lay responsibility was not inherent in it as a system of thought, but arose from the fact that the Reformation was in England an intellectual and political rather than a spiritual movement.

The doctrine of the priesthood of the laity

was valued rather as a weapon to be wielded against the papacy than for its own sake. Certainly neither Jewel nor anyone else ever entertained the intention attributed to the bp. by Harding of "inviting tinkers to a general council." The current was in the opposite direction. The parish churches of England ceased to be what they had been in the past, the homes of democratic life, and the guilds and fraternities were ruthlessly broken up. It was to the evangelical revival and the spiritual awakening which accompanied it that we owe the modern movement for the restoration of the primitive status of the laity.

How little the true meaning of the new status of Parliament was understood is shown by a speech of Lord Keeper Smith (A.D. 1675), which is characteristic of the attitude adopted by the Parliaments of his century: "When we consider religion in Parliament we are supposed to consider it as a Parliament should do and as Parliaments in all ages have done, that is, as a part of our laws, a part and a necessary part of our government; for as it works upon the conscience, the State has nothing to do with it; it is a thing belonging to another kind of communion than that by which we sit here" (*Parl. and Ch.*, Burrows, p. 98).

(2) The Marsilian system postulated the religious unity of the State, and this was rendered impossible by the centralising policy of the sixteenth century which largely for reasons of State interpreted unity as uniformity. It is idle to single out Laud for special blame. The world is not governed by philosophers, and the disruption of the religious life of England would only have been avoided if her statesmen had possessed the insight and detachments of Bacon, and her bps. the spirituality and mental breadth of Hooker. The toleration of dissident religious communities became inevitable.

The Parliament which petitioned Charles II against toleration rightly described it as "the establishment of schism." After the Act was passed, Lord Mansfield said, in an important judgment, "By this Act the Dissenters' way of worship was not only rendered innocent and lawful, but was established; it was put under the protection of the law" (*Life*, p. 255). Moreover, Nonconformists ceased to be members of the Ch. of England (Selborne on *Baker v. Lee*, *Defence*, p. 196). Not only was the nation divided; in 1707 the Scotch Presbyterians sat in Parliament. The greatest revolution in the relations of the Ch. with the State since it was first recognised by Constantine had shattered the Reformation settlement.

But the nation did not understand what it had done. One disaster followed another. The Toleration Act in principle secularised Parliament and disfranchised lay churchmen in eccles. matters. Walpole silenced the Convocations of the clergy. The nation wished no evil to the Ch. and mistook the maintenance of the wrongs of Nonconformists for the maintenance of the Ch. rights which it had destroyed. Her golden fetters were mistaken for the insignia of

privilege. During the century of stagnation which followed what little legislation was carried through was by statute with the assistance of the bps., who acted in their capacity as Lords of Parliament. Special Acts were required, e.g., for the building of the steeple at Yarmouth and the constitution of the new parish of St. Anne's, Manchester. A new order dawned when by the creation of the Ecclesiastical Commission Parliament in effect gave a grant of limited autonomy to the Church.

In estimating the existing situation we may assume the following positions. (1) There is no constitutional objection to the gradual assimilation of the status of the Ch. to that of the Nonconformist bodies. These are established by law and their members are not members of the Ch. of Eng. The Ch. is only "national" in the sense of Art. 34 or, by a loose use of the word, because in common law she ministers to every parishioner who fulfils the required eccles. conditions and represents the average ways and instincts of Englishmen (cp. the important Cambridge Memorial, *Hort's Life* 2 263).

(2) Convocations retain all the powers assigned to them by constitutional usage (cp. the implied recognition of Elizabeth's dictum in the allusion to Convocations in the preamble of the Act of Uniform. Amend. Act), and by the custom of this realm. But most of the ground is covered by statute, and while this is the case effective legislation by canon becomes of course impossible (cp. Phillimore in *Essays in Aid of Ch. Ref.*, p. 154).

(3) Convocations are now assisted by Houses of Laymen. An appeal to Parliament is an appeal not to, but from, the lay priesthood.

(4) Under the changed conditions of legislation it is practically impossible to pass an eccles. bill without government support. This was shown by the history of the Benefices Act which was not passed until after twenty-five failures, of the bills to create new dioceses, and the attempt of Mr. Lloyd George with a few Liberationists to wreck the Clergy Discipline Bill of 1892 (cp. Benson's *Life*, *Hansard* 4, III, 1601). Parliament has many procedures and could easily secure strictly Ch. legislation against obstruction. Its attempts to deal with Ch. matters apart from the concurrent consent of Convocations have been wholly ineffective for any purpose except the stirring up of strife (evidence of Abp. of Cant., *Commission on Eccl. Discipline* 23,465 f., 23,500).

(5) The precedents of the Acts by which the Ch. of Scot., the Free Ch. of Scot. and the Free Methodists hold their property show how large is the liberty which the State may safely permit to strong religious communities. Mr. Arthur Elliot, writing from a somewhat Erastian standpoint, admits this in respect to the assemblies and courts of the Ch. and holds that the Royal Supremacy as it exists by statute is unnecessary (*The State and the Church* 2, pp. xvii, xix).

On the other hand, (1) provided that the will

6. Existing Situation.

5. Establishment of Schism.

of the Ch. actually prevails, an ancient and anomalous system which works well should be modified with care and by degrees. (2) Apart from its general duty of supervision, P. must watch over Ch. property as a fund on trust, the more so as it is a trust for spiritual purposes in behalf of every Englishman who desires to avail himself of it, and observes the requisite eccles. conditions. (3) P. must give reasonable protection to vested interests, *e.g.*, faculty pews, advowsons; and (4) P. must act for the laity of the Ch. until it can resign its ancient function to a body possessing greater competency.

We have endeavoured to place before our readers some of the chief considerations which seem relevant to our subject. We

7. Conclusion. may sum up by saying that short and simple methods of treating the relation of P. to religion may sometimes be necessary, but are never true to the complexity of life.

A sound policy must express the balance and interaction of antithetical truths and opposed principles. The Ch. must not surrender herself to the one-sided enthusiasm of a conspicuous group on this side or on that. The situation will be variously estimated, but its main requirements would seem to be met if P. modified its procedure with respect to bills relating to the Ch. of England which had received the approval of Convocation in such a way as to secure for them its decision, and that no Bill touching religion should become law without the consent of the religious body or bodies concerned, except for the gravest and most urgent reasons of State. The need for some such reform of procedure is imperative. Eccles. legislation is gravely in arrears, and there are no more fruitful sources of disorganisation, of contention and of scandal in any society, than obsolete or obsolescent laws, weak government, and the habit of postponing difficulties. It may be added that the powers of the Eccles. Commissioners might in several directions be increased with much advantage.

In addition to the works referred to above we may mention Makower's *Constitutional Hist. of Ch. of Eng.*; the lives of Tait and Benson; Abbey and

8. Literature. Overton, vol. 2, c. 1; Frere, *The Relation of Church and Parliament*; Frere's *Proctor*; Dunning, *Political Theories*; Poole, *Wycliffe and Movements for Reform*; Gierke, *Medieval Ideals*, translated by Maitland; Galton's *Church and State in France*; Brewer's *The Church of England, Church and Faith*; R. Commission on *Eccles. Disc.*, Evidence 23,465 f., 22,794 f.; Report of Bp. of Salisbury's committee on *The Position of the Laity* (S.P.C.K.); the writer's pamphlet, *Church and Parliament* (Longmans), and his article on Marsilius in *G.*, March 8, 1905.—A2. H. J. BARDSLEY.

PAROCHIAL CHURCH COUNCILS may be either voluntary or legal. Most of the sister Chs. have a compulsory provision in their constitution for the establishment of a local body of lay persons, to be associated for financial, administrative, and general purposes with the incumbent in any district recognised as a parish. In England such PCCs. are common on a voluntary basis, the clergy, wardens and sidesmen being usually *ex-officio* members, others

being annually appointed or admitted as delegates of Ch. associations in the parish. The advantage of such an advisory body has been proved by long and wide experience, and has been endorsed by Conv.; but the risks of ignorant meddling, unspirituality, party spirit, and oppression of minorities are held by some to outweigh the gains. The question is, whether things will on the whole be worse without a Council as a safety-valve and medium of inter-communication. There is less agreement as to the proposal for establishing such Councils by law, and it has been pointed out that in any case their functions should be restricted to local details, leaving wider and more fundamental discussions to Diocesan and central bodies. At the same time their indirect value in eliciting and developing the interest and sense of responsibility of the laity must not be forgotten.—A2. G. HARFORD.

PARSON. (O. Fr. *persona*, Lat. *persona*.)—"The most legal, most beneficial, most honourable title . . . a parish priest can enjoy," "One that hath full possession of all the rights of a parochial church," *Persona ecclesiæ*, "so named because by his *person* the Church, which is an invisible body, is represented."—*Blackstone*. He is the priest of a parish, having the cure of souls, and must have been ordained and also presented, instituted, and inducted into the benefice. (In mediæval times the term was used of beneficiaries who paid only a fraction of their incomes to priests who performed their duties.) It was unknown in England before the Conquest. Chaucer uses it in its technical sense. In later times, *e.g.*, in Fielding's novels and since, it has been applied to any clergyman, sometimes in a tone of contempt.—A2. J. E. SWALLOW.

PARSONAGE was originally the Benefice of a PARSON, comprising "the Parish Church with all its rights, glebes, tithes and other profits whatsoever." So Wyclif spoke of "the housis of the personage." In this sense the word is now obsolete except in legal documents, as, *e.g.*, in a Wigan Terrier of 1814, which speaks of "the parsonage of Wigan," and "the Incumbent Rector of the said parsonage," *i.e.*, Benefice.

P. was also used of the house in which the parson lived. It is occasionally so used now, but has in recent years more generally signified the house of a perpetual, or even of a stipendiary, curate. If a house is neither a rectory nor a vicarage, it is now termed a P. It is a pity that this fine old word should have so fallen from its high estate. Its degenerate use, like that of Parson, should be avoided so far as possible.

The earliest English name for the houses of the clergy is "Manse" (before A.D. 740), place of abode. In 1654 a "Mansion-house" (from the same root, *manere*) was built for the minister of Hindley Chapel. It must have been small, for the site measured only 16 yds. by 12 yds.

Pre-Reformation Ps., resembling small manor houses of the same date, remain at West Dean, Alfriston, Great Snoring and elsewhere. The plan included Hall with Parlour at one end (Chamber over), and Kitchen and Offices at the other. Outbuildings and other rooms were added. Ps. would differ in size in different parishes. Thus Leland (A.D. 1533) found that the "Winwike personage hath a parke," in which in 1548 there were deer. On the other hand, Herrick, in his charming *Thanksgiving* (before 1647), describes his "little house" (probably an old one) at Dean Prior, with its Chamber, Porch, Parlour,

Hall, Kitchen (all small), and "little buttery." The size of Ps. tended to increase after the Reformation. Thus in 1618 Rector Bridgeman added "the parlour and garden chambers, gallery, stairs and private chapel" to his P. at Wigan. In 1711, "the old parsonage being extremely ruinous" (in 1666 there were six hearths in it, as against eight each at the houses of two principal laymen), Rector Hindley of Aughton replaced it with a new one, containing "17 usefull Rooms for Reception, Lodging offices, and Garrets with one good stair case," etc. These are but examples of what was going on all over England.

Many benefices with reduced incomes are now burdened with over-large houses. In building new houses it is wiser to err on the small side. Indeed, where the Eccles. Commissioners have any control, they limit the expenditure. If space be left for the purpose on the site, a temporary annexe can be cheaply erected by an incumbent who has a large household and adequate means. But, before doing this, advice should be had from someone well acquainted with the law of DILAPIDATIONS. In parishes where plenty of suitable houses exist it may be even better to assign an annual sum to cover the rent of a suitable house. It is most desirable that the house should be within the parish, and near to the ch. But to make this an absolute *sine qua non* narrows the range of choice in the case of some parishes, where a man could hardly bring up a family. All clerical houses have to be kept in repair by the Incumbents, as was the case even in the 14th cent., and the Law is to be found in "The Ecclesiastical Dilapidations Act" of 1871. There is a good chapter on ancient Ps. in Cutts, *Parish Priests* (S.P.C.K.)—A6.

W. A. WICKHAM.

PASSING BELL.—See BURIAL SERVICE, § 3.

PASSION SUNDAY.—See LENT, § 4.

PASSIONTIDE.—See LENT, § 4; HOLY WEEK.

PASTOR.—Our Lord proclaims Himself, John 10 11, the Good Shepherd (*Bonus Pastor*). To Him the term is applied, 1 Pet. 2 25, 5 4, Heb. 13 20, Rev. 12 5. He uses the verb (= "be a shepherd") in the second commission to St. Peter, John 21 16; as do St. Paul, Acts 20 28, and St. Peter, 1 Pet. 5 2. "Pastors" are Ch. officers, Eph. 4 11. The P. (i.e., bishop or priest) with his flock is an image used by St. Greg. Naz., *Or. 1*; by St. Greg. Magn., *De Cura Pastoralis*; and in the English Ord. (charge to Priests). "Pastors" occurred in the Litany, 1552 (altered to "Priests," 1662); and now in the Cat., Ember Prs., and Colls. for St. Matthias and St. Peter.—A3, 12.

J. E. SWALLOW.

PASTORAL STAFF.—A very ancient episcopal ornament, perhaps originally the bishop's walking stick (cp. St. Fillan's Staff at Edinburgh), and short. Greek bishops use a staff of the Tau shape. English PSs. became beautiful and costly, though that on the tomb of Bishop Stapeldon (Exeter, 1326) is a simple Crook, such as shepherds use now. Fine specimens are: one at Wells (12th cent.), Bp. Wykeham's (1370) at New Coll., and Bp.

Foxe's at C.C.C., Oxford. The PB of 1549 ordered its use, and no contrary order has since been made. Hence it is still a lawful episcopal ornament. In 1549 it was to be used by the Bp. at HC ("his pastorall staffe in his hande, or elles borne or holden by his chapeleyne"); also by the presenting Bps. at Consecrations; and was delivered to the newly-consecrated Bp. with the words, "Be to the flock of Christ a shepherd." The delivery was omitted in 1552, and the PS. went out of general use, though Bishop Wren's (1631-1638) is shown at Pembroke College, Cambridge. It was still used as an undertaker's ornament at funerals, and also on effigies. Bp. Hamilton of Salisbury revived the ceremonial use (1863), Bp. Wilberforce about the same time, and Bp. Harold Browne before 1870. Most bishops now use it, striking the west door with it at their ENTHRONEMENT and at CONSECRATIONS OF CHURCHES, holding it (in the left hand) at Benedictions, and sometimes carrying it in Processions, though it is more often borne by the chaplain. It is difficult to understand why this beautiful emblem was ever objected to. It has three parts, crook, rod, and point—"Curva trahit, quos virga regit, pars ultima pungit."—R3. W. A. WICKHAM.

PATEN. (Latin *patena*).—A metal plate on which, in the Anglican rites, the bread is consecrated in the HC service. The word occurs in the first rubric inset in the Pr. of Consecration. Anciently, and in the Latin rite still, the consecration was made upon the CORPORAS, and the host transferred subsequently to the P. This custom was allowed by the First PB, but the present rubric clearly directs consecration upon the Paten.

The material of the P. followed that of the chalice, and has been since the early Middle Ages restricted to the precious metals. One of the oldest Ps. remaining in a parish church in England (Bredhurst, c. 1260) is of copper gilt.

Pre-Reformation Ps. are circular, having within a moulded rim a circular depression, and within this again a multifoil depression. In the centre is a device, as the *Agnus Dei*; the *Manus Dei*, or the Hand of God in the act of blessing; the Vernicle, or Face of Christ; or the Sacred Monogram. The P. was made to fit the bowl of the chalice.

The Post-Reformation (Elizabethan) P. was made to fit the bowl of the chalice as a cover when the P. was inverted, and it had a small foot, which served also as a handle. These Ps. had usually a small turned-up rim, and no depression. Ps. of the later 17th and 18th cents. are flat, with a turned-up rim, and are often engraved with the donor's name or arms. There is no English precedent for the plain, almost flat, disc used to-day in the Roman Catholic rite. (See also PLATE.)—R3. E. HERMITAGE DAY.

PATRIARCH.—I. The title given in 4 Macc. and NT to the progenitors of the Jewish nation. II. A title of precedence conferred from the 5th cent. on the bishops of the greater sees. In the 4th cent. it had been used loosely by Greg. Nyssen and other orators of all bishops.

The 6th canon of Nicaea recognised superior rights

in the Churches of Rome, Alexandria, and Antioch, and more obscurely in certain other Churches. It is plain that the bishops of these Churches were not ordinary metropolitans (ARCHBISHOP), but exercised rights over several metropolitans. The 2nd canon of Constantinople (381) defined this further by ruling that each "diocese," or larger division of the Empire, should be distinct. Sixty years later, the historian Socrates (58) wrote of this as the creation of patriarchates.

In the Council of Chalcedon the title was frequently conceded to Leo of Rome. The testimony of Socrates makes it clear that it was at the same date commonly given to the chief metropolitan of each imperial diocese, as Ephesus and Cæsarea. Later usage confined it to the five sees of Rome, Alexandria, Antioch, Constantinople, and Jerusalem; elsewhere the title *EXARCH* was used. The privileges of a patriarch, as generally recognised, are mentioned in a letter of Innocent I (402-17) to Alexander of Antioch: he ordained metropolitans within his district, and his consent was required for the consecration of other bishops. In 1587 a patriarchate was established at Moscow, but in the time of Peter the Great the title was dropped, and the patriarchal functions were transferred to the Holy Governing Synod. The title has been conferred, without any added authority, on the Archbishops of Lisbon and Venice.

(Suicer, *Thes.*, s.v.; Bingham, *Antiquities*; E. Hatch in *DCA.*)—73. T. A. LACEY.

PATRON.—The title of P. has arisen from some unexplained confusion respecting the old Roman law terms *patronus* and *advocatus*; and thus, although the person appointing is called a P., the right of appointment is called the right of advowson, *jus advocacionis* (Burns, *Eccles. Law*). The erection of oratories and chs. gave a primary title to the patronage of laymen. Patronage in Eng. is now largely in lay hands. At the present time, under the Ch. Building Acts and the New Parishes Acts, patronage may be assigned to, or vested in, the contributors to the building and endowment of a ch. or their nominees, through the agency of the Eccles. Commissioners, without, it may be, either the consent or concurrence of the incumbent and P. of the mother parish. The usual method of settling the patronage of a new ch. is by agreement under the Ch. Building Acts, 1845 (s. 23) and 1848 (s. 4), entered into by the Bp., P., and incumbent of the parish prior to the consecration of the intended ch. Such agreements are very numerous, and almost invariably provide that the right of patronage shall not (except when by the instrument vested in an eccles. corporation and, therefore, inalienable) be sold or transferred for money. This is done to render the new benefice eligible for augmentation by the Eccles. Commissioners under their rules and regulations. The right created by such an agreement is not to be regarded as an advowson in the historical meaning of that term, but rather as a new kind of trust-property or office created by statute and not clothed with any legal estate.

The patron must bef. presentation satisfy the Bp.'s officers that he has a *primâ facie* title to present. After presentation the Bp. has (canon 95) 28 days within which to intimate his intention to admit,

though he may prosecute his inquiries beyond this time. (See further, NOMINATION, INSTITUTION, COLLATION.) Formerly an eccles. P. could not, after a refusal, present a second clerk, but this is altered by the Benefices Act, 1898, which also contains provisions for calculating the period of LAPSE. The same Act abolished DONATIVES with cure of souls, and rendered it illegal for a P. to sell the next presentation; he can now transfer on sale only his whole interest in the patronage. Eccles. patrons (unless owners individually and not *ex officio*) can only alienate their rights through the agency of the Eccles. Commissioners. The right of patronage passes from the P. to the Crown, when a benefice has been vacated by the promotion of its incumbent to a bishopric.—74. T. H. ARDEN.

PATRON SAINT.—The saint under whose name a church is dedicated to the service of God. The prefix "patron" refers to the mediæval custom of placing churches under the patronage or protection of saints. The origin of this custom is closely connected with the observance of certain dates as Saints' days. It is certain that not a few of the commemorations of the Calendar are due to the widely spread practice of translating or solemnly removing the remains or relics of saints from their first place of burial to churches built, in their memory, to receive and preserve them. The translation of relics was connected with the dedication of churches in which the relics were deposited—usually under the altar, or in a cavity in the *mensa* of the altar; and the anniversary was observed afterwards, year by year, in commemoration of the saint in whose name the church was thus dedicated, and whose relics it enshrined. (See DEDICATION FESTIVAL.)—C.

V. STALEY.

PAUL, ST.—See FESTIVAL, § 8, 28, 34; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 6.

PAX.—See KISS OF PEACE.

PEACE AND CONCORD.—The reduplication of thought in this phrase, as e.g., in Coll. for P. at MP, is probably due to a fondness for such phrases characteristic of the PB. The *Gen. Coll.* ran "author and lover of peace." The phrase with "unity" added occurs in the Lit. also where the words, together with the mention of "all nations," emphasise the comprehensiveness of the intercession. This had special significance in 1544. The Sar. Lit. has "vouchsafe to give peace and true concord to all Kings and Princes." Possibly C. may be regarded as a stronger and more personal word than P., this latter meaning absence of hostility, C. implying absence of hatred. This is perhaps borne out by two PB phrases: (i) "the preservation of peace and unity in the Church" (Pref.); (ii) "godly union and concord" (Pr. for Unity in Accession Service). From these phrases we may gather that C. implies a more fundamental brotherliness than Peace. On the other hand, the words in the last-named Pr.—"One holy bond of truth and Peace, of Faith and Charity"—regard P. from the spiritual standpoint of its use in the NT; so also the 2nd Coll. at EP. See Procter and Frere, *New Hist. of PB*, p. 404.—K3. J. R. DARBYSHIRE.

PECTORAL CROSS.—A small cross of precious metal, in ancient times generally containing a relic, hanging from a chain round the neck, and worn upon the breast by bishops and abbots as a mark of office. The legality of English bishops wearing this ornament in church has been disputed, on the ground that the PC. was not an ornament of the

minister in the second year of Edward VI. No trace of the PC. can be found in England at the time referred to by the Ornaments Rubric.—A7.

V. STALEY.

PECULIARS.—A *peculiar* is a place exempt from the jurisdiction of the Ordinary to which from its geographical situation it would normally be subject. P. are of several sorts, *e.g.*, (a) the peculiar of an abp., bp., dean or other spiritual person, which is exempt from the jurisdiction of the diocese to which it would naturally belong; (b) the royal peculiar, exempt from any jurisdiction other than that of the Sovereign. The independence of P. has been largely abolished by statute during the last century.—A7.

HUGH R. P. GAMON.

PEEL ACTS.—(6 and 7 Vict., cap. 37, and 7 and 8 Vict., cap. 94.)

These Acts "to afford increased facilities for the subdivision of populous districts and for the formation thereof of separate and distinct parishes for all eccles. purposes" mark the second stage in the advance towards the great object of putting the Ch. into a state of full efficiency. Though operating concurrently with the Ch. Building Acts, the same object is sought to be obtained upon totally different principles. The principle of the Ch. Building Acts appears to have been that of providing first of all a place of worship for that portion of the inhabitants of the Parish for whose spiritual wants provision was about to be made. Until the Ch. was built the Minister had no status, and the semi-parochial character of the district when assigned and the subordinate position in which the Incumbents were placed with respect to the Incumbent of the original parish seriously affected their ministrations. When an Incumbent was precluded from discharging some duties which form a most important part of his clerical functions (or if permitted to discharge them had no right to the fees due for such performance), those under his spiritual charge could not but regard him as occupying a subordinate position and look with less respect upon his ministry, and his spiritual usefulness and moral influence would become proportionately impaired. If subdivision of a parish be desirable, it would appear that the subdivision should be complete in its effects and consequences. Under the Peel Acts the first step is the constitution of a new (populous) district greatly needing pastoral care and superintendence, the assigning to the Minister at the outset the charge of the district, and bidding him forthwith commence his ministrations, performing divine service in a schoolroom or any other convenient building. The people are thus made to feel at once the value and importance of religion, and the ch. grows out of this state of things as the result of his Ministry. When a ch. has been provided and consecrated, the district becomes a new Parish, and the Minister is entrusted with the complete cure of souls. He is authorised to perform all the offices of the ch., and his influence is thus brought to

bear upon the great mass of his parishioners in every relation of life. He receives the fees for the performance of these offices and is entirely independent of all eccles. interference or control save that only of the Bp. and Archdeacon. Each of the Parishes thus formed has at once a complete parochial status. Experience has proved that those churches have filled best and have been most successful which have been built where there has been ready to turn into them a congregation already formed and accustomed to the services of the Ch. of England.—A7.

T. H. ARDEN.

PENALTIES.—Certain money P. or forfeitures are incurred under the Pluralities Act, 1838. Other P. are dealt with elsewhere.—A5.

PENANCE.—In the primitive Ch. those who were guilty of heinous offences, such as idolatry,

murder, or adultery, were excommunicated until they felt moved to do P. by making a public confession of their sins bef. the congregation as evidence of their genuine repentance and desire for forgiveness and for the prs. of the Church. By the 4th cent. a regular disciplinary system had been organised, and special classes of sins deserving exclusion from Communion were enumerated. The penitents were also divided into four distinct classes:—mourners, hearers, kneelers, and non-communicating worshippers. Special officers (or *penitentiaries*) were also appointed by the bp. to hear confessions privately, and to judge of the advisability of their rehearsal before the congregation. These also prescribed the definite acts of humiliation to be performed, and the precise length of time the excommunication of the offender should last, in order that his true penitence might be evidenced and the congregation assured of its reality.

Gradually the public Conf. before the congregation was dispensed with altogether, the prs. of the clergy who heard the private confessions being considered sufficient as representing the congregation, and Abp. Theodore of Canterbury is supposed to have originated the custom of allowing the Ps. imposed to be redeemed by the payment of pecuniary fines.

In 1215, secret auricular Conf. of sins, once a year, to a priest was made obligatory on all, and Absol. was changed from a precatory into an indicative or declaratory form; while P. was exalted to the level of a necessary Sac., consisting of the three parts of contrition, confession, and satisfaction. Absol. was at first only given after satisfaction, but later on it was bestowed during Conf. and after contrition, as it was regarded as delivering the penitent from the eternal guilt of sin and pains of hell, while satisfaction was still required to release him from the temporal penalties due to his sin on earth and in PURGATORY. Very soon attrition, mere sorrow arising from the fear of the punishment consequent upon sin, was substituted for genuine

contrition, and the P. imposed as satisfaction was frequently commuted by the purchase of an INDULGENCE bestowed out of the *Treasury of Merits*.

The Council of Trent anathematizes "all who deny P. to be truly and properly a Sacrament ordained by Christ Himself and necessary to salvation." The Ch. of England, on the other hand,

denies that P. is "a Sacrament of the Gospel ordained of Christ," as having no "visible sign or ceremony ordained of God" (Art. 25). It states, however, that excommunicated persons are to be openly reconciled by P. (Art. 33), and laments that the "godly discipline in the Primitive Church" whereby notorious sinners "were put to open penance" is in abeyance (Commination Service). [For further information about Confession and Absolution, see REPENTANCE.]—PE. C. SYDNEY CARTER.

PENITENTIAL PSALMS.—The seven *Penitential Psalms* (Pss. 6, 32, 38, 51, 102, 130, 143) are the Pss. which in ancient and mediæval times were used in seasons of penitence and trouble; and in the Ch. of Eng. they are appointed to be read on Ash-W., Ps. 51 in the Communion service, and the others as PROPER PSALMS for MEP. The contents and aims of these Pss. may be thus briefly summarised: each, it will be seen, has a distinctive character of its own.

In Ps. 6 the Psalmist has been brought, by long and severe sickness, to the verge of the grave; and he prays God earnestly to heal him. His enemies, interpreting his sufferings (cp. the Book of Job) as a punishment for his sins, taunt him with being abandoned by his God, and declare that his prayers are useless. But (v. 8) with a sudden inspiration of faith he realises that his petitions have been heard, and asserts his conviction that his foes will soon (by his recovery) be put to confusion. There is in this Ps. no confession of sin.

Ps. 32 describes the blessedness of forgiveness and the conditions for receiving it. The Psalmist had sinned grievously, and as long as he refused to acknowledge his sin his mental suffering was intolerable (v. 4: read *was* for PB *is*). But confession at once brought pardon (v. 5: read *acknowledged*, and *did I not hide*). Thereupon he proceeds to exhort other godly men, circumstanced as he had been, to do likewise (v. 7, AV 6: for *shall* read *let*).

Ps. 38 opens with almost the same words as Ps. 6; but the sequel is very different. First the Psalmist describes at length (vv. 2-10) his mental and bodily sufferings, which he attributes expressly (vv. 3, 4) to his sin; then (vv. 11-14) his desertion by his friends, and the malice of his foes; he ends (vv. 15-22) by expressing his trust in God, and praying earnestly for deliverance.

Ps. 51 hardly needs to be characterised. It is the profoundest expression of contrition and longing for forgiveness to be found in the OT. The Psalmist prays first for pardon and cleansing, confessing the greatness of his transgressions (vv. 1-9), and then for renewal and sanctification (vv. 10-12); finally, in the joyous sense of God's favour restored, he promises to express his thankfulness in grateful service, and in that submission of the heart which is more acceptable to God than any material sacrifice. The Ps. is attributed by its title to David,

after Nathan had rebuked him for his great sin. But, though it expresses thoughts and feelings of a kind which might well have been in David's mind at the time, yet the *form* in which they are cast indicates a much later age. The Ps. breathes the spiritual atmosphere of Is. 40-66 (cp. Is. 43 25, 57 15, 59 12, 63 7; and note that the expression "thy—or "his"—"holy spirit" occurs elsewhere in the OT only in Is. 63 10, 11); in its attitude towards sacrifice it presupposes the teaching of the great prophets; and generally the ideas expressed in it imply a longer and more mature spiritual experience than was attained in David's time. It may be assigned with great probability to the early years after the return from Babylon.

Ps. 102 is a *national Ps.* It must have been written, as vv. 14, 16 show, shortly before Jerusalem was rebuilt after the exile. The poet has himself felt deeply the sorrows of his nation; and he speaks on its behalf (cp. Lam. 3, where the nation, figured as an individual, is similarly the speaker). He describes the suffering, the destitution, and taunts of foes, which, in consequence of God's anger for its sin (v. 10: cp. Is. 42 25, 57 17), had been its lot (vv. 1-11); but finds consolation in the thought that Jehovah's eternal sovereignty is the sure pledge of the rebuilding of Jerusalem and restoration of His people, which will be the prelude to the conversion of the world (vv. 12-22): the national strength is, indeed, far gone, but the mercy of the Unchanging One (Mal. 3 6) will renew it (vv. 23-28). This Ps. contains many reminiscences of earlier Pss. and of Is. 40-66.

Ps. 130 (*De profundis*) is a cry for help and forgiveness out of deepest trouble. Jehovah, the Psalmist knows, is a God of forgiveness; hence he can hope confidently, and he bids Israel hope, that the pardon and deliverance asked for will be granted. The Ps. has affinities with the book of Nehemiah, and belongs probably to Nehemiah's age. Vv. 7, 8 suggest rather strongly that the troubles and iniquities of vv. 1, 3 are national rather than personal, and that the Psalmist speaks as representing the nation: both national misfortune and national guilt were deeply felt by godly Israelites in Nehemiah's age (cp. Neh. 1 3-17).

In Ps. 143 the Psalmist, who has been bitterly persecuted, appeals to God for help, entreating Him not to deal with him strictly as he deserves (vv. 1-4): the recollection of His great doings in the past encourages him to look to Him now (vv. 5, 6); and he prays further for a speedy hearing, for deliverance and guidance, and for the destruction of his enemies (vv. 7-12). This last pr. strikes a discordant note in a Ps. which is otherwise full of humility, patience, and faith. The Ps. abounds in reminiscences of earlier Pss.—PB, 620. S. R. DRIVER.

PENSION.—Until comparatively recent years nothing was attempted in the way of providing Ps. for aged and infirm

1. **Statutory Provision.** The *Bishops' Resignation Act* was passed in 1869, and provided that the retiring abp. or bp. should receive annually the greater of the two sums, either £2,000 or one-third part of the episcopal income. On special grounds, an Order in Council might assign to him for life his episcopal residence. It provided also, in cases of mental incapacity and where no resignation took place, for the appointment of a bishop coadjutor with right of succession. Two years later (1871) followed the *Incumbents' Resignation Act*. Under it, all

necessary consents to the resignation having been obtained, careful inquiry is made by commissioners appointed by the bp., who specify the amount of the P. which in their opinion ought to be allowed, but in no case is it to exceed one-third of the net annual value of the living. The parsonage house goes to the new incumbent. The pensioned clerk remains amenable to eccles. discipline, and his P. may be suspended or forfeited under the same circumstances as would have similarly affected his original income. The Act was amended in 1887 for the purpose of making Ps. vary with tithe averages; and further to enable the new incumbent to recover dilapidations from the P., provided that not more than half of the P. was withheld in any one year. The whole scheme was completed in 1872 by *The Deans' and Canons' Resignation Act*, of which it may suffice to say that the P. is limited to one-third of the income calculated on an average of the three preceding years.

The value of this legislation was grievously impaired by the fact that the P. was deducted from the income of the benefice.

2. Voluntary Effect.

Confining attention to the Act of 1871, it is plain that the incomes of the clergy are, as a rule, so small that they cannot bear to be reduced by one-third, and, on the other hand, the third taken away does not constitute a P. on which a man can live. But the difficulty or impossibility of working the Act had the good effect of calling attention to the necessity of raising voluntary funds; and about the time of Queen Victoria's first Jubilee (1887) a signally successful effort was made in this direction, largely through the personal exertions of a retired Liverpool merchant, Christopher Bushell, and the munificence of the widow of a Liverpool shipowner, Mrs. Charles Turner, which issued in the formation of Diocesan Funds, some of them of considerable amount, especially in the Northern Province.

But far the most important result of this voluntary action was the founding of the Clergy Pensions Institution in 1886. The Report enshrines the names of fifteen founders, at the head of whom stands Mrs. Turner with £10,000. The institution has also been, and continues to be, splendidly endowed by the Eccles. Insurance Office. Full particulars of its operations can be obtained from the Secretary, Mr. Robert Love, at 11 Norfolk Street, Strand, W.C. The principle of the work is to induce the clergy to secure Ps. for themselves at the age of sixty-five, by a small annual subscription, only £2 2s. od. if it begin at ordination. The P. secured on strict actuarial calculation is not large, only £15 15s. od. a year. But the voluntary subscriptions enable the C.P.I., in conjunction with Diocesan Funds, to raise the P. to (at present) £52. There are between 5,000 and 6,000 beneficiaries, and these increase by 400 a year. The number of Ps. being paid is now 170. The aggregate capital probably exceeds £500,000. It should be added that, if a beneficiary dies

before the age of sixty-five, the total of his contributions, with compound interest at 2½ per cent., is returned to his representatives. And he can at any time reclaim his contributions with like interest, but forfeiting the P. It is easy to recognise the importance and value of the C.P.I., but it has the hampering—no doubt necessary, perhaps wholesome—limitation that its benefits are confined to its own members, who do not as yet greatly exceed one quarter of the clergy; and even for them a P. of £50 is by no means an adequate provision.

In many directions, therefore, supplementary schemes were being suggested, when, in 1906,

3. New Scheme.

the Eccles. Commissioners, moved by the Abp. of Canterbury, determined to set apart £250,000 to be forthcoming in the next three years for the purposes of a clergy P. fund and appointed a committee to report upon regulations for its administration. The committee were to keep in view two objects: the provision of Ps. for retiring clergy, and the lightening of the burdens imposed by Ps. on the benefices vacated by them. Their Report is dated 24th April, 1907, and it was adopted by the Board on the 30th May ensuing.

The Regulations, summarised, are to the following effect. The Commissioners reserve the right to make or to refuse a grant or to vary its conditions under exceptional circumstances.—Applications may be made either by the retiring incumbent, or by the clergyman to whom the benefice has been offered, but no grant will be made after the institution of the new incumbent.—Grants are for life, but are liable to modification or forfeiture under the same circumstances as Ps. under the Resignation Acts. They do not vary with the corn averages.—The maximum grant is (with exceptions) £50.—The age of retirement must be not less than sixty-five.—Grants are not made where the annual value of the Benefice, after deduction of P. under the Acts, exceeds £300.—If the deduction of the P. has reduced the annual value to below £250, the grant is divided between the retiring priest and his successor. The latter receives 2-5ths, or such less sum as will restore the Benefice to £250, or to its original value, if less than £250.—If the annual value is reduced below £150 by the deduction of the P., the Commissioners may grant a further annuity sufficient to restore it to £150, or to its original value if less than £150.—No grant will be made unless it be met by a provision (other than the Acts P.) for the retired incumbent of at least an equivalent amount, and the source and security of which are satisfactory to the Commissioners. Grants from the C.P.I. or from diocesan or other like funds, or, in certain cases, private income properly secured, would be recognised.

The Regulations have been operative for just three years (Nov. 1907–1910), during which time 321 grants have been voted by the Commissioners.

There is much reason to be gratified with the progress made so far, but as yet Ps. are not of sufficient value to enable and to

4. *Conclusions.* induce resignation in anything like the number of cases where it would be an advantage both to the retiring incumbent and to the Ch. It is a question whether the problem will be completely solved, until the Ch. is provided with a central system of finance

which, instead of relying on capital, shall provide an annual income to meet this and kindred objects. The Abp.'s Ch. Finance Committee, now sitting, may be able to devise what is required.

It is gratifying to notice that in Scotland, Ireland, America, and the colonies, the sister and daughter Churches, and indeed other Christian bodies, invariably recognise Ps. as a primary and essential element of finance. It would not be possible here to give any outline of their schemes, which are usually devised with much care and wisdom. The Statute of the Ch. of Ireland, making provision for the superannuation of clergymen (Ponsonby and Gibbs, University Press, Dublin, 1905), will repay study from its suggestiveness.—A6.

ARTHUR GORE.

PENTECOST.—See **FESTIVAL**, § 22, 23, 24.

PERPETUAL CURATE.—In the case of an inappropriate rectory where no provision is made for a vicar, the priest appointed to serve the parish and to have the cure of Souls is licensed by the bishop to discharge these functions permanently. He is therefore called PC., as having the cure of Souls permanently, but yet not being either rector or vicar. The Statute has provided that such Curates may be called vicars. That does not, however, give them the status of vicar, they are therefore only titular vicars. It would seem to be better to employ the old designation, PC., as marking distinctly what the status is. (See **INCUMBENT**).—TA. E. G. WOOD.

PETER, ST.—See **FESTIVAL**, § 8, 34; **SAINTS' DAYS** (**RATIONALE OF SERVICES FOR**), § 14.

PEW.—When first (Piers Ploughman, c. 1360) used of a Church seat, "pew" generally signified a low bench. Later, it meant a high enclosure. The word came into

1. The Reading Pew or Desk.

the PB in 1662—"the Reading Pew" (Commination), i.e., "the Reading Desk or Pew" (Bishop Sanderson, 1652), the "convenient seat" of canon 82 (1604). In 1549 "Mattyns" was to be begun, "the Priest beeyng in the quier"; but in 1552, "in suche place of the Churche, Chapell, or Chauncel, and the minister shal so turne him, as ye people maye best heare." Apparently some priests had reading-desks as early as 1564. There was "a pewe where Mr. Parson saithe the service," for which "ii Matts" were provided at St. Peter Chepe (1568). Bp. Parkhurst (Norwich, 1569, Genevan School) ordered a minister's seat to be provided, in large churches "in the body of the Church," and in smaller churches "outside the chancel door." Sometimes Reading Pews had two desks, one facing east for Prayers, the other facing the congregation for Lessons. In 1623 "a pue or quere" was built in the middle of St. Nicholas', Liverpool, to hold "the minister" and "clarke... in the same queare," "in full audience and viewe of the whole congregacōn." George Herbert (1626) made his Reading-desk as high as his Pulpit, "that Prayer and Preaching... might... have an equal honour." Bp. Wren (Norwich,

1636) ordered that the "Reading Desk" should not stand with its back to the chancel, nor be too remote from it. The Reading Desk became general, but it has now to a great extent disappeared, the chancel stalls being used by clergy of all schools of thought.

Excepting the Bishop's Chair (Ordinal), the PB does not mention seats. In early Christian

times we find the worst features of the "Pew system" (Jas. 2 1-3).

2. Pews for Worshippers.

Later, men stood in church. Then crutches were allowed as supports. Then came movable seats, and stone benches round the walls and pillars. Finally, from the 14th cent., fixed wooden seats became general, hundreds still remaining. The nave was frequently almost covered with seats, which were sometimes put also into roodlofts and western galleries. There was appropriation to the use of individuals and classes, rents were paid, and we read of "pewe dore," "lok," "cosshyn, carpet, and curteyn," "borde, elmyrn, to knyel on in the pews." Appropriation early led to trouble. Hence Bp. Quivil (Exeter, 1284) forbade it, except for patrons. Bp. Sanderson (*Visitation*, 1662) asked "Is there any strife or contention among any of your Parish for their Pews?" Archdn. Hare (c. 1840) spoke of Ps. as "eyesores and heartsore." Appropriation and payment were well known before the Reformation. At St. Lawrence, Reading, seats were appropriated and paid for certainly as early as 1441 (1520, "Itm. of my lord," the Abbot, "for his moder sete iiijd"). So also in 1554 and 1607. Pre-Reformation Ps. were generally low, rarely over 3 ft. high, often not much over 2 ft., of thick oak, with ample kneeling space, facing eastward. Some Post-Reformation seats were like them. At Wigan (1662) Bp. Bridgeman found there had been few or no seats in the nave until Fleetwood (Elizabethan rector) caused forms, "uneasy, having no backs," to be made of the old Roodloft and other wood. Gradually townsmen had built "other-fashioned seats over their pretended burial places." The parishioners were ordered to seat the church uniformly after the bishop's pattern, which they agreed to do; but, as they delayed, the bishop had the seats made, and connived at appropriation. "He advised them to rank the best in the highest seats, and so place on the one side only men, and on the other side their wives in order, and to seclude children and servants from sitting with their masters and mistresses." These Wigan seats were probably low, as were others still remaining. But, generally, the height and size of Post-Reformation Ps. were much increased. They were fitted with doors, sometimes with locks, and lined with baize, which harboured fleas, dust, and plague germs. A tester occasionally covered them. Weever (*Fun. Mon.*, 1631) speaks of these "pews made high and easie for the Parishioners to sit and sleepe in, a fashion of no long continuance and worthy of reformation." Bishops, e.g., Laud, Williams, set their faces against them.

Sir Christopher Wren objected to them. But alike in Stuart, Puritan, Restoration, Revolution and Georgian times, Ps. held their own. They were of all sizes and shapes, facing all ways. Some were like parlours, carpeted and curtained, with chairs, tables, fireplaces, and even "light literature." The Cambridge Camden Society (1840) fought hard against "Pews." Dr. Neale's *History of Pews*, Mr. Paget's *Milford Malvoisin*, and Archdn. Hare's first *Charge* were powerful onslaughts. The Free and Open Church Society was founded in 1865. Thousands of Ps. have disappeared, and pew-rents are becoming unpopular. In many cases CHAIRS are used instead, which, however, are often too crowded, making kneeling as difficult as in the old square Pews.

For the legal side, see Phillimore, *Ecclesiastical Law*, vol. 2 (2nd ed.). Under the Church Building Acts the law rests upon enactments.

3. Legal Aspects of Pews. Earlier, it appears to rest rather upon legal decisions. In old parish churches every parishioner has a right to a seat, but the right to allot seats is the Bishop's, usually exercised through the churchwardens; the parson cannot interfere. Appropriation must be by Faculty (now rarely granted), or uninterrupted Prescription. The Church Building Acts regulate pew-rents in churches built under them. Where there are no rents, the law is the same as in old parish churches.—R5.

W. A. WICKHAM.

PHILIP, ST.—See FESTIVAL, § 31; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 11.

PICTURES.—The scope of this article is limited to P. in the ordinary acceptance of the term, i.e., P. hanging or otherwise set up and framed. Wall-paintings, frescoes, mosaics, and painted windows are separately treated.

It is difficult in these days to understand the feeling against P., or the distinction which is

sometimes drawn between wall-paintings, frescoes, painted windows, etc., on the one hand, and a picture painted in oils on canvas or wood, or an engraving, framed and hanging or otherwise fixed to the wall, on the other. To the Puritans of the 16th and 17th cents. all P. were abhorrent, and were regarded as relics of Popery, worthy only to be swept away and destroyed. Nevertheless it is remarkable that notwithstanding these widespread Puritan prejudices not yet altogether obsolete, which cannot see a picture in a church without suspecting that some one may want to worship it, the use of P. in churches in England has never altogether been given up.

In the 14th and 15th cents. there arose in Europe a great school of artists, whose work was encouraged and used by the Church, and an immense debt of gratitude is due to them. The magnificent works of Fra Angelico,

Fra Bartolomeo, Leonardo da Vinci, Michael Angelo, Raphael, Correggio and a host of others, were mainly inspired by religion and executed for the adornment of churches. Many of these in later times found their way out of

the churches into picture galleries and private houses in England and elsewhere, but an enormous number of beautiful P. is still to be seen in the cathedrals and churches of Europe, especially in Italy and Spain.

Mediæval England produced no painter of note, but, as far as ability and opportunity would allow, she possessed herself of works of art for the decoration of her churches. Very few old P. remain, chiefly owing to the inrush of the Genevan influence, which played sad havoc with all church adornments.

There can be no doubt that P. among other things had been superstitiously regarded and used, and so we find them dealt

3. Destruction of Pictures. with in the Injunctions of Edw. VI (1547), which ordered that all P. which recorded "feigned miracles," or were put to any superstitious use, should be taken away, and that if any remained they should be "for a memorial only."

Thus began the great clearance of so much that was beautiful from our churches, and for a cent. and a half they remained more or less cold, dreary and bare.

It was in the 18th cent. that P. were again brought in, generally as altar-pieces. The restorer has swept many of these

4. Pictures in the 18th Cent. away, but they are preserved and put up in some other part of the church and sometimes in the vestry. Examples where they remain over the altar are to be seen at Magdalen College, Oxford; Chinnor, Oxon; Bledlow, Bucks; Esher (old church), Surrey; St. John's, Wakefield; Thornes, Yorks; St. Martin-in-the-Fields, London, etc.

Great care should be taken in the selection of P. Coloured ones should be chosen, and these if possible

5. The Selection of Pictures. should be originals, not copies. But this for obvious reasons can seldom be the case now.

It is well to remember that P. leave in the minds of many who see them impressions of what they represent. It is therefore most important that those impressions and ideas should be healthy and strong, and such as conduce to a proper realisation of the truths and lessons of the Christian Religion.¹

—R4. H. D. MACNAMARA.

PIE.—(*Pica Sarum*—*Ebor.*, etc.—"*Directorium Sacerdotum*," "*Ordinale*.") Until the art of printing advanced, and a church almanac could be issued for each year as it came, a collected book or "*Calendrier perpétuel*" of 35 (or 36) almanacs was needful to guide the clergy in adjusting the observance of the "movable" and the "immovable" feasts and to regulate the weekly commemorations according to the requirements of each week of every year which could conceivably occur. Meanwhile the *Ordinale* proper which had hitherto applied the general rules of the still earlier *Custom-book* to the course of a single year, had been improved about 1270, when Salisbury Cathedral was

¹ P. are among the less important ornaments which are frequently placed in churches without a faculty, though strictly a faculty should be obtained. And it is a distinct protection against the introduction of P. which are in any way objectionable.

finished, and it went through further revisions in the 14th century.

"The new Ordinal of Sarum use," of which Wyclif fell foul because he looked upon it as the embodiment of a form of worship which he deemed unscriptural, never required to be printed as a substantive work, for a large portion of it had been imported piecemeal into other service books in the form of rubrics. But a much more convenient and particular application of the rules was printed by Caxton in 1477 under the title of the former (and little used book) *Ordinale*. He advertised the copies, however, by a more familiar and distinctive name, as "pyes of two and three commemorations of Salisbury use." In them he provided not only for churches which (like Salisbury itself) were dedicated in honour of the B. Virgin and had only one other Commemoration (of Thomas M.), but for those also which had a third weekly commemoration, that of the patronal saint. In 1487 Caxton printed a fuller *Ordinale* known as the *Directorium Sacerdotum* of Clement Maydeston (fl. 1430-56). In 1497 a further revision by W. Clerke, precentor of King's Coll., Camb., took its place.

A short P. was attached to or incorporated in some MS. Brevs. from the 14th cent. and in those printed 1501-57. In days when service-books were largely rubricated, the priest's directory which had very little or no colour to diversify it was noticeable for its simple black and white appearance, and thus acquired the name of *pica*, or (*mag*)*pie*. Hence also the printer's founts of type, "small pica" and "large pica," derived their names. The jocular name for a confused jumble of type—"printer's pie"—was also partly suggested by the strange appearance of the much-abbreviated rules.

Cranmer's criticism of "the number and hardness" of these rules—a phrase translated from Cardinal Quignon's strictures on the "*ordo breviarii*"—was not strictly applicable to the *directions* which are brief and simple, but to the *system* of variable Antiphons, etc., which he was bent on abolishing.

The York *Pica*, or *Directorium Ebor.*, compiled by Rob. Avisaede in 1495, was revised by T. Hothysall, vicar choral, and printed in 1510 by Dr. T. Hannibal, canon and diplomatist. (The *Directorium Sacerdotum* has been reprinted by the HBS in vols. 20 and 22 of its series. The short Pie is contained in fasc. i. of the Camb. reprint of the Sar. Breviary.)—BI.

CHRISTOPHER WORDSWORTH.

PISCINA.—A stone basin in the south wall of the Sacramentum, used for the purpose of receiving the water with which the vessels have been cleansed after the Celebration of HC. The word itself means "fish pond," and is the equivalent of "*κοιμηθῆρα*" in the early Latin Church for baptismal font. Later, the P. niche was used by the priest for washing his hands after celebrating.

The first rubric in the PB provides the authority for the retention of the P.: "And the chancels shall remain as they have done in times past." There were Ps. in all the churches in the second year of the reign of King Edward VI, and there is no authority for their disuse.

The niche in which the P. is built is canopied, and often richly decorated with foliage and emblematic carving.—R6.

F. L. H. MILLARD.

PLAINSONG.

Plainsong is a term now used to denote that great mass of worship-music which came into being during the cents. immediately succeeding the liberation of the Ch. under Constantine. Until

the 12th cent. P. needed no specific name, such general designations as *Musica*, *Cantilena* or

^{1.}
Its Name. *Cantus* being adequate, either with or without qualifications such as *ecclesiasticus*. The invention

of harmony, however, rendered some distinguishing term necessary to describe the older one-dimensional, or unisonous, music; and (probably because of its freedom from fixed time-values) the phrase *Cantus planus* (smooth, even, level song) was adopted for the purpose. Another term used somewhat loosely to describe the same type of melody is *Gregorian* music. This is the result of a tradition (now fairly established in spite of modern criticism) which ascribes to Gregory the Great the compilation and final arrangement of the liturgical chant, which already was mainly traditional in his time. Strictly, the expression *Gregorian* music should be reserved for those melodies which came either from St. Gregory's own pen or from the Roman *Schola cantorum* of his time. The wider term P., on the other hand, covers the whole field of primitive Christian worship-music, whether of the Mozarabic, Ambrosian or Gregorian families. From the point of view of the musical theorist the same phrase might even be stretched to include the music which probably was in use in the Synagogue worship of the Pre-Christian era, the early melodies of the Eastern Ch., or even the inflexions to which a Hindu chants his sacred books and a Mahometan the Koran, but the limits of this art. preclude the discussion of any matter beyond the actual history of the liturgical chant in the West.

There is no direct evidence extant as to the actual origin of the earliest Plain-chant melodies.

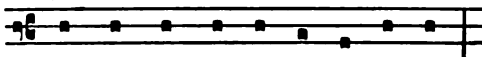
^{2.}
Its Origin. The laborious attempts which have been made to establish some kind of musical continuity between the inspired songs of the Temple and the early psalmody of the Christian Ch. fall to the ground in view of the fact that, during the very period when Christian worship-music was developing its own definite characteristics, the use of instrumental accompaniment, which had been so prominent a feature in the Temple scheme, was deliberately disallowed. The evidence on this point is overwhelming and conclusive. Nor can we formulate any definite theory as to the systematic importation of Jewish Synagogue melodies into the Christian assemblies. All that can be regarded as certain is that P. was not so much an original creation of the West as an art-form whose roots lay in the East, and that its evolution in Western Christendom runs parallel with the development of liturgical forms. In order to make clear the structural characteristics of the music, therefore, it will be necessary to allude to the texts which the melodies had to embellish and with which they were so intimately associated. Important as it undoubtedly had been in the age of persecution for the Christian assemblies to conduct their worship in as simple and inconspicuous a manner as possible—with neither music nor

ceremonial, as the 9th cent. writer, Amalarius, reminds us—the ingrained Jewish habit of psalmodic expression had been preserved and even developed. The Songs of the Blessed Virgin, of Zacharias and of Simeon, had come into use along with a number of other distinctively Christian compositions in psalmodic form, of which there are many traces in various parts of the NT. In addition, the prose hymns of Judaism, the Pss., remained with the rising Christian community, a bequest, as it were, from the people of the old Dispensation to those of the new, so that by the beginning of the 4th cent. the psalmody of Israel had, indeed, attained a position of importance among Christians far surpassing that which it had had among the Jews. Thus, the Edict of Milan, which liberated the Church and left her free to employ the resources of art for the embellishment of her services, found her ready prepared with the Psalter, and other compositions psalm-like in structure, for use as the basis of that portion of her worship which lay outside the prayers and readings.

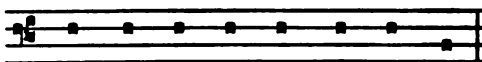
The earliest known method of reciting a Ps. musically was that called *Cantus responsorius*, by means of which the precentor sang the Ps. as a solo, the congregation interpolating a fixed refrain at the close of each verse. Probably this method was a continuation of the practice which had long been current in the Synagogue. In the earlier Christian times the precentor's solo passages were little more than inflected monotone (see MUSC. LITURGICAL), but the natural predilection of a skilled artist for vocalisation seems to have asserted itself, especially at punctuation points, and by the time of St. Augustine the music of the Ps. verses had become ornate, the older simplicity being regarded as an archaism. The congregational refrains or interjections originally were very brief, such phrases as *Amen* or *Alleluia*, a short text as "For his mercy endureth for ever," or the first verse of the *Gloria Patri*, being used in this manner. Among the Greeks such a response was known as an *Acrostic* (*ἀκροστιχίον* or *ἀκροελεῖδιον*), the Latin term to denote the same thing being *Respondere*; hence the use of the term *Responsorial Psalmody* to describe this type of recitation. A further point of development was reached when the refrain itself was appropriated by the trained liturgical singers. This involved the musical elaboration of the chorus parts which hitherto had necessarily remained simple, so that the whole system of Responsorial Psalmody became extremely ornate throughout, with the result that the Ps. so treated was eventually narrowed down to the limits of a choral melody (called the *Respond proper*) with only one or two Ps.-verses sung by the soloist. In this musically elaborated, though textually abbreviated, form, Responsorial Psalmody survived in the GRADUAL at the Euch. and in the RESPOND of the Divine Office.

The next method of psalmody to be considered in the order of its introduction was that called *Cantus tractus*, a sustained, uninterrupted chant sung by a single voice throughout. Obviously, this method possessed great possibilities for musical ornamentation of which the early musicians were not slow to avail themselves. Its sole survival in the later liturgical books is to be found in the TRACT which, on certain penitential occasions, was substituted for the *Alleluia* after the Euch. Gradual.

Another method of psalmody was that known as *Cantus in directum*, whereby a Ps. was sung straight through by a body of voices without repetition, response or antiphon. This seems to have been the latest method of all, for it is first mentioned in the Rule of St. Benedict, where it is prescribed only for certain Psalms. It is dealt with at this point because it never had the same vogue as the method to be described below, nor did it influence the later liturgical forms to any degree. Many liturgists have thought that this Direct Psalmody was merely ordinary recitation without musical embellishment; that it never developed beyond the simplest inflected monotone may be seen from the following example, which shows its actual survival in the Benedictine books:



The Lord help - eth them that are fall - en :



the Lord car - eth for the right - teous.

The fourth method of reciting the Psalter was that known as *Cantus antiphonus*, in which the singing was done by two alternating choirs. Its origin has been ascribed to St. Ignatius of Antioch, but probably it began in the East about the middle of the 4th cent., and speedily rivalled the competing Judaistic method of Responsorial Psalmody already described. Its chief point of divergence from the Responsorial method lay in the singing of the Ps.-verses by a whole choir instead of by a single voice, and in the extension of the refrain (which had been but a congregational "tag" in the Responsorial system) into a definite melodic formula sung by an answering body of voices. This Antiphonal Psalmody was introduced into the West by St. Ambrose. Already in his time the word *Antiphon* had come to mean a refrain in psalmody, and Antiphonal Psalmody signified the singing of Pss. by two choirs alternately in such a manner that an antiphon melody introduced the Ps. and was also repeated after each verse.

In a very short time Antiphonal Psalmody became extremely popular, and many interesting allusions to it are made by St. Augustine. It was this method of using the Psalter with refrains, or antiphons, which formed the groundwork of all the choral parts of the later liturgical books except the *Graduals*, *Responso* and *Tracts*, which have already been accounted for. From this point onwards the history of the chant and of the text that went with it is one of textual abbreviation and, perhaps, of melodic simplification, culminating in the authoritative work of revision and classification undertaken by Gregory I. Such additions to the musico-liturgical scheme as came in after his time are easily distinguishable by reason of the restricted and local authority which they possessed. In fact, the Gregorian revision, which marks an important stage in the complete Latinisation of a type of melody originally Oriental in character, seems to have been regarded as so authoritative and final

4. Development of the Plainsong System.

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of the later liturgical books except the *Graduals*, *Responso* and *Tracts*, which have already been accounted for. From this point onwards the history of the chant and of the text that went with it is one of textual abbreviation and, perhaps, of melodic simplification, culminating in the authoritative work of revision and classification undertaken by Gregory I. Such additions to the musico-liturgical scheme as came in after his time are easily distinguishable by reason of the restricted and local authority which they possessed. In fact, the Gregorian revision, which marks an important stage in the complete Latinisation of a type of melody originally Oriental in character, seems to have been regarded as so authoritative and final

that the later stream of constructive musicianship had, for the most part, to find its outlet in other and less permanent directions (see *TROPE*).

At this point it may be well to notice how the inevitable textual abbreviations already referred to were carried out in the musical psalmody which accompanied Christian worship, as a good deal of light will thus be thrown upon the actual contents of the Sarum *Gradual* and *Antiphoner*, with which the compilers of the BCP were so well acquainted. The variable parts of the music of the Euch. (other than those between the Ep. and Gospel) may be taken first. These consisted of an *Office*, or *Introit*, sung during the entry of the celebrant, an *Offertory* sung during the preparation of the oblations, and a *Communion* sung during the partaking of the Sacrament. They were all of the nature of incidental accompaniments to the actions of the minister, and their duration depended upon his convenience. The abbreviation of the Introit left it eventually with its antiphon and only one Ps.-verse, with *Gloria Patri*, while the Offertory and the Communion lost their Ps.-verses altogether and retained only the antiphon or refrain.¹ Such non-variable and quasi-Biblical parts of the Euch. office as were inserted gradually (*Gloria in excelsis*, *Sanctus*, *Agnus Dei* and *Credo*) were set to simple inflexions which lay somewhere between inflected monotone and the simple Ps.-tone. The elaboration of the "Ordinary" as distinguished from the "Proper" is a later growth.

In the Divine Office the abbreviations did not affect the Psalter as in the Euch., but were felt rather in the antiphonal refrains. This may easily be explained, for, instead of being incidental accompaniments, the Pss. were of the essence of the Divine Office. The Ps.-antiphons, however, disappeared from use except at the beginning and end of the Ps., and, beyond this, the antiphon which preceded the first verse was restricted to the first two or three words, leaving just so much of the melody as was necessary to indicate the particular Tone to be used for the Ps.-verses.

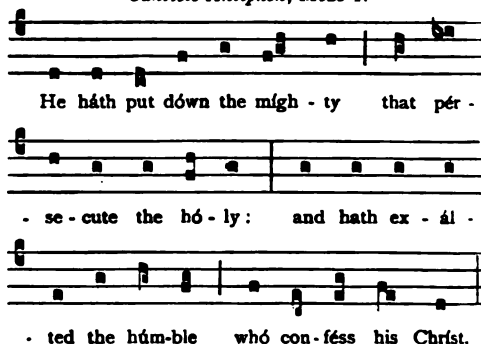
Space will not permit of any detailed discussion of the theoretical structure of the P. melodies. It will suffice to say that, far from being a crude and imperfect form of composition, they represent a highly developed and extremely scientific musical system, which reached its climax at a remarkably early period. Simple inflected melodies for the people, developed pieces for the trained choir, and highly ornate numbers for the skilled soloist, are all to be found within the Plain-chant scheme, which, to the musician, must remain for all

5. Structure of Plainsong Music.

¹ As an exception to the general rule that the Euch. Pss. were accompanimental interludes which might not of themselves delay the celebrant, it should be noted that the Gradual, although abbreviated for practical musical reasons, was actually listened to in silence by all present, including the celebrant. It was, in fact, the musical feature of the service, where the singer momentarily became the principal figure.

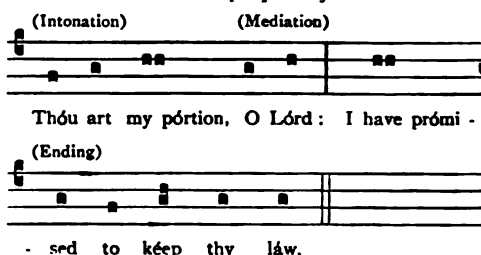
time as the accomplished realisation of all that was possible within the limitations of the monophonic, or unisonous, style. The eight families, or *Modes*, into which the antiphons and other melodic compositions were divided had their counterparts in the eight Tones, or recitative passages, by means of which the Ps.-verses were rendered both at the Euch. and in the choir offices. It will only be possible now to give some brief musical examples to illustrate the first Mode and its accompanying first Tone.¹

Canticle Antiphon, Mode 1.



He háth put dówn the migh - ty that pér -
se - cute the hó - ly : and hath ex - ál -
ted the húm - ble whó con - fess his Chríst.

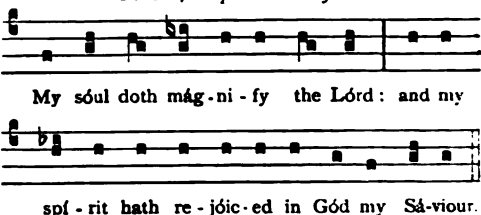
Tone 1 simple psalm form.



(Intonation) (Mediation)
Thóu art my pórtion, O Lórd : I have prómi -
(Ending)
sed to kéept thy láu.

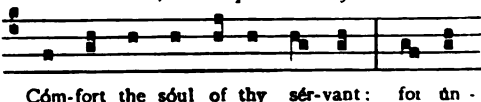
(together with eight other Endings, the use of which depended upon the Antiphon melody).

Tone 1, Gospel-canticle form.



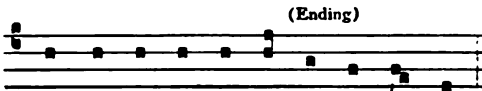
My sóul doth mág - ni - fy the Lórd : and my
spí - rit hath re - jóic - ed in Gód my Sá - viour.

Tone 1, Introit psalm-verse form.



Cóm - fort the sóul of thy sér - vant : for ún -

¹ The whole of the Tones in their varying forms will be found set out at length in the *Primer of Plainsong* (Novello).



- to thee, O Lórd, do I lift up my soul.
(together with three other Endings, the use of which depended upon the melody of Introit Antiphon).

The intention of the English reformers in the 16th cent. was undoubtedly to retain the ancient

Plainsong since the Reformation. Plain-chant for the revised service-books, but in a simplified and congregational form. The most complete and authoritative vindication of their ideal of musical

simplicity is to be found in the *Booke of Common Praier* noted of John Merbecke, issued in 1550. Cranmer's desire for a purely syllabic chant was doubtless the result, partly of the corrupt rendering of the ornate P. melodies which had prevailed in his time, and partly of the scandalous practice which had grown up of setting liturgical texts to polyphonic compositions founded upon secular themes often profane in their associations. Nothing but a yearning for musical directness, such as would enforce rather than obscure the sense of the text, could have justified Merbecke's drastic revision of the traditional melodies, which were undertaken so as to secure only one note to each syllable. But the important point is that the prevailing sense of antiquity prevailed in music as in much else, and the immemorial strains of over a thousand years were adapted to new conditions and were not abolished. The settings of the Pss. and Cants. in Merbecke's book follow the simple Gregorian tone forms, while, in the Communion Service, his settings of the *Kyrie eleison* and of the other shorter numbers are all transcriptions of the simpler melodies in the Sarum *Gradual*. Even in the longer numbers, which seemed for the time to defy adaptation and were consequently provided with new melodies, the settings were not written in the idiom of the time, but were very ingeniously kept within the limits of the Plain-chant style. Amid all the changes and experiments of a cent. the recitation of the PB Psalter preserved a very substantial musical identity with the Plain-chant of antiquity, and the Gregorian Tones only ceased in England when the recital of the Psalter itself ceased in the penal days which followed the overthrow of King Charles' throne. At the Restoration, although the ancient melodies were revived in many places as a matter of course, a new spirit came over eccles. music, and lighter methods, curiously out of keeping with the solemn grandeur of the words, came into vogue in those circles which were nearest the influences of the Court. But there is fairly conclusive evidence that Gregorian psalmody in England went on until 1740, so that its revival in the 19th cent. leaves only a deliberate break of a hundred years in its continuity from the coming of St. Augustine to these shores; a break which was not too

happily filled in by the "fine and modish" inspirations of Nicholas Brady and Nahum Tate.

Beyond the overwhelming claim to recognition which P. may have from the purely historic point of view, there is a further reason for its retention. It is an artistic creation designed to fit the rhythmical prose of the liturgical texts, and, as such, is an unrivalled medium for their musical embellishment. The combination of metrical chant-forms with rhythmical prose words involves the introduction of two incompatible factors, each of which is for ever striving for the mastery. All the reforms which have been undertaken during the last decade in regard to the recitation of the Psalter have been necessitated by this attempted combination of irreconcilable forces, and in every instance the complete mastery of the words has only been secured by the elimination of those characteristics which alone make modern settings justifiable and tolerable. In spite of the enormous havoc which has been done by the faulty rendering of P. melodies, due to an inadequate knowledge of the principles underlying them, it may assuredly be said that the value of Plain-chant as a means for the devotional expression of those inspired forms which have come down to us from the heroic ages of the Saints and Martyrs is becoming more fully recognised every year.—
q2. F BURGESS.

PLATE.—The rubric in the PB specifies four vessels to be used in the celebration of the HC :
flagons, cups or chalices, patens,
1. *Cups.* and basons for alms. FLAGONS are described in an article by themselves.

For convenience antiquaries designate the Pre-Reformation vessels as chalices, and the Post-Reformation vessels as Communion cups. The practice of administering the Blessed Sacrament to the laity in both kinds, a practice of the early Church reverted to at the Reformation and not the least important change effected at that time, made it necessary for the parishes to provide a cup suitable for the use of the whole congregation. Commissioners were appointed in every county by King Edward VI and by Queen Elizabeth to seize all plate which was no longer particularly required or had served for "Popish purposes." Many parishes in the City anticipated what was coming by selling their plate. The Commissioners were directed to leave sufficient plate to fulfil the needs of each parish, that is to say, a decent cup and paten. The clearance of old plate made, partly by these Commissioners but also by the waste of time and the proceedings at the Great Rebellion, was so complete that only thirty-three chalices have been discovered still in use in England. The great similarity in shape and ornament first of the Edwardian cups, and later on of the Elizabethan cups, makes it probable that some general patterns were issued by the authorities. Only fifteen cups of King Edward's short reign are known to exist in England (seven are in the City of London; the oldest, 1548, is at St. Lawrence

Jewry). There is practically no Marian church plate, though the City parish books show that much was done to restore furniture required by the unreformed service. Elizabethan cups exist (by the score) all over England. There are no less than thirty-six in use in the diocese of London. The cups of these two reigns are frequently made of silver gilt. The Edwardian cups are very plain; they have U-shaped bowls slightly narrower at the base than at the lip, and a plain tubular stem with a round foot. The Elizabethan cups are usually more conical and the stem is divided by a knop, like the stem of a Pre-Reformation chalice. The bowls, too, are usually engraved with a conventional scroll design called the strap pattern. The Elizabethan shape continued till the Commonwealth, the strap pattern disappearing after 1600. A large number of very handsome imitations of the Pre-Reformation chalice were made during Archbishop Laud's time. Example: P. given to Acton parish by Duchess Dudley and consecrated by Bishop Juxon at Fulham (the Order of Consecration Service is unfortunately not recorded). The typical cups of the Commonwealth were either a plain vessel with a straight-sided bowl and flat base and a plain trumpet stem, or a small cup with a U-shaped bowl and baluster stem. This variety developed more generally into the ugly Georgian cups of the 18th cent. A fine example of late 17th cent. P. attributed to Sir Christopher Wren, made in 1683, is at St. James Piccadilly. The classical revival at the end of the 18th and the commencement of the 19th cent. produced little P. Example: a fine collection at St. Pancras, London, given by the Duke of York in 1822.

The mediæval revival of the Early Victorian period introduced the Pre-Reformation models now usually copied.

Patens are of several kinds: combined paten and cover for the cup, small hand paten, large credence paten, and still larger

2. *Patena.* covered paten sometimes called ciborium. The Pre-Reformation and

Edwardian patens were small plates. The former generally had a lobed depression and were engraved with some sacred emblem. The latter were flat plates. The paten covers, an invariable adjunct to the Elizabethan cups, are not frequently found after 1600. In Jacobean times the hand paten was enlarged and raised on a short stem.

The *tazza-patens* so called (examples: Egham, Surrey; St. Giles Cripplegate), were, I believe, really made for chalices (examples: Lausanne; a Scottish example in the collection of the Earl of Rosebery).

The best example of an English ciborium is at Acton in the set of P. presented by Duchess Dudley to the parish. The paten is raised on a baluster stem and fitted with a dome-shaped cover or lid. This cover is provided with a little flat foot like a paten cover, so that when the lid is reversed it can be used as a separate vessel.

At St. Bride, Fleet Street, the ciborium cover was used as an alms bason.

Alms dishes first appear about the Reformation. (Examples: Pre-Reformation, St. Magnus; 17th cent., St. Michael Royal; 18th cent., St. James Piccadilly, and St. Margaret Westminster, with representations of the Lord's Supper.)

Spoons first appear in the time of Archbishop Laud; they usually had circular bowls with a square or hexagonal stem and a seal or figure

4. *Spoons.* The bowls of later spoons were frequently perforated with either plain circular holes or a pretty pattern intended to strain the wine or remove impurities from it. It is not improbable that they may have been originally introduced for use as in the Eastern Church and afterwards retained for convenience.

Among miscellaneous objects may be included small sets of P. for the communion 5. *Miscellaneous.* of the sick, funnel wine strainers, knives, and cruets for water and wine.

Church P. as a rule is made of silver and frequently of silver gilt. Among the few pieces of gold church P. in England are two chalices at Cambridge, one at Oxford, and sets of P. at the Chapels Royal and St. Paul's Cathedral. Base metal, glass and pewter, were and are used occasionally.

Probably the earliest communion cups in existence are those exhibited in the treasury of St. Mark's Church at Venice. According to tradition these were taken from St. Sofia at Constantinople at the establishment of the Latin Empire. But the cathedral treasuries at Valencia in Spain and Genoa claim respectively to possess the cup and paten used by our Saviour. The latter, a large green crystal bowl called the *Sacro Caleno*, was brought to Genoa in 1501 from Syria, where it was taken at the battle of Casarea near Mt. Carmel. It has no Christian emblem on it. The Valencia cup is a much more interesting object. It consists of two onyx cups or bowls about 5 inches in diameter joined by a gold stem. The lower bowl being inverted forms the base or foot and the upper bowl the cup. The latter is engraved with an inscription in Syriac characters. The stem has S-shaped handles, and the base is decorated with gold bands studded with uncut jewels. According to the official account, it was given to the cathedral by King Alfonso V.

The best books to consult about P. are *La Messe*, by De Fleury, 8 vols., Paris (V. A. Morel), 1883-9;

Mediæval Chalices and Patens by 6. *Bibliography.* S. John Hope and Fallow; and the published inventories of church P. in many dioceses. *Old Plate*, by J. H. Buck, published in New York by the Gorham Manufacturing Company, contains inventories of old P. still in use in the United States of America.—R3.

E. H. FRESHFIELD.

PLURALITY.—See BENEFICE.

POLL.—The decision of a vestry meeting on any matter may be ascertained by a P. as well as by a show of hands. The chairman of the meeting, who is ordinarily the incumbent of the parish, may direct a P. to be taken without first taking a show of hands. And, if the votes of the meeting be given by show of hands in the first instance, a P. may be demanded as of right by any member of the vestry present who is dissatisfied with the result; but such demand should be made at once, before the meeting has proceeded to other business. Where a P. is to be taken, it is ordinarily the duty of the chairman of the meeting to fix the time for the P. and make the arrangements necessary for its proper conduct.

Every member of the vestry is entitled to vote at the P., whether he was present at the meeting in question or not. As on a show of hands, each member has from one to six votes according to the rateable value of his holding in the parish as entered in the rate book; and the votes at the P. must be given openly and in person, not by ballot or by proxy.

[A P. may also be demanded in the case of a Proctorship election. Those present can record their votes. Absentees will be notified of the days of polling. The expenses are shared by the candidates.]

—A4.

HUGH R. P. GAMON.

PONTIFICAL.—The P. or *Liber Pontificalis* (called *liber ministralis* in cents. 9–10) contained rites and ceremonial of such sacramental and occasional services as were either peculiar to the office of a Bp. (or, possibly, of an abbot), or to occasions when a prelate exercised some sacerdotal function personally. The *PB of Sarapion* (c. 350) and such documents as the *Peregrinatio*, commonly styled *Sylvia's* or *Etheria's*, the *Apostolic Constitutions*, etc., may serve to give some idea of what Bps.' books in early times in the East contained. In the West, we find the *Sacramentaries* along with *Ordines Romani* containing the germs of the mediæval Pontifical. The P. of Egbert (Surtees Soc. 27), now known to us from its 10th cent. copy, represents, as its name implies, a book used at York (c. 735–66). It is the earliest known book of its class—a Western book, distinct from a mass-book, and serving for the Bp. a purpose similar to that which the *MANUAL* would do for a parish priest. Egbert's P. bears some traces of its Roman origin. Similarly, such Norman prelates as Leofric of Crediton just bef. the Conquest, and St. Osmund of Sarum just aft. it, had P. offices combined with *Ordines Romani* prescribing ceremonial for certain occasions when they celebrated. The Bp.'s book was occasionally known as his *Ordinarium*.

The principal duties usually reserved for the Bp. as superior were the following: Confirm.,

2. Contents of the Pontifical.

Conferring of Orders, Benediction of Monks and Virgins, Coronation of Kings, Consecration of Churches, with their contents, and of Churchyards, Reconciliation of Penitents, etc. Of these it was found convenient to include one at least in the ordinary *Manual* with which parish priests were furnished, viz., the Order of Confirm., not so much probably on the ground that, theoretically at least, a presbyter might confirm in emergency, but so as to have the form accessible when the Bp. came. Certain benedictory formula, which a priest might be deputed and licensed to use under his Bp.'s commission, were, moreover, usually put in the *Manual*; and *per contra* some Ps. are supplied with a large number of forms which are not exclusively reserved to Bishops.

The demand for the P. was naturally small, and, even down to the final abolition of Lat. services in the Ch. of Eng. in the reign of Q. Eliz.,

3. Later Pontificals.

no printed copy was produced for use in this country, though the rubrics of the printed *Sar. Processional* and one among its

woodcuts (expulsion of penitents on Ash-W.) provide for the case of the Bp. officiating. Each Bp. would take his own book with him in his journeys round his diocese, having had, on his consecration, a P. compiled by himself and illuminated under his own direction, or else having acquired one by gift or purchase, a vol. possibly endeared by reminiscences of a previous owner, his predecessor in the see, or, not unfrequently, the old Bp. of some distant diocese. Sooner or later he might supplement the vol. with one or more additional items which he needed, and which an episcopal brother, e.g., Grandisson of Exeter, or Abp. Peckham, had composed. J. de Grandisson himself compiled two *libros episcopales*, one large, one small, and left both of them to his successors. Wykeham likewise bequeathed to the see of Winton, with his best Missal, *librum meum de officio pontificali*, which we gather opened, like that of Edm. Lacy of Exeter, with directions for vesting the Bp. for his solemn service. But the order in which the various offices are arranged is by no means uniform in the different MSS., some 40 in number, vols., rolls, or fragments, apparently used by English Bps., as described by W. G. Henderson (Surtees Soc. 61), W. H. Frere (Alcuin Club 3, and *Biblioth. Musico-Liturg.*), H. A. Wilson (*Pont. Magd. Coll. Oxon.*, etc.—HBS 39), and others. The *Liber Pont.* of Edm. Lacy 1417–55, edited by R. Barnes, Exeter, 1847, is fairly comprehensive. The Roman P., compiled by Aug. Patrizi Piccolomini, Bp. of Pienza, and edited by Jac. de Lutiis and J. Burckhard, was printed in folio by Stephen Planck in the pontificate of Innocent VIII in 1485; again in 1497; also in Val Trompia, 1503; and in Venice by Giunta, 1510, 1520, and 1572. It was revised in 1596, 1644, 1752, 1818, and more recently.

We find distinction drawn in some cases in English Ps. between the usages of the Romans (Gregorian) or the Roman *curia*, the French (Gelasian), and the Church of Eng., in certain rites and ceremonies, and here and there reference is made to the use of some local church, such as Exeter or Salisbury. Thus the blessing of a portable superaltar slab *more Gallicorum vel Romanorum* is referred to in Abp. Bainbridge's 13th cent. P., and the two forms themselves both occur as late as Bp. Clifford's (c. 1397–1421). Frere suggests that this collocation was the work of Grandisson of Exeter, who in 1328 asked for books *de usu Anglicano* from his uncle Otho's chapel and, in his own P., deliberately put Roman, Gallican, and Anglican forms for consecration of a Bp. side by side, "so that the consecrator might take his choice." Frere (Alcuin Club 3) has analysed English P. forms (a) for conferring holy orders and (b) for veiling nuns, and has traced *Roman* and *Gelasian* elements. Roger de Mortival's P. (c. 1315) gives the consecration of a queen *secundum ordinem Romanum*.

Until the time of Cranmer the idea of one liturgical Use for the Church and realm of

4. Post-Reformation Pontificals.

England had, it seems, made little way. When at length the PB came out in 1548–9, it contained Confirm., as Lat. Manuals had done, but did not provide any substitute for the MS. Lat. P. with which each Bp. had provided himself. In 1549–50 "the form and manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons" was brought out, and in 1552 provision was made for the Bp. when present to pronounce the Absol. and concluding Blessing in the Euch., his vesture and staff having been specified already in 1548–9. Destruction of abbeyes and spoliation of chs.

must have checked ch. building after 1536; but, when chapels and chs. were once more built or restored, in Jacobean and possibly in Elizabethan times, Bps. such as W. Barlow and L. Andrewes compiled forms for consecrating chs., chapels, and burial grounds; also for their reconciliation aft. desecration or pollution, and, occasionally, forms for dedicating vessels for service. Laud, Cosin, and others continued the tradition. Dr. Legg has edited for *HBS* (41) a collection of such 17th cent. forms. In the Upper House of Convocation, 13th May, 1640, Laud proposed that a form should be provided for general use, but the preparation of a uniform set of Visitation Arts. occupied the time instead. Aft. the Restoration, however, Cosin, who presented such Arts. to the president, March 8, 1662, was a fortnight later charged with the business of preparing a form for consecrating chs. and chapels throughout the realm. He appears to have been unable to get it ready and approved in time for its inclusion in the *Sealed Book* which was his special care, but the matter came up in Convocation again on May 2, 1663. Such a form appears among his papers (Surtees Soc.), but nothing was settled; and the project rested until Q. Anne in 1711-12 and Geo. I in 1715 gave letters of business to Convocation, when forms (since edited by E. C. Harington, 1844) were framed; but the silencing of the Synod of Cant. and the death of Abp. Tenison precluded them from gaining an absolute authority; and thus each English Bp. has been left hitherto to his own discretion.

In Ireland a form of consecrating chs. has been traced in 1666 (and, in a version for French refugees, in 1702), and the Convocation of the then established Ch. of Ireland was occupied on the matter in 1709-19. Printed copies have been appended to some Dublin editions of the PB since 1716 (B. Mus. 3407, f. 11, e. 18, 1—see W. Reeves, *Irish Form*, S.P.C.K., 1893; and cp., on the general subject, J. Wordsworth, Bp. of Sarum, *Rite of Consecration*, Ch. Hist. Soc., tr. 52, 1899).

The PB of the Protest. Episc. Ch., U.S.A., has had a form for consecration of a ch. or chapel since 1799, and one for Institution and Induction of Ministers since 1804. *A Brief Pontifical* was issued as a private venture, c. 1865-70 and subsequently, as a supplement to R. F. Littledale and J. E. Vaux's *Priest's Prayer Book*, partly with a view to Dr. H. L. Jenner's episcopate in Dunedin. With more authority, *A Manual of Offices for Several Occasions* was printed at St. Cyprian's Coll., Bloemfontein, 1880, for Dr. A. B. Webb and his Synod. A form for dedication of bells was issued for the dio. of Winton, 1871; St. Paul's, London, 1878; St. Mary's, Edinburgh, 1879; for Admission of Readers, Oxford, 1868.—B2.

CHR. WORDSWORTH.

POOR, CARE OF.—The PB of 1549 ordered that during the singing of the OFFERTORY "so many as are disposed shall offer unto the poor men's box every one according to his ability and charitable mind." In 1552 "the churchwardens, or

some other by them appointed," were directed to "gather the devotion of the people, and put the same into the poor men's box." In 1662 the alms were to be collected, "presented and placed upon the Holy Table"; and a final rubric directed that "after the Divine Service ended the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Churchwardens shall think fit." No. 84 of the canons of 1604 ordered the provision of a "chest for alms in every church," of which there were to be three keys, one to be in the custody of the parson and the others to be kept by the churchwardens. The alms collected in it were "yearly, quarterly, or oftener (as need requireth)," to be distributed by them "in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours."

Two *Principles* are here involved. The change in the social and economic conditions of England, the development of the Poor Law, and the increase and organisation of charity, have rendered obsolete the particular methods enjoined; but the duty to give to the poor as part of Christian life and worship, and the obligation so to give that most good can be done, remain unchanged. The former is insisted on by the weekly collection, the latter is involved in the suggestions for its distribution.

There are two possible methods of securing the maintenance of these principles.

(A) In many places Parochial Relief Committees have been established. Their aim is: (1) to ensure thoroughness and carefulness in giving relief; (2) to form a centre of consultation so that each worker may profit by the experience of the others; (3) to enable all to work together instead of overlapping or frustrating one another's efforts; (4) to strengthen by these means the religious and moral life of the Church.

(B) Others believe that even with the best administration such Committees will only encourage among the masses the idea that the Church is primarily a relief agency; that, without an elaborate and cumbersome system of cross references and visits, overlapping with other agencies will continue; and that by them the clergy will inevitably be compelled to serve tables to the harm of their spiritual work. They therefore advocate the formation of Committees over larger areas including several parishes, on which should also sit representatives of Non-conformist bodies, of Friendly Societies, of the Guardians, of School Care Committees, etc. Representatives from each parish would sit on such Committees and accept responsibility, as far as funds allow, for their own people, who however would not know where the help, administered by the Committee, came from. By these means the Church would fulfil her duty to her poorer members, while all suspicion of

2. Two Principles of Almsgiving.

2. The Two Methods of carrying them out.

1. The Church and the Poor.

religious bribery would be avoided. Often the former plan is the only one practicable, but it should aim at ultimately leading on to the second.

In either case an experienced and trained Secretary is needed, and definite, full and continuous records should be kept of all that is done, with separate papers for each family, numbered and indexed for future reference. The meetings of the Committee must be held at least once a fortnight, the Secretary being given authority to act in cases of emergency. There should be proper representation on it of the various works in the parish or district. It should be composed of both men and women. By it the entire alms of the parish should be administered, and the members should feel themselves bound loyally to abide by the decisions of the whole body.

There must be full and careful inquiry in each case. Both the extent and the causes of the trouble (sickness, size of family, bad character, misfortune) must be known, as well as the sources from which it can be met (income, relations, charity, etc.). This is necessary if the real evil is to be dealt with, and if a fair decision is to be made between several applicants (e.g., for a pension or gift). All statements must be verified (addresses, wages earned, etc.); this is imperative in the interest of truth.

6. Inquiry into Cases. *Cure, not merely Relief, should be aimed at.* When the circumstances are known, the cases should be considered by the Committee, and each member should consider the best way of doing permanent good. People of bad character cannot be helped by mere almsgiving, as they will not try to help themselves. Nor should money be given merely because people are "deserving," but when they need it, and when it is likely to benefit them. A plan should always be made, and held to till it has clearly failed or succeeded. Relief should be adequate, in cash given at the home, and not by ticket. It is better to help thoroughly a few who are in need than to give a number of small doles to people who can really do without them.

There must be Co-operation with other Agencies. This may be often effected by combining with them in some such plan of help to be carried out either by them or the Committee. **7. Co-operation with other Agencies.** Where there is a Charity Organisation Society, it will often be able to undertake this work, if the agencies will provide for the cost. In other circumstances it is better for each agency to undertake the whole of a certain number of cases. Where possible, recourse to the Poor Law should be prevented, but when the Guardians have accepted the responsibility for a family they should do all that is necessary. Out-relief should never be supplemented by charity, and it is a very serious matter to thwart the plans of others, even if they seem to be mistaken, by interfering.

The Work of Charity is not confined to Relief. The Committee is justified in spending alms on preventive work. Less experienced workers can often undertake this, and so train themselves for the more difficult work of relief. There are immense openings in connection with School Care Committees, Thrift Work, Apprenticeship, Health Work, Friendly Visiting for After-Care Committees, Clubs, and Societies for Girls. Visiting in connection with these will often be found more satisfactory than house-to-house or district visiting.

8. Preventive Work. themselves for the more difficult work of relief. There are immense openings in connection with School Care Committees, Thrift Work, Apprenticeship, Health Work, Friendly Visiting for After-Care Committees, Clubs, and Societies for Girls. Visiting in connection with these will often be found more satisfactory than house-to-house or district visiting.

The effect on character is the chief consideration. In all relief given the moral results to the individual must be thought out—

2. Effect on Character. whether it is likely to make him more or less strong and independent in the future. Still more must the effect on the neighbourhood be considered before giving to people who are immoral, drunken, lazy, untruthful, or neglectful of their children. Often it is far more personal interest and encouragement than money that is needed to help people through their difficulties.

Literature. *The Charities' Register and Digest* with an Introduction on *How to Help Cases of Distress*, and other publications of the London

10. Literature. Charity Organisation Society (Denison House, Vauxhall Bridge Rd., S.W.), especially the *Occasional Papers* dealing with the Church and Charity; *Charitable Relief*, Handbooks for the Clergy Series (Longmans, 2s. 6d. net), with a short list of books; *Royal Poor Law Commission Report*, Pt. VII, and Appendix XIII, *Diocesan Reports* (Wyman, 109 Fetter Lane, E.C.); *Publications* of the Christian Social Union, Association of Parochial Relief Committees, National Health Society, National Union of Women Workers, Industrial Law Committee, and other Societies details and addresses in the *Charities' Register*.—K3⁴.

CLEMENT F. ROGERS.

"POPULOUS PARISHES."—Prior to the passing of the first of the Ch. Building Acts in 1818, Parishes remained for the most part the same in superficial extent as when founded upwards of 800 years ago. Very inadequate attempts were from time to time made to supply the deficiencies in accommodation by the foundation of chapels within the bounds of parishes themselves, but no attempt was made to invest these churches with independent parochial rights. The Ch. Building Acts—upwards of twenty-one in number—mark the first stage in the subdivision of Parishes. These Acts are so complex and conflicting in their nature as to have defied all endeavours to classify them or render them at all intelligible to the general reader. They were followed by the PEEL ACTS which proceed towards the attainment of the same object upon totally different principles and have been practically superseded by Lord Blandford's Act, 1856, by the agency of which parochial subdivision is now quite easily and efficiently accomplished by the Eccles. Commissioners for England to whom the entire conduct of all proceedings relating to subdivision is entrusted.—A7.

T. H. ARDEN.

PORCH.—Our church Ps. served a ceremonial as well as a practical purpose. The Marriage Service, for instance, began in the P.: here, too, was the holy water stoup. Except in a few instances, the principal entrance to an English church was by a side P. and not by a western doorway. The Saxon church at Bradford-on-Avon has lateral Ps., and there is a large Norman P. at Southwell Minster. The early Gothic north Ps. at Wells and Salisbury, the south transept P. at Lincoln and the west P. at Ely are highly finished and important work of the 12th and 13th cents. The grandest of English Ps. is that at Peterborough with its three great arches and its crown of spires, and of later date there are interesting examples at St. Mary Redcliffe (Bristol), and at Cirencester. Most of our large Ps. are in two stories, the upper one serving as a sexton's lodging, a library, or a vestry; but village churches often have low, simple Ps., though generally these

are carefully finished. Timber Ps. are common in some districts, the oldest is perhaps that at South Hayling, which is 13th cent. work. The very fine 15th cent. example at South Benfleet is carved all over with rich tracery ornament. At Leigh (Essex) is a good 16th cent. red brick P. In modern classic churches open porticos were often used instead of sheltered Ps., but these porticos are far from suitable in the English climate.—R6.

CHARLES A. NICHOLSON.

POSITION AND POSTURE OF MINISTER AND PEOPLE.—“Religion, in order to meet

the wants of human nature, will
1. Preliminary, take account of each element in man's nature: she will maintain lower relations with the bodies as well as higher relations with the souls of men. As man has, besides his unseen person, an outward and visible shape, so will religion herself provide sensible forms as well as supersensuous realities. She will exact outward as well as inward reverence, because in a being constituted like man, the one is really the condition of the other” (Liddon, *Some Elem. of Relig.*, 3rd ed., 116). In these words we have the *rationale* of the appointment and adoption of bodily postures in public worship; there is also the need of order and uniformity in united worship. Thus bodily postures are to be regarded as the outward apparel of religion, in which the worship of the Church as a body finds its reverent and appropriate visible expression. “I beseech you,” says St. Paul, “that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12 1). In *The Myroure of our Ladye*, of 15th cent. date, this is well put thus:

“Take heed that the holy hours be said with meek reverence and devotion, both inward in heart and in all outward observances, as in kneeling, inclining, sitting and standing, and in sad” (serious) “and reverent keeping of all the members of the body, much more than if ye were in the presence of any earthly king or queen, or other earthly creature, as ye that are in the presence of Almighty God to do Him service, both with body and soul, like as He made both to that same end” (*E. E. Text Soc. 62*).

The only postures named in the directions of the PB are two—standing and kneeling: and this is true both as regards the minister and the people, with considerable difference of occasion: the standing posture of the minister has in certain cases its own special significance. The sitting posture, though customary on the part of the people, is not recognised in the rubrics of the PB. (See art. SITTING.)

In canon 18 of 1604 we find some enlargement and explanation of the rubrical directions of the

PB, such as “all kneeling,” “all kneeling,” “the people kneeling,” “all standing up,” “the people standing.” The 18th canon

reads, “all manner of persons present in the time of divine service shall reverently kneel upon their knees when the general confession, litany, and other prayers are read; and shall stand up at the saying of the belief, according to the rules in that behalf prescribed in the Book of Common

Prayer.” Strange to say, the practically universal habit of sitting during the Epistle, and the very ancient and widespread custom of standing during the Holy Gospel (ordered in the rubrics), and during the recitation of the *Gloria in excelsis* in the Communion Service, is not alluded to in canon 18; whilst also no mention is made of any posture of the people during the Psalms and Canticles. The canon goes on to explain that “these outward ceremonies and gestures” (of kneeling and standing) “testify the inward humility and Christian resolution” of the worshippers. The same canon directs that, “when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all person present, as it hath been accustomed”; whilst canon 7 of 1640 “commends it to all good and well affected people, members of this Church” (of England), “that they be ready to tender unto the Lord the said acknowledgment” (that the church is God's house), “by doing reverence and obeisance, both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Q. Elizabeth.” (See art. BOWING.)

The very general custom which obtains nearly everywhere in our churches of facing East during the recital of the Creed has no rubrical authority of any kind, nor any Pre-Reformation precedent whatever. “It was begun in Caroline times, partly in imitation of the practice of the Jews, who always turned their faces in the direction of Jerusalem, towards the mercy-seat of the holy temple, when they prayed, and partly in imitation of the early Christian ceremonies of Bapt., in which it was usual for the catechumens to renounce the devil with their faces to the West, and then to turn to the East to make their covenant with Christ: the East, or region of the rising sun, being the source of light. Hence the turning towards the East became associated with Christian worship generally from early times, but not till quite recently in any special sense with the daily recitation of the Creed” (Procter and Frere, *New Hist. PB* 391). It may be said here that the true survivals are the turning to the East for the *Gloria Patri* and the *Gloria in excelsis*. (See art. EAST, TURNING TO.) It is to be observed that turning eastwards at the *Gloria Patri* has come down to us from the Middle Ages by continuous tradition in England; was enjoined by the Sarum Consuetudinary and other old rules; and was very general in the Western Church, although not practised at Rome. Needless to say there is no direction in the PB or Canons for reciting the Creed facing East. No direction is given in the rubrics as to the posture to be adopted during the Anthem; and this matter is best regulated by the significance attached to the Anthem. If regarded as an act of praise, it is well to stand: if as sung for the edification of the people, it is fitting to sit. For the Post-Reformation

evidence for all the positions, postures, and gestures named above, see *Hierurgia Anglicana*, new ed., Delamore Press, 2, Index generally.

The fact that the clergy in Service act in a twofold capacity—(1) as representing the people before God, and (2) as representing God to the people—is to be borne carefully in mind in considering the

3. Position and Posture of the Minister.

positions and postures which they are directed to assume in church. Since the clergy are the empowered and authorised ambassadors of God to the congregation, and the recognised delegates or representatives of the congregation before God, it is both natural and fitting that these two distinct aspects of their duty during Service should be visibly signified. In addressing God as the leaders of the people, and in their name, it is appropriate that they should look in the same direction as those whose worship they are leading. The objection vulgarly made and stated that "the clergy are turning their backs on the people" is as entirely beside the mark as it would be to say that the spokesman of a deputation, in presenting a petition, turns his back upon those in whose name he speaks, or that an officer in leading his soldiers to battle similarly treats them. In 1661, the bishops, in their reply to the objections of the Puritan party, used the following reasonable words: "When the minister speaks to the people, as in lessons, absolution, and benedictions, it is convenient that he turn to them: when he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see Aug. lib 2. de Serm. Dom. in monte" (Cardwell, *Hist. of Confer.* 320, 353). In accordance with these principles, so admirably stated by the fathers in 1661, the minister will stand and turn towards the people in reading the ex., lessons, commandments, ep. and gospel, absol., comfortable words and the blessing at HC.

The proper posture for the minister in reciting the Collects and the prayers following the

4. Standing and Kneeling.

Anthem at MP and EP is that of standing. (For a full discussion of this matter and the reasons for the opinion given, see Staley, *Liturgical Studies* 14 205 ff., "Posture of Minister during the reading of the Collects"; also Frere, *Relig. Ceremonial* 124, 293). It is fairly certain that the addition of the words "all kneeling," in the rubric before the Collects at MP, as also in the Bapt. and Confirm. offices, and the alteration in the rubric before reception in HC—all made in 1662—were alike not intended to include the minister, but to put an end to the unseemly custom introduced by the Puritans of the congregation sitting during prayers and at reception of the Communion. "The words 'all kneeling' were added to the rubric (before the Collects), which here as elsewhere do not apply to the priest" (Procter and Frere, *New Hist. PB* 583 note).

There is good English precedent for saying the Lit. "in the midst of the church" (*Hier.*

Anglic. 2 35 ff.), that is, outside the chancel-screen—"between the porch and the altar" (Joel 2 17). This is the place indicated and signified in the rubric of the Communion. The priest should most probably stand for the latter part of the Lit., beginning at the Lord's Prayer: the rubric at this point suggesting some difference of posture.

The normal posture of the minister is that of standing—penitential portions of the Services excepted, for which he kneels; apart from other considerations, the minister is better heard by the people when standing than when kneeling, a matter of moment from a practical point of view.

In emphasising the importance of the minister adopting as a general rule the standing posture in prayer and praise, we are in harmony with the custom of the primitive Church, which forbade both clergy and people to kneel in church during the fifty days from Easter Day to Whitsunday, and on all Sundays, in joyful confession of the Resurrection of Christ. This rule was formally made by the General Council of Nicaea, (325):

"Because there are some who kneel on the Lord's Day, and even in the days of Pentecost; that all things may be uniformly performed in every parish, it seems good to the holy Synod, that prayers be made to God standing."—can. 20.

This canon, however, but enforced a custom very much older than the time when it was enacted, being referred to by Irenæus in a fragment of his work on Easter, preserved in the *Questions and Answers to the Orthodox* (Quæst. 115), and traced by him to the Apostles. Tertullian also refers to not kneeling on Sundays and during Eastertide (*De Cor. Mil.* 3; *De Orat.* 23): in fact few customs are more frequently mentioned by early Christian writers than the practice of praying in the standing posture. (See *DCA* 1, art. *Genuflexion*, 723 ff.) In the recently published *Liturgical Homilies of Narsai*, of the end of the 5th cent. (*Text and Studies*, Univ. Pr., Cambr., 190), kneeling typifies the silence and deadness of our Lord's Body in the tomb, and the priest does not genuflect after the consecration of the Elements, "because the mystery of the Resurrection has been accomplished." Here we can obviously trace the influence of the Nicene canon 20 quoted above, for Narsai adds "the 318 priests gave command that on all Sundays and festivals there should be no genuflexion" (*ib.*).

Thus the minister stands throughout the HC—the Conf. and Pr. of Humble Access alone excepted, for which two prayers he is directed by the rubrics to kneel. His standing is named in the rubrics of the HC five times. There is no authority for his kneeling to receive the Sacred Elements; the posture of kneeling at such a time is both inconvenient, and even dangerous in handling the paten and the chalice. Bp. Cosin's suggestion that the priest should receive the Communion "upon his knees," was not adopted at the last revision (Parker, *Introd. to Revisions of PB* 217).

The celebrant is directed to commence the Communion Service standing at "the North side of the Table." This direction cannot, as our altars are now placed, be complied with; for it relates to a time when the holy Table stood

5. At Holy Table.

lengthwise in the nave or chancel, with the broad sides North and South. Archbp. Benson, in the Lincoln Case, ruled that "the change" in the position of the holy Table "made the North side direction impossible of fulfilment in the sense originally intended" (*Bp. of Lincoln's Case*, ed. Roscoe, 138). When the altar was restored to its ancient position, under the East wall or window of the churches, the direction for the priest to stand before the Table remained unchanged. But it seems reasonable that the position of the celebrant should be regulated by the changed position of the holy Table; that is, that he should occupy the same relative position to the altar in its present position as he occupied formerly. This is clear if we take an illustration from the case of the performer on a pianoforte, who takes the same position in relation to the keyboard, howsoever the instrument may be placed. The celebrant is directed to consecrate¹ the elements "standing before the Table," that is, as the altar is now placed, facing East. The phrase is historical, and occurs frequently in the old English service-books, where it invariably means in front of the altar. For fuller information concerning the postures and positions of the minister see *Hier. Anglic.*, new ed., 2 25-47. (See also arts. POSTURE OF REVERENCE, EASTWARD POSITION, NORTH SIDE.)—R2. V. STALEY.

POST-COMMUNION PRAYERS.—The LORD'S PRAYER in the early Liturgies, except in that of the *Apost. Const.* in which it does not occur at all, and in the *Ethiopic Liturgy* where it follows the Communion (Hammond, *Liturgies*, p. 262), came immediately after the Consecration and not after the Communion.² It was placed here in 1552 (though not printed in full till 1662) on the same principle on which it follows the most important part of each service (cp. the Bapt. Office, the Order of Confirm., the Burial of the Dead, etc.; see also Scudamore, *NE*, p. 768). It is fitly used here when we are moved to thankfulness to our heavenly Father after having been strengthened and refreshed by the Body and Blood of Christ, though we cannot help feeling that the position it occupied in 1549 was a more suitable one.

The Doxology does not occur in the PB of 1549, where the Lord's Pr. comes immediately after the Consecration. It was first placed here in 1662, the Revisers apparently following the Scottish rite of 1637 (cp. the opening of Mattins and Evensong and the Churching of Women, for the variety of use).

"O Lord, and Heavenly Father," etc. This Pr. is sometimes called "the Prayer of Oblation." But that title would more properly belong to it,

¹ [He is directed to "order" them in this position, but the Rubric (as correctly punctuated in EASTWARD POSITION, § 7 and nn.) is ambiguous as to the position of the Min. at the Consecration, as Abp. Benson explicitly affirmed.]—G.H.

² There is, however, reason to believe that it was absent from the primitive offices of HC, though it was introduced at a very early date.

if it had been placed after the Pr. of Consecration, as in 1549, or in the Scottish Rite of 1637. (In the Amer. PB it follows the Invocation.) "It is more true

2. The Prayer of Oblation. to say that in this Pr. the Ch. rather recognises an oblation in the Euch. than makes it. . . . It does not, like the best models of that Pr., express the relation of the Sacrament to the one proper Sacrifice of the Cross" (Scudamore, *NE*, p. 770). The rejection of Cosin's proposal in 1662 to prefix to this Pr. a Memorial of the Passion, and place the two after the Pr. of Consecration with a prefatory rubric, "immediately after shall follow the Memorial or Prayer of Oblation," further tells against this title for the Pr. as it stands.

"*Sacrifice of Praise and Thanksgiving.*" The introduction of this expression appears to be due to Ridley (*Works*, p. 322). "The Sacrifice of Praise" appears in the Liturgy of St. James (Hammond, *Liturgies*, p. 39; see further in Scudamore, *NE*, p. 773; Burbridge, *Liturgies and Offices*, p. 244). "The sacrifice which we offer is that which the Early Church delighted to offer, a sacrifice of many kinds. It is first and chiefly our Eucharist: our thanksgiving for the Redemption of mankind through the sacrifice and death of Christ. It is also . . . the pleading of the merits of His Death . . . and with these sacrifices of Thanksgiving and Pleading we offer ourselves, our souls and bodies, to be a lively sacrifice unto God" (Burbridge, *ib.*; cp. Dowden, *Further Studies*, p. 238 ff.).

"*All Thy whole Church.*" The chief bond of union which makes all the members of Christ's Church one, whether they are members of the Church Militant or the Church Triumphant, is the Euch. (cp. *SPCK Commentary* 117; Cosin's *Notes on BCP*, 1st Series, p. 351, on the possible application of this Pr. to the departed).

"*Reasonable, holy and lively (i.e., living) sacrifice.*" St. Paul (Rom. 12:1) exhorts his converts to present their bodies a living and holy sacrifice (Vulg. *hostiam*), which is their "reasonable service" (Vulg. *rationabile obsequium*).

For the expression "ourselves, our souls and bodies," which comes apparently from an old English *Lay Folks' Mass Book*, cp. Dowden, *Further Studies*, p. 240.

"*Almighty and everlasting God.*" etc. The rubric gives this Pr. of Thanksgiving as an alternative to the former, which appears to be more suitable for ordinary use, as it pleads the merits of Christ, and these are

applied in the Sacrament. This, on the other hand, is more suitable for Saints' Days, as it brings out the holy fellowship of all the faithful. It was composed for the PB of 1549 and was the only Post-Communion Coll. provided in that book, the "Prayer of Oblation" being then included in the Consecration. A pr. of thanksgiving had formed a conspicuous feature in the primitive Liturgies, but had dropped out of the mediæval Service, except in the form of a private pr. of the Celebrant.

This Pr. is based on HERMANN'S CONSULTATION (1543), which has "Almighty and Everlasting God, we give thanks to thy exceeding goodness because Thou hast fed us with the

Body of Thy only begotten Son and given to us His Blood to drink. We humbly beseech Thee work in us with Thy Spirit," etc. (Day's translation of Hermann's *Consultation*, ed. 1847; Blunt's *Annotated BCP*, p. 193).

"Very members incorporate in the mystical Body of Thy Son. . . ." The corporate aspect of the HC, which had been overshadowed by the mediæval emphasis on its sacrificial side, was re-emphasised at the Reformation (cp. 1 Cor. 10 17; and Scudamore, *NE*, p. 781).

The direction of 1552 "or this," which makes this beautiful Pr. a mere alternative, is perhaps to be explained by the fact that at the same time the expression of thanksgiving in this part of the Service was increased by the addition of the GLORIA IN EXCELSIS.—H3. J. F. KEATING.

POSTURE OF REVERENCE.—(The present art. only deals with the antiquarian side of the subject; for discussion of PB directions, see **POSITION AND POSTURE OF MINISTER AND PEOPLE**; for **BOWING**, see separate art.)

From very early times two Ps. of reverence have been recognised: (a) *standing* (as a servant bef. his master); (b) *kneeling* (as a subject bef. his king). We find mention of them in both OT and NT, and their use has continued in the Christian Ch. down to the present day.

1. The Two Postures of Reverence.

(a) *Standing* has always been looked on as the proper P. for the *Praise* of God. Among the Jews it was so in the temple services (1 Chron. 23 30) and on other occasions (Neh. 9 5); and it has been almost universally adopted by Christians (though partial exceptions, such as **SITTING** during the Pss., have sometimes been connived at). A striking example is to be found in the Liturgy of St. Mark in which, shortly bef. the **SANCTUS**, the deacon proclaims: "Ye who are sitting, stand up."

But standing was also used as a P. of *Prayer* (so in the OT, Gen. 24 13, II Chron. 20 9, etc.). Nor is this confined to the OT: the Publican in the parable, as well as the Pharisee, stood (Luke 18 11, 13); our Lord assumes his disciples will pray standing (Mark 11 25). Hence standing became the normal P. of pr. in the early Christian Ch.; Justin Martyr, in his description of the Sunday Service, says that aft. the Sermon "we all stand up together and offer prayers" (I *Apol.* 67); Origen, in his work *On Prayer* (c. 31), discusses standing bef. kneeling; and many other references might be given. With standing were often combined two minor ceremonies: (α) lifting up, or spreading out, the hands (see **HANDS**, § 2); (β) raising the eyes (Ps. 123 1, Luke 18 13; Christians were instructed to do this modestly—cp. Tertullian, *De Orat.* 17; Cyprian, *De Domin. Orat.* 6).

Standing was likewise the primitive P. for *receiving HC* (Tertullian, *De Orat.* 19; Dionysius Alex., *apud* Eusebius, *HE* vii. 94), a custom which has lasted in the East to the present day; in the West kneeling was introduced at a later period, probably early in the Middle Ages (see further, **COMMUNION, MANNER OF**, § 2; *DCA* 1 416; Neale, *Introd. to Hist. of East. Ch.*, p. 524).

(b) *Kneeling* in *Prayer* is frequently mentioned in the Bible; we find it adopted by Solomon (1 Kings 8 54), Ezra (9 5), Daniel (6 10), our

2. Kneeling.

Lord (Luke 22 41), St. Peter (Acts 9 40), St. Paul (Acts 21 5, Eph. 3 14). In the early Ch. it was reserved for penitential

occasions e.g., confession of sin (Hermas, *Vis.* i. 13; Origen, *On Prayer* 31 3), or special supplication on account of some calamity (Tertullian, *Ad Scapulam* 4; Eusebius, *HE* v. 51). For this reason kneeling was altogether forbidden during the joyful seasons set apart in honour of Christ's resurrection (Sundays, and the 50 days of Eastertide)—a prohibition stated by Tertullian (*De Coron. Milit.* 3) to rest on immemorial tradition, and asserted in a fragment ascribed to Irenæus (1 828-9, ed. Stieren) to have come down from apostolic times. This prohibition was confirmed by canon 20 of the First Council of Nice, and, though disregarded in the West, it is still the rule in the East, where, indeed, standing is the regular P. for pr., and kneeling is used only once a year—at the *Service of Kneeling* on the evening of Whitsunday. (For kneeling at HC, see § 2 *supra*.)

(For further information, in addition to arts. mentioned in § 1, see Hastings' *DB*, arts. *Knee, Prayer*; *DCA*, arts. *Genuflexion, Oranti, Prayer*.) —R2. J. W. TYRER.

POVERTY, VOW OF.—One of the three "Evangelical Counsels," or vows of the monastic orders (see Matt. 10 9, etc.). Voluntary P. is not exclusively Christian. In Christian times it was always recognised as a characteristic of the monastic life, but was first insisted upon as a solemn vow by St. Benedict of Nursia († 542). In his rule the vow was made in general terms, "Vultis abrenunciare saeculo huic et pompis eius?" P. was much emphasised by the early friars, particularly in the rule of St. Francis, partly because, though the individual monks professed P. with chastity and obedience, the wealth of monastic bodies was great and caused scandal. By the vow of P. "regulars of either sex cannot in anything, either by licence, or by disposition of their Superior, have any private property, nor is it permitted to professed regulars to modify, by way of declaration, the testament made by them before their profession." The vow may be of one or two kinds, *simplex* (declaration of P.) or *solemn* (a solemn profession of P. on admission to an order).—R4. J. R. DARBYSHIRE.

PRÆMUNIRE.—An offence or penalty, so called from the opening words of the writ of summons issued preparatory to the prosecution of the defendant: "præmunire (= præmoneri) facias A.B.," "cause A.B. to be forewarned . . ." etc. It took its origin from the exorbitant power claimed and exercised in England by the Pope, and therefore, though not mentioned in the PB or Articles, calls for consideration in connection with the statement of the 37th Art. that "the Bishop of Rome hath no jurisdiction in this Realm of England." Inasmuch as it consisted in introducing a foreign power into the realm it ranked as an offence against the sovereign.

The statute usually regarded as the first Præmunire Act (though the writ *præm. fac.* is not mentioned by name in it) was passed in 1353 (27 Ed. III. s. 1, c. 1). It sprang out of the Statute of Provisors of 1351 (against papal usurpations in regard to eccles. appointments), and was designed to prevent persons aggrieved by the latter from seeking redress at Rome. It did not, however, name the Pope or Rome, but enacted simply that those who sued in foreign courts in cases cognisable by the King's Court should, in default of appearance, be subject to the penalties of forfeiture and imprisonment. In 1365 the Statute was re-enacted in more stringent form with explicit reference to the papal court.

In 1393 the re-enactment of the Provisors Law was followed by the Statute of P. *par excellence* (16 Ric. II, c. 5), "one of the strongest defensive measures taken during the Middle Ages against Rome" (Stubbs). It enacted that whoever procured at Rome or elsewhere any translations, processes, excommunications, bulls, instruments, or other things which touch the King, and all persons aiding or assisting them, should be put out of the King's protection, and their lands and goods forfeited to the King's use. The last Pre-Reformation statute concerning this offence was passed in the reign of Henry IV (2 Hen. IV, c. 3). By it the penalties of P. were extended to all persons who accepted any provision from the Pope to be exempt from canonical obedience to their proper Ordinary.

During the Reformation era the scope of the P. Acts was still further enlarged. Thus, by 25 Hen. VIII, c. 21, to sue from Rome any licences or dispensations or to obey any process from thence became subject to the penalties of P.; by 25 Hen. VIII, c. 20, any dean and chapter refusing to elect to a vacant bishopric the person nominated by the Crown, or any abp. or bp. refusing to confirm or consecrate him, fell within the penalties of the P. Acts. This Act was repealed by Mary, but revived by Elizabeth and has since remained in force. By later enactments (e.g., 13 Car. II, c. 1) the penalties of P. were applied to other offences in no way connected with papal aggression but all relating to the King's authority.—A2.

A. ROBERTSON and
R. W. B. LANGHORNE.

PRAISE.

Praise may be defined as the offering of pure adoration to Almighty God for His own eternal excellences (1 Pet. 2 9), His gifts of creation and preservation, His blessings to all men, and His promises to His people. It is thus distinguished from THANKSGIVING, which is the tribute of grateful souls for mercies received. The P. of God is not only the work of angels but also of man (Lk. 19 38-40); and indeed the chief work of those who have received the mercies of God in the religion of Christ is to show forth the Ps. of Him Who has called them into the glorious light of the Catholic Faith.

The P. of God is set forth in the worship of the PB very richly. (1) The daily offices are full of the ancient psalmody of the Church. The Psalter is to be used in regular course, and the PB allows very little variation from that course. Many of the Pss. are psalms of pure P. (as distinguished from thanksgiving), e.g., Ps. 150. (2) The Canticles of MEP immortalise the most beautiful remaining portion of rhythmic Scripture, and praise God for His intrinsic goodness and for His loving-kindness to man in the redemption of the world by His Son. (3) The *Gloria in excelsis* preserves a very primitive

expansion of the angelic song of the Nativity as does the *Sanctus* of the seraphic worship of Is. 6. The only non-scriptural hymns are the *Te Deum*, and the *Veni Creator Spiritus* in the Ordinal—a hymn which has taken deeper hold of the Western Ch. than any other, *Te Deum* alone excepted. The two versions of *Veni Creator* (Bp. Cosin's, inserted in 1662, and the common metre version) are the only metrical hymns which have been legally sanctioned in the Ch. of England. Thus, in one sense, the supremacy of scriptural hymnody is clearly emphasised. But only a very literal adherence to scripture would exclude other acts of praise. This is seen in the deliberate ordering of the ANTHEM in the daily offices, instead of which (in the latter part of the 17th cent. and the beginning of the 18th) the practice arose of singing a metrical psalm or HYMN. The modern hymn is now substituted, and it is also intercalated at several places in both the daily offices and HC. Whether the present-day tendency to multiply hymns in the course of divine service does not overstep the bounds of PB sobriety is indeed a moot point; and their extraordinary frequency at almost every possible place interferes not a little with the liturgical balance of the services. Nevertheless, when hymns are carefully selected so as to be in didactic sympathy with the Scriptures and Coll. proper to the day, they serve an illustrative and emphasising purpose which is very helpful.

Of musical notation there is none in the PB as it now stands; but shortly after the issue of the 1549 book that great Ch.

2. Music in Church.

musician, Merbecke, put forth the PB with "plain tune" thereto (see BIBLIOGRAPHY OF THE PB, § 5), which has formed the basis of the traditional Anglican use in Ch. music. This work was on the model of the ancient PLAINSONG of Pre-Reformation times; but some of the modern, very commonplace, and often meretricious, "harmonisings" of these ancient melodies have only served to hopelessly obscure their intrinsic (if severe) beauty. When it is remembered that these old melodies were, for the most part, sung without any instrumental accompaniment, it is not surprising that there is no mention whatever in the PB of any musical instrument to be used in divine worship. But, as organs flourished before the Reformation, there can be no doubt that their use (and that of other instruments) is at least allowed, if not implied. The present custom, however, of building organs, as a rule of much more power than is necessary for the ch. in which they are placed, has had the inevitable twofold effect of covering up the deficiencies of the choir and practically silencing the congregation. To further congregational participation in public worship has been, during the past decade, a most laudable effort, but the extravagances of "choral" *Services* of the past half cent. will need ruthless uprooting. Of "choirs" in the modern sense, i.e., bodies of men and boys whose special duty is it to perform

the services to music, there is no mention in the PB. The persons who assist the priest are uniformly alluded to as "clerks." These persons were originally in Minor Orders, but their duties (since the lapse of Minor Orders) have devolved upon laymen, and (in cathedrals at least) long custom has familiarised church-folk with the existence and duties of lay-clerks. It is, however, to lose sight of all personal obligation in public worship to allow lay-clerks to do more than *lead* in responses and singing. It would be well pertinently to recall the direction of the 18th canon, that all worshippers shall say "in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and (make) such other answers to the public prayers, as are appointed in the BCP." Moreover it is worthy of note that, where singing is ordered, there is always allowed the alternative of "saying" or "reading," which seems to point to the insistence of our PB compilers upon the duty of public (and not merely substitutional) worship. That is to say, the modern professional choir of the fashionable ch. is something not even contemplated by our PB. The cathedral choirs stand upon a different footing. They are parts of definitely religious foundations whose primary function is the most reverent (liturgically) and most cultured (musically) rendering of the Divine Liturgy and of the Divine Office to the praise of Almighty God. For the due accomplishment of this the proportion of the PB affords full and dignified scope.—K3².

H. E. SCOTT.

PRAYER.—"How should any kind of service we do or can do find greater acceptance than pr., which sheweth our concurrence with Him in desiring that wherewith His very nature doth most delight?" Thus, proceeding from the abstract to the concrete, does Hooker (*EP* v. 23) begin his discussion of the BCP by pointing out the nature and aim of all pr. in bringing men into communion with God. For to pray is, in effect, to approach God in an act of homage to His majesty. In this age there is much one-sided insistence upon what is colloquially called the *practical* side of life; but the PB has no knowledge of any substitute for pr.—not even the highest and most self-denying form of labour. Its very existence is to provide, *inter alia*, that a continuous stream of pr. shall never cease to be offered to God. The regular round of MEP, the offering of the great intercessory Lit. thrice weekly, the celebration of HC on Sundays and Holy-Days (with at least the possibility, if not implied probability, of its daily offering—cp. rubrics aft. the Gospel for the Circumcision and bef. the Proper Prefaces), the Ash-W. service of Communion—all indicate that the Ch.'s ideal is one of constant prayer. Bef. the Reformation this ideal was even more exalted, and pr. went on (theoretically at any rate) continuously throughout the day (in the *Hour* Offices); but this was an undue strain upon human nature,

and, outside conventual life, pr. was in danger of total collapse. The obligation of *daily* pr. has, however, been conserved in every revision of the PB, which thus assumes its necessity among the regenerate sons of God. Thus, to provide public pr. is (with the exception of the VS) the primary aim of the PB; and this is seen not only in the recovery of the mother tongue as the vehicle of public devotion, but also in the services provided, in which are so clearly reflected what may be styled the *Aspects* or *Divisions* of prayer.

The ideal of the PB is always a lofty one, as it constantly impresses upon the worshipper the majesty and glory of God; and

2. Confession. thus the *Confession* of sin is of necessity a preliminary in the approach of the soul to Him. Hence every public office of pr. (HC, MEP, Lit.) has its definite admission of guilt and its accompanying supplication for forgiveness (according to the model of the Lord's Pr.), implying thereby the perfection, the absolute holiness, and the unchanging love of God, "Who desireth not the death of a sinner but rather that he may live" the life most fitted to reflect His own glory and goodness. Accordingly, in all public worship we confess our sins, thereby parting with self-satisfaction, and owning that we are not worthy to stand in God's Presence, admitting our faults of omission and commission, our failures and neglects, and casting ourselves wholly upon the Divine mercy which never fails the penitent and contrite heart. In this connection it is important to notice that (quite apart from private confession of individual faults) the Ch. has always insisted upon *corporate* confession of sin and *corporate* pr. for forgiveness which (in the spirit of apostolic Christianity) is a public devotion. If this were fully recognised (Ps. 40 13: "I have not kept back Thy loving mercy and truth from the great congregation"), can there be reasonable doubt that more earnest corporate confession of sin would be made, and that pr. for its forgiveness would be more abundantly answered?

Intercession is at once a blessing to him who offers it as well as to those for whom it is offered.

It may be defined as pr. for others

3. Intercession. (cp. Tertullian, *Apol.* 39: "Corpus sumus de conscientia religionis et disciplinae unitate et spei foedere. Coimus in coetum et congregationem, ut ad Deum, quasi manu facta, precationibus ambiamus. *Haec vis Deo grata est.* Oramus etiam pro imperatoribus, pro ministeriis eorum ac potestatibus, pro statu saeculi, pro rerum quiete, pro mora finis"). Consequently (as in every age of religious life Intercession has been deeply valued not only as a duty but as a privilege) the Ch. makes abundant provision for placing every need of man before the good God. So Hooker (*EP*, v. 49 3): "To pray for all men living is but to show the same affection which towards every of them our Lord Jesus Christ hath borne, Who knowing only as God who are His did

as Man taste death for the good of all men." And, when the royal priesthood given to every Christian at his Bapt. and Confirm. is remembered, the duty of Intercession is emphasised. Hence it is that the Lit. (or, according to its sub-title, the "General Supplication") gathers up all the needs of mankind in language at once tender and compelling, and (mingled with constant supplication) presents them, through the merits of Christ, to the Eternal Father.

Petition, though, like Intercession, a part of pr., is distinguished from the latter in that it mainly regards, or at least includes,

4. *Petition*. the petitioner's own needs. Popular theology has nearly narrowed down the conception of pr. to the restricted scope of including scarcely anything else than this; such a theology is astoundingly selfish. But, if we live to the greater glory of God, our own needs fall into their proper place in the perspective of our lives; and coupled with each petition is the saving clause, "God willing." Yet, because we are weak, we need petition for ourselves, as every day brings its own peculiar perils both of happiness and trial, which can only be overcome by the goodness of God and our confidence in that goodness. Thus we pray for the special graces which we need, not only for victory over temptation (which is a kind of *negative* help), but also for the development, growth and edification of all our faculties and capacities to God's glory (which is *positive* help). And the greatest blessing which flows from Petition in pr. is the gradual formation in the individual character of its most precious virtue—a personal confidence in, and dependence upon, God. There always will arise the question how far direct personal petition in pr. will be answered. To this one clear reply can be given. If what we ask is to the honour and glory of the Giver it will be granted; if, as so often happens, we need the salutary correction of divine discipline, the answer may be delayed and (in all probability) ultimately come in a way which we do not either "desire or deserve."

Adoration may be easily distinguished in theory from Thanksgiving; but in actual practice they insensibly blend as,

5. *Adoration*. even in the use of an act of Adoration like Ps. 150, the soul, *proprio motu*, reverts to God's past mercies. Perhaps Adoration as an element of pr. is best seen in the worship offered to God by the 24 elders who "fall down before Him that sitteth upon the throne" (Rev. 4:10, 5:14). This aspect of pr. is very plainly seen in the services provided in the PB for the Great Festivals of the Ch. when we praise God for the various revelations vouchsafed to man from time to time, but chiefly through the Incarnation of His dear Son. In constant use are the Cants. of MEP and the *Sanctus* and *Gloria in excelsis* in HC; and it is to be noted that every Ps. and Cant. (save *Te Deum*) closes with an act of pure adoration in the *Gloria Patri*. At the same time the Ch.

avoids the semblance of mere lip-worship by the formal offering of "ourselves, our souls and bodies," at that most solemn moment of Christian worship which follows immediately after the consecr. and reception of the Eucharist.

Akin to Adoration is that element of pr. which (in one sense) lends completeness to it, viz.,

6. *Thanksgiving*. In the soul's approach to God Confession is the necessary preliminary, which passes into Intercession and Petition, followed by Adoration, contemplation of God as He is. But the offering of Thanksgiving is most grateful and delightful to the nature of man as being a just and humble recognition of all God's benefits to us in time past (Ps. 103:1). In MEP there is but one formal precatory act of Thanksgiving, the *General Thanksgiving*; but there are others to be found in HC (Pr. of Oblation) and in the Occasional Offices. In this connection we may quote the striking words of William Law (*Serious Call*, c. 15): "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing." There is no rubric as to the frequency of the use of the *General Thanksgiving*, but the temptation to neglect Thanksgiving is so common that it would seem well to say it at least once daily. Church-people should be definitely instructed to make use of the special clause in this Pr. in returning thanks to God *publicly* for special personal mercies (e.g., recovery from sickness, deliverance from calamity, etc.).

Lastly, while the prs. of the Ch. are intended primarily for public use, most of them are also fitted for private devotion, and this is by no means the least benefit flowing to English churchmen from their possession of a Liturgy in the mother tongue.—K4. H. E. SCOTT.

7. The PB in Private Prayer.

PRAYER BOOKS (VARIOUS).

The various sections of this art. display the various reasons for producing the various altered forms of the PB. The

1. *Introductory*. Calvinistic books (§ 2) were produced at the time when Calvin's teaching had a powerful hold on the minds of men, and great efforts were being made to assimilate the PB to the Puritan standards. The books mentioned in § 3, 4, are later in date and reflect the reaction; the object of their compilers was liturgical improvement and fuller expression of Catholic doctrine. The Arian and Rationalistic movements of the 18th cent. are represented in § 5. The remaining sections contain books marked by a desire to avoid strong sacramental expressions and, in general, to maintain the forms of the English Ch. without using anything which might not be agreeable to the feelings of more extreme Protestants.

On the death of Edward VI the extreme Reformers fled to Frankfurt, Emden, Strassburg, Zurich and Geneva. At the first-mentioned town

2. Calvinistic PBs.

a large number assembled, and a controversy soon arose as to whether the English PB should be used, or the services should be brought into complete conformity with the Calvinistic model. Knox and his party composed a liturgy for use in the English congregation, which was based on the Second PB of Edward VI. It is not a full service-book but an outline to show the order in which the parts of the PB were to be used and what were to be omitted. Though composed in 1555, it remained in MS. till it was printed by Wooterspoon & Spratt in 1905 (Blackwood). This book, the "*Liturgy of Compromise*" as it is termed, is of importance, as it shows the direction in which the Reformers were moving and the objections which they had to the PB. Only one lesson is read at MEP. The Lit., however, is allowed by way of compromise. HC is to be celebrated on the first Sunday in every month. The service is extensively mutilated. The Coll., Ep., Gospel, *Sursum Corda*, Pref. and *Sandus* are omitted; the *Sursum Corda* was objectionable from its responsory character; the rest was rejected either on account of its resemblance to the mediæval books, or because it belonged to the variable parts of the service for holy-days and seasons, to which a strong objection was felt. The remaining parts have the following order:—Coll. for Purity, Commandments, a General Pr., Pr. for the whole state of Christ's Ch., Creed, Offertory, Sents., Exh., Conf., Pr. of Consecr., Comfortable Words, Pr. of Humble Access, Communion, and the rest as in the PB. It is clear that the liturgical element was thus ruthlessly excised, and the service was reduced to the extremity of baldness. Private Bapt. was suppressed, and in public Bapt. the sign of the cross vanished and the Sponsors answered for themselves, not for the child. At Marriage the giving of the ring disappears, also the provision for HC. The Churching of Women is removed, and the Cat. is rewritten in a Calvinistic sense. The book ends with a Pr. of a fierce character for the English sovereigns (Philip and Mary).

In Scotland in 1619 a book was prepared which was a cross between the English PB and Knox's Book. It was never published, and was superseded by the full Scottish PB of 1637. In 1620 an Ordinal was adopted in Scotland based on the English Ordinal, but recognising only two orders, Bishops and Ministers (Procter and Frere, p. 145). (The Puritans published many Service-books for their own use, e.g., the DIRECTORY FOR PUBLIC WORSHIP, but these are outside our subject, as they are entirely based on the Genevan model, and avoidance of PB forms is their main object.)

The preceding books have had for their object to continue the work of Edward VI's reign in the direction of Calvinism. We now come to

3. Stephens' Liturgies.

a number of books of which the design is to start from the liturgical work of Edward VI's reign and proceed to a greater conformity with Catholic usage. In this movement the First PB of Edward VI played an important part. The first step in this direction was the Scottish PB of 1637. For this, its offshoot (the *Scottish Communion Office*), and its influence in America, we must refer our readers to arts. SCOTLAND (PB HISTORY IN), SCOTTISH COMMUNION OFFICE, and AMERICAN PB.¹ We will confine our attention to more private efforts in the same direction. In 1696 was published *The Liturgy of the Ancients represented, As near as well may be in English Forms*. The author of this work was a certain Edward

Stephens, "sometime Barrister-at-law of the Honourable Society of the Middle Temple." He was much shocked at the prevalent infrequency of Communion, and conceived a desire to restore the practice of daily Celebrations and frequent participation in the holy Mysteries. To this end, after many unsuccessful efforts prolonged for not less than thirty years, he succeeded in gathering a small congregation of weekly communicants, who met first in a private room, and afterwards, by permission of the Bp. of Gloucester, in his Church of St. Giles, Cripplegate. But his efforts were directed not only to the revival of frequent Communion, but also to the restoration of the Liturgy to its primitive form. In a letter to the Abp. of Canterbury (written in 1694-5) he says, "When we had it in private, we used such enlargements of the Church Service as I thought most agreeable to the ancient Form; but when we came into the Church, we forbore most of that, and confined ourselves to the Church Forms, only supplying what I thought defective therein, as well I could, out of other parts of our Liturgy." I conceive that the second of the liturgies contained in the above-mentioned work is the form which he used in private; it has hardly any point of contact with the PB. The first liturgy it contains is the *Church Form*, that being supplied which he "thought defective therein, out of other parts of our Liturgy." The resultant book is an eclectic mixture of the various English and Scottish PBs, with details culled from various older liturgies and arranged according to Stephens' fancy. He was conscious, as many have been, of the deficiencies of the PB, but quite unconscious of the difficulty of liturgical reconstruction; his work is a patchwork, not an organic development.

After the deposition of James II, Abp. Sancroft, with eight other Bps. and 400 priests, felt unable to

4. Non-jurors' PBs.

take the oath of allegiance to William and Mary and were ejected from their benefices. At first they used the BCP, but some of them soon began to employ the First PB of Edward VI. In 1718, however, the Non-jurors published a book of their own, which was based mainly on the First PB, with some details from the Second PB and also certain improvements from older liturgies. The Non-jurors' PB is marked by the revival of many older usages, such as the mixing of wine and water and the employment of an Invocation of the Holy Spirit at HC, threefold immersion in Bapt., Unction in Confirm. and VS, and Reservation of the Sacrament.

In 1734 the Non-juring Bp. Deacon published *A Compleat Collection of Devotions*, of which Part I contains *The Publick Offices of the Church*. This eccentric work is a blend of the BCP, the *Apostolic Constitutions*, and various primitive usages. The guiding principle was a return to the practices of antiquity; unfortunately, they were composed under the impression that the *Apostolic Constitutions* were a record of early Catholic custom and not, as is really the case, the product of private enterprise, based on current custom, much in the same way that Deacon's book was based on the BCP.

The Non-jurors were not the only people during the 18th cent. who were active in producing PBs based

5. Arian and Rationalistic PBs.

on the authorised form. Perhaps the most remarkable of these is that brought out in 1713 by William Whiston. This man was an Anglican priest, and at one time he held high office in the University of Cambridge as Lucasian Professor of Mathematics in succession to Sir Isaac Newton. Unfortunately, he fell into Arianism, and was not only deprived of his Professorship and position in the University, but was also suspended from

communion with the Ch. by an Act of Convocation. With these opinions he combined an extravagant devotion to primitive antiquity, and in particular to the *Apostolic Constitutions*, which he considered to contain the substance of Our Lord's revelation during the forty days which intervened between His resurrection and ascension, and consequently to be rather more important than the NT. The latter tendency he carried out with great thoroughness, so that, as his book appeared in 1713, five years before the Non-jurors', he anticipated them in the revival of many ancient usages. He says in the Introduction to his liturgy that, "In compliance with the first of King Edward VI," he had omitted "the Ten Commandments" and restored "the anointing with Oil, the trine Immersion, the sealing with Ointment, and the White Garment, all in Baptism; the Manner and Form of the Oblation, Consecration, Participation, Commemoration of, and Prayers for, the Saints departed, with the mixture of Wine and Water, all in the Eucharist; the Anointing with Oil in Visitation of the Sick; the Prayers for the Saints Departed in the Burial-Office, and the like." He was able to make his love of antiquity subserve his Arianism, for all Trinitarian expressions designed to combat Arianism could be rejected as not primitive; and the *Apostolic Constitutions* were not likely to embarrass him, since their author held subordinationist views. He warmly approves of the liturgy of Stephens. The liturgy of Whiston is not widely different from the PB, varying partly in Arian alterations and omissions, partly in re-arrangements, and also in alterations designed to find room for the revised uses. It must be observed that Whiston agreed with the Non-jurors, not only in uses, but also in strong assertion of sacramental grace. Yet, with Deacon, he omits the Absol. in VS, an omission probably due in both cases to the lateness of the form rather than disbelief in the doctrine. The rites of Initiation suffered some change. The Cat. was replaced by a new one, consisting of the Ten Commandments and other passages from Scripture, and an instruction from the *Apostolic Constitutions*. Infant Bapt. is abolished, and the offices of Bapt. and Confirm. are both to be performed at the same time by a Bp. or Presbyter. The office of Bapt. is that in the PB for "such as are of riper years," and the various usages mentioned above are inserted. Whiston's Liturgy was reprinted, with his *Memoirs*, in 1750.

The Arianism of the 18th cent. found further expression in a series of books which trace back to Dr. Samuel Clarke, Rector of St. James', Westminster, and at one time chaplain to Queen Anne. His book on the *Scripture-Doctrine of the Trinity*, the third part of which contained his proposals for a reform of the PB, was condemned by Convocation in 1714. A PB on these lines appeared in 1774, entitled *The BCP Reformed according to the Plan of the late Dr. Samuel Clarke*. In 1785 came out a *Liturgy, collected principally from the BCP, for the use of the first Episcopal Church in Boston; together with the Psalter or Psalms of David* (Boston, 1785, 8vo). This book is both Arian and Socinian, and the first Episcopal Church in Boston afterwards became the first Unitarian Church in America. In the Psalter many passages are printed in italics, to be omitted in public service.

The English residents at Dunkirk published a book in 1791 called *The BCP compiled for the use of the English Church at Dunkirk together with a collection of Psalms*. Prevented by a decree of the National Assembly of July 12th, 1790, which forbade recognition of foreign prelates, from placing themselves under an English Bp., they were left to their own

resources. Nor was it possible among the many sects into which the residents of Dunkirk were divided to conform entirely to the English Ch. They, therefore, sought to find the "highest common factor" of the religious beliefs of the residents, and it is significant of the tendency of undenominational enterprises that they promptly turned to the design of "the excellent and learned Dr. Samuel Clarke, Rector of St. James', Westminster." His PB is the basis of the Dunkirk book, but so carefully and thoroughly eviscerated is the latter that the result is entirely uncatholic, and blatantly Unitarian. The complete abandonment of every shred of Catholicism and every pretence to orthodoxy is excellently exemplified by the address in "*The Ministration of Baptism to such as are of riper years*":—"By being baptised, you do not declare yourself of any religious sect or party; but a Christian: For you are baptised into the name of Jesus only: not of Paul, or of Peter, for the Apostles themselves were not lords of our faith; not of Luther, Calvin, or Socinus, in later times: all of whom, though faithful servants of God, and eminent reformers and teachers in the Christian Church, were fallible mortals, and mistaken in many things." In this book the Communion Service begins at the Exh., "Ye that do truly"; presumably the form for MP was to serve as a *Mass of the Catechumens* in respect of lessons from Scripture and intercession, and the Nicene Creed is thus omitted. The Words of Administration are:—"Take and eat ("drink," in the case of the cup) this in remembrance of Christ."

PBs on this plan continued to be printed, e.g., *A Common PB according to the plan of the Liturgy of the Ch. of Eng. with suitable services* (Exeter, T. Brice, 1791), *The BCP reformed* (London, J. Johnson, 1802), *The BCP reformed, according to the plan of Dr. Samuel Clarke* (Bristol, 1830).

The PBs in use among Protestant sects may be taken in three divisions:—(a) those used by sects who dissent from the teaching of the Church; (b) those used by the sects, of recent origin, who profess complete agreement with the Ch. of England, but assert that its teaching and practice are being corrupted by those who are disloyal to Reformation principles; (c) those used by the "Episcopal Protestant" sects, recently formed in certain RC. countries.

(a) Many of the sects use the PB at the discretion of the minister and with modifications, but do not bind themselves to any liturgical form. The Wesleyan Methodists have produced an edition of the PB for their own use. They originally worshipped and communicated in the parish chs., and their own meetings were an additional and private form of devotional service. When, in course of time, they came to organise themselves into a separate religious body, independent of the Church, they began to use a modified PB. Many alterations and omissions are made in the Wesleyan PB, objectionable both in form and tendency. The Absol. and Lord's Pr. and Ath. Creed are omitted in MP. No days beyond Sundays and the feasts that fall on Sunday are appointed for liturgical observance, except Christmas Day, Good Friday and Ascension Day. In some editions the Ante-Communion vanishes entirely; in others it exists and alternates with MP; the rest of the HC service follows the PB. In Bapt. all mention of regeneration is omitted. In Ordination the candidates are required, after asserting their belief in Scripture in the words of the PB, to assent to the doctrine of "the first four volumes of Mr. Wesley's Sermons

6. Modern Protestant PBs.

7. Wesleyan PB, etc.

and his notes on the NT," and the form of Ordination is, "Mayest thou receive the Holy Ghost for the office and work of a Christian Minister and Pastor, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, etc." (cp. the PB of the American "Methodist Episcopal Church").

Other Dissenting bodies use the PB not so much as a liturgical book, but as a source from which to quarry at discretion. Accordingly they do not produce new PBs, but employ such portions of the PB as they choose.

(b) The religious bodies calling themselves the *Free Church of England*, the *Protestant Reformed Evangelical Church of England*, etc., generally keep closely to the PB, as their professed intention is to maintain the doctrine and discipline of that book. To this division belongs *The BCP Revised according to the use of the Free Church of England*, which generally follows the PB, but has some significant omissions, e.g., the *Quicumque Vult* and the mention of regeneration in Bapt.; the form in Ordination is, "Mayest thou receive the Holy Ghost for the Office and Work of a Minister in the Church of God, etc. . . ."; the VS is omitted (cp. the PB of the "Reformed Episcopal Church" of Great Britain and Ireland).

In Canada the "Reformed Episcopal Church" in 1873 reprinted the *Proposed Book of 1785* of the American Church. In August, 1874, the Committee on Doctrine and Worship put forth a reprint with some alterations of the *Standard Book*, adopted by the General Council of the "Reformed Episcopal Church," held in New York in May, 1874. The changes made in these books are all in one direction—the sacramental language is Zwinglian. In accordance with this, the basis of Ch. membership is changed, and assumes the form of interdenominationalism (see rubrics after Nicene Cr., at the Offertory, and after Confirm.—Procter, *History of the BCP*, 1889, p. 183, n.3).

(c) During the last cent. Protestant congregations have been formed in RC. countries in connection with certain parts of the Anglican Ch., and service-books in the vernacular have been prepared for their use.

For the Spanish Protestants we have the *Oficios Divinos y Administracion de los Sacramentos y otras Ordenanzas en la Iglesia Española* (Madrid, 1881), *Oficios Divinos y Administracion de los Sacramentos y otros Ritos en la Iglesia Española Reformada* (Madrid, 1889), and, in English, *The Revised PB of the Reformed Spanish Church* (Dublin, 1889). These books profess to be Mozarabic, but they are as unlike the Mozarabic rite as is possible. They are really the BCP with an unskilful veneer of Mozarabic details. In doctrine they are in the highest degree opposed to sacramental teaching (see *CQR*, vol. 40, p. 169).¹

Of similar character are the books of the Mexican Episcopal Church; also *The Divine Offices and other formularies of the Reformed Episcopal Churches of Spain and Portugal* (1882), and *The BCP, Administration of the Sacraments and other Divine offices for the use of the Lusitanian Church* (1882).

In 1903 appeared at Milan the *Liturgia* of the

¹ [On the other hand, Abp. Plunket, in his preface, claims that in this PB "no question has been closed which, by reasonable men in the Ang. Communion, is regarded as fairly an open one." The Order for HC is throughout structurally distinct from the BCP, is derived in its main bulk from Mozarabic sources directly or indirectly, and includes such features as the responsive Absol. of the Presbyter by the people, and, in the Consecration Pr., the solemn Commemoration and the Epiclesis.—G. H.]

"Chiesa Cattolica Riformata d'Italia." This work is much better in doctrine than those mentioned above. Liturgically, it is a combination of the BCP and the Roman books; though the Calendar is entirely Anglican, a good deal of Roman matter remains in the framework of the offices.

A collection of various PBs is given by Peter Hall in *Fragmenta Liturgica*, 1848. The following portions of the contents are pertinent to this article:—vol. 2—Stephens' *Liturgy*

Bibliography. of the Ancients, 1696; *Liturgy of Ancient Christians*; Deacon's *Litany and Prayers*, 1797; vol. 3—Whiston's *Primitive Liturgy*, 1713; vol. 5—*The Non-jurors' Offices*, 1718; vol. 6—Deacon's *Devotions*, 1734; vol. 7—*The Dunkirk PB*, 1791; the *Introduction* in vol. 1 is exceedingly valuable. For the Non-jurors' services see Procter and Frere, *History of BCP*, pt. 1, c. 8, App. 1, and the older editions of this work by Procter alone, pt. 1, c. 5, App. secs. 1, 2, 3. *The Second PB of K. Edward the Sixth and the Liturgy of Compromise* is published by H. J. Wotherspoon and G. W. Sprott, Blackwood, Edinburgh and London, 1905. The various service-books of the Protestant Chs. are given in the art. as they occur.—B1. T. THOMPSON.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.—Under this heading

in the PB are grouped 11 prayers and 8 thanksgivings, "to be used before the two final prayers of the Litany, or of Morning and Evening Prayer." These forms are, with one exception, modern compositions; they are no part of the unvarying order of daily Service, but are intended for occasional use only; hence they are commonly described as *The Occasional Prayers*. This group of prayers and thanksgivings was appended to MP and EP and Lit. at the last revision in 1662, but some of them had been in use previously in the PB. They are as follows.

(1) *For Rain*—(2) *For fair Weather*: both of which were printed at the end of the Communion Service in the PB of 1549—(3 and 4)

2. *Prayer. In the time of Dearth and Famine* (two forms): (5) *In the time of War and Tumults*: (6) *In the time of any common Plague or Sickness*: these four prayers were added and placed at the end of the Lit. in the PB of 1552—(7 and 8) *In the Ember Weeks*: first printed in the PB of 1662, the former taken from Bp. Cosin's *Collection of Private Devotions*, 1627, the latter from the Scottish PB of 1637, and there found at the end of the Lit.—(9) *A Prayer that may be said after any of the former*: from the Sacramentary of St. Gregory, it came into the PB of 1559 through the Sarum Lit.¹ and is found in all Primers of the English Church as far back as the Primer can be traced; in the Amer. PB it is printed at the end of "A Penitential Office for Ash-Wed., which may be used at other times"—(10) *A Prayer for Parliament*: most probably composed by Laud, when Bp. of St. David's; it is found in Laud's *Summary of Devotions* (280, ed. 1667) amongst "Prayers upon

¹ The original Latin is as follows: "Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram: et quos delictorum catena constringit, miseratio tue pietatis absolvat: per Dominum."

Sundry Public Occasions," with marginal note referring an Order of Fasting, *ob Pestem gravissimam*, A.D. 1625, the beginning and the ending being verbally identical with the form in the PB of 1662: in 1628 it occurs in a form of pr. in time of war. The expression, "our most religious and gracious king," was probably held in 1662 to be a compliment to K. Charles II, but whilst most appropriate to his father, K. Charles the Martyr (in the occasional forms of 1625 and 1628), the phrase was singularly out of place as applied to the profligate Charles II (see Dowden, *Workmanship of PB*, 2nd ed., 222). With true wisdom the Irish Church has reduced the words to "our Sovereign Lord the King." In this pr., the word "Dominions" was substituted for "Kingdoms" by an Order of Council, Jan. 1st, 1801—(11) *A Collect or Prayer for all Conditions of Men* was in all probability composed by Dr. Peter Gunning, when Master of St. John's Coll., Cambridge, and appears first in the PB of 1662: it is directed "to be used at such times when the Lit. is not appointed to be said": accordingly, we find that Gunning did not permit its use in the afternoon or evening at his college services, "because the Lit. was never read then, the place of which it was supposed to supply" (Bisse, *The Beauty of Holiness*, ed. 1720, serm. 3 97). The Lit. being, according to the directions of the PB, a morning devotion, the Pr. for all conditions of men, its substitute, should likewise be restricted in use to the morning only; i.e., it is for use on the mornings of the non-Lit-days—Mon., Tues., Thurs. and Sat. (Upon this point see Staley, *Liturgical Studies* 11 162 ff.)¹ Originally, this pr. appears to have been much longer, in order to meet the objections of the Puritans at the Savoy Confer. in 1661 to the short petitions of the Lit., in regard to which they desired that "the particulars thereof may be composed into one solemn prayer" (Cardwell, *Hist. of Confer.* 306). Evidence of the shortening of this pr. appears in the use of the word "Finally," which is somewhat unnecessary in so brief a prayer. It would be very interesting if the original and longer form could be discovered.

THE IRISH PB has additional prayers as follows: *A Pr. for Unity* (from Acces. Serv.): *For a Sick Person* (combination of two forms in Visit. of Sick, drawn from Cosin's Devotions): *On Rogation Days* (adapted from Cosin, *For Fruits of Earth*): *On New Year's Day*: *For Christian Missions*: *A Pr. for the General Synod of Ch. of Ireland*: *To be used in Colleges and Schools*.

THE AMER. PB has additional prayers as follows: *A Pr. for Congress* (adapted from Pr. for Parliament): *A Pr. to be used at the Meetings of Convention*: *For the Unity of God's People* (from Acces. Serv.): *For Missions*: *For Fruitful Seasons* (two forms): *For a Sick Person*: *For a Sick Child* (adapted from VS): *For a Person, or Persons, going to Sea*: *For a Person*

¹ [The common usage rests on: (a) the general heading which specifies EP; (b) a possible alternative sense of the special heading, the Lit. not being appointed for use at EP, in which, as the service most largely attended in most parishes, it would seem desirable to leave room for the optional use of an Intercessory prayer wider and fuller in scope than the rest.]

under Affliction: For Malefactors, after Condemnation—all dating from 1789. Also before the Psalter are inserted, *A Form of Pr. for the Visitation of Prisoners*: *A Form of Pr. and Thanksgiving for the Fruits of the Earth*: and *Forms of Pr. to be used in Families*.

The eight Thanksgivings are the following:

- (1) *A General Thanksgiving*, composed by Bp. Reynolds for the revised PB of 1662 (Cardwell, *Synodalia* 2 658):
- (2) *For Rain*: (3) *For Fair Weather*: (4) *For Plenty*: (5) *For Peace and Victory*: (7) *For Deliverance from the Plague* (two forms):—all, with the exception of one, added to the PB as a result of the Hampton Ct. Confer. in 1604 (Cardwell, *Hist. of Confer.* 222, 223):
- (6) *For restoring Peace at Home* was added at the last revision, in thanksgiving for the restoration of the Monarchy, adapted from Bp. Wren (Jacobson, *Fragmentary Illustra.* 64).

THE IRISH PB has, in addition to the foregoing, a thanksgiving *For Recovery from Sickness*.

THE AMER. PB places the *General Irish and American PBs*. *Conditions of Men*, contrary to original intention) in MP and EP, and the former also at the end of the Lit.; thereby differing from the English PB, which directs their occasional use only. Additional forms of thanksgiving are provided—*After Childbirth* (from the Churching of Women): *For a Recovery from Sickness*: *For a Child's Recovery from Sickness*: and *For a Safe Return from Sea*.—FIO. V. STALEY.

PREACHER.—In the early Ch. preaching was considered the special, though not the exclusive, function of the Bp. The decrees of the Councils of Laodicea (c. 365 A.D.) and Valentinia (524 A.D.) seem to imply this. In the *Apost. Const.*, however, we read: "Let the Presbyters, but not all, exhort the people: and last of all the Bishop, who is like unto the governor of the ship" (2 57). Some homilies of St. Chrysostom preached at Antioch conclude with words implying that the discourse of the Bp. was to follow. In Africa Presbyters were not allowed to preach in the presence of the Bp. before St. Augustine; he had special permission given to him to preach by Bp. Valerius, and afterwards the custom of Presbyters preaching, even in the presence of their Bps., became common. Deacons as a rule did not preach, though special permission to do so was sometimes given by the Bp. St. Vincent of Saragossa (304 A.D.) preached as his Bp's deputy, the Bp. having an impediment in his speech. Gregory the Great also preached when a Deacon. Laymen as a rule were not allowed to preach, but Origen, when a layman, was requested by Alexander, Bp. of Jerusalem, to preach before him (Euseb., *HE* vi. 19 16). There are also other instances.

The mediæval rule in the Ch. of Eng. was that Bps. might preach anywhere without a licence. All clergy might preach in their own cures. Deacons and other clergy without preferment might only preach by special licence from the Bp. During the period of the Reformation many varying rules and regulations about preaching were made. The legal qualifications of a preacher in the Church of England at the present day are laid down in canon 36:—"No person shall be received into the ministry nor admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a lecturer or reader in divinity in either university, or in any cathedral or collegiate church, chapel or any other place within this realm, except he be licensed either by the

Archbishop or by the Bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two universities under their seal likewise; and except he shall first subscribe to the three articles" concerning the King's supremacy, the Book of Common Prayer, and the Thirty-Nine Articles: and if any bishop shall license any person without such subscription, "he shall be suspended from giving licenses to preach for the space of twelve months." (See further, LECTURER.)—TA.

LUCIUS SMITH.

PREACHING.—The office of the preacher is to extend to all the world and to every age the ministry of the Incarnate Word of

1. The Aim of the Preacher.

God, that is to say, the preacher must give to men the truth which was brought to man in and through the Word who was made Flesh. The first Christian preachers, as we learn from the Book of the Acts of the Apostles, gave to their hearers narrative statements about the Person and Life of Christ, concluding simply with brief exhortations to decision and action. The Epistles of the same preachers may be regarded as written sermons to be read in the assemblies of the faithful: these contain a greater proportion of exhortation, occupying the same relative position, at the end of the discourse. The great patristic preachers for the most part addressed their hearers in sermons which are commentaries on Holy Scripture, and these sermons have but slight structure or proportion. Later preachers developed methods variously suitable to different classes of persons and different capacities of learning; and in the changes which time has brought the sermon has come to have a place of prime importance amongst us. The preacher must be equipped for his work with a knowledge not only of the truth which he has to preach but of the people to whom he has to proclaim that truth. He must inform himself sympathetically of their habits of mind and common temptations: he must know how to use the tide of their affections and how to meet the current of their prejudices. He must interweave human interest and Divine truth so that the incidents of daily life may recall to mind the sermon that has been heard and invite its application.

The preacher should have always the purpose of informing the minds and hearts of his hearers and of moving the will. He should

2. Preparation for Preaching.

therefore prepare himself for his ministry by reading everything that may help him to bring the Scriptures into focus: all works of art or literature which enable one to realise the Life and Ministry of our Lord in Palestine and the whole preparatory dispensation of law and sacrifice will contribute to this preparation. Behind the immediate composition of a sermon lies this preparation of the preacher. And, further, the preacher must have by constant meditation a devotional and spiritual knowledge of the Word. Every sermon should contain definite teaching in some part of the Christian revelation; and this should be commended acceptably to the minds of the hearers. Sometimes the text may be chosen

to suit the subject of the sermon rather than the sermon derived from the text. But most often the sermon should be an exposition of a short passage in Holy Scripture to which the text should be as "the nail fastened in the sure place." Whether the sermon is upon a subject or from a text the preacher must claim the attention of his hearers at the very outset. His first words should open the ears of all present; and then he must be careful that he does not squander his opportunity. The meaning of his subject must be displayed in simple and lucid language without rhetorical or conventional expressions. Every sentence should add completeness to the subject in hand, and every word give more light and definite form. Illustrations should be used very sparingly in the earlier part of the sermon: and metaphors and figures as seldom as possible. The immense privileges of the pulpit should be maintained on its evident merits: the importance and nobility of theme, purity and dignity of language, and deference and earnestness of manner. As the sermon proceeds, it is permissible to use an increasing earnestness and intimacy and pathos: the appeal being carried through the mind to the heart. And then, when the interest and sympathy are at their best, the preacher must bring the people to conviction and decision. He must resolve for them beforehand that they shall go away with new hopes and higher purpose, confident of God's goodness and reliant upon His grace.

In its structure a sermon ought to be so simple and definite as to be easily remembered by the hearers. And the form

3. Structure of a Sermon.

which it should take in the minds of the hearers must first exist in the mind of the preacher. It is not necessary to use always the familiar terms of section and division; but it is necessary that the sermon be vertebrate. And the divisions may well be marked by a change in the manner and tone or gesture of the preacher. There must be in every case the exposition of the text and its application, the first lucid and the second practical. But generally there are many more divisions than these: and the form of the sermon may include the prologue, the considerations, and the epilogue. The prologue must vividly set out the conditions of time and place and circumstance which give colour and significance to the text, with some particular emphasis predisposing the attention of the hearers to the lesson which the sermon will enforce. The considerations which follow the prologue may form a *catena* in regular development from the prologue, reaching a climax in a final application; or they may be severally short reflections of moral and spiritual character issuing in a general conclusion. The opening of the sermon is of great importance, but the close must always be a matter of more concern to the preacher. And, whether a sermon is to be given without the aid of a manuscript or to be read deliberately line by line from the pulpit, the actual framework may well be set down in ten or twelve short lines

as the first great step in the composition. This will enable the preacher to follow the counsel of St. Paul, to teach proportionately.

Happily the order of the Christian year helps by suggestion in the choice of texts and subjects:

4. **Topics and Treatment.** and the earliest sermons commonly preached in the English Church were short expositions of the Holy Gospel, delivered from the altar step as soon as the Gospel was read, and called *postils*, from the words *post illa verba*. The regular sequence of the Christian year keeps the balance of incident and doctrine: it sets out the life of Christ in its true order, and upon that foundation it enunciates the teaching mission of the Holy Ghost. Formerly every parish priest was bidden to hear his people, one by one, repeat the Creed and the Lord's Pr. in the season of Lent, that so he might be assured that every parishioner knew the standard of the Christian faith and the norm of Christian worship. The same principle may be observed to-day, if due attention is given by the preacher to dogmatic and devotional theology. Every sermon should contribute something to the hearers' understanding of the Christian faith; and the preacher ought within himself to know what article of the Creed he is amplifying and illuminating. In the same way a balance must be kept between the objective and the subjective. Objective sermons are ordinarily the more necessary and subjective the more popular; it is the duty of the preacher to set out the objects of the faith, and it is the pleasure of the people to listen to pathetic and moving portrayals of human affection and emotional experience. The preacher must be very cautious and restrained on all the subjective aspects of religion, and careful to insist always upon the revealed truths which constitute the Faith. It must be remembered also that appeals to emotion soon lose their force and become worthless by repetition, whilst the power of doctrinal teaching is cumulative: a strict economy in the use of terms of personal intimacy or affection is a part of the preacher's prudence, if he would not exhaust the value of his influence and ministry.

The proper length of the sermon and the proper pace of utterance must befit the audience; the dangers are on the side of too great

5. **Length and Delivery.** length and too great rapidity. Often too much is attempted in one sermon, and digressions are made from the main theme without sufficient reason. The principal advantage of preaching without a manuscript is the opportunity which the preacher has of judging the attention of his hearers: when once that flag he should end his sermon as soon as he can, consistently with decent order. And, in the matter of pace, he should aim at keeping such a moderate and average speed as will enable him to vary at will to greater or less rapidity; from the easy rhythmic movement of the sentences of narration or description he should be ready to move into attack with rising voice and short periods, or to make his profound impression in the slow and measured terms of an utterance which must be remembered. But no occasion requires or can justify the sharp strident tone: earnestness must be evident, but anger must never be allowed, and the spirit of the prophet must always be subject to the prophet. The preacher should use the simplest of sentences possible; in this St. John's Gospel is an excellent model, and personal intercourse with little children is a great education to this end. At the same time, he needs the widest range of language attainable, and ought to be able to express his doctrines in terms familiar to the several classes of men. The language of the Holy Bible and of

Spenser is the best equipment for one who would reach the common people; affectation and pedantry are as much to be dreaded and avoided as conventionalism and rhetorical expressions. The preacher in full possession of the truth which he has to convey, in full control of himself, his voice and his feelings, in full sympathy with the people to whom he addresses himself, will preach courageously, sincerely and effectively; and the word will not return void but it shall accomplish that for which it has been sent forth.—Te.

JOHN WAKEFORD.

PREBEND: PREBENDARY.—A prebend is an endowment in land or a pension in money given to a cath. ch. for the maintenance of a priest, being one of the chapter, hence called a Prebendary. By Act 3 and 4 Vict., c. 113 (1840), the members of the chapter (except the Dean) are now called *Canons*. In some chapters of the Old Foundation the name Prebendary is retained for the titular holder of a disendowed prebend, whose status is in most respects similar to that of *honorary Canons*.—A3.

R. J. WHITWELL.

PRECENTOR.—The office of P. became one of necessity as soon as the Church was in a position to carry out her worship adequately, and required bodies of persons to assist in so doing.¹ Hook (*Ch. Dict.*) says that the first mention of such an office is to be found in the 4th cent.; just about the time when, persecution being past, the Church had leisure to adjust her worship in a more dignified way. The primary duty of a P. was to regulate the music of the service, and Ven. Bede records the work for the improvement of Psalmody done in England by John, the P. of St. Peter's at Rome, sent for the purpose by the Pope of the time (Agatho), the result of whose instruction had an influence on the Council of Clovesho, A.D. 747 (*Polity Christian Ch.*, Pelliccia). But other duties came to be added, and Dr. Rock (*Ch. of our Fathers*, vol. iv, 135) summarised the duties of the Mediaeval P. thus:

"To the P. belonged the duty of regulating all those things which concerned the singing of the divine service. He it was who wrote down on the board . . . the names of such as should undertake the different choir-offices, or serve at the Altar, for the next week."

In the old cathedral foundations, both in England and France, the P. was always a dignitary; in the newer foundations, a minor canon was appointed (see *Dict. of Musicians*). Jebb (*Choral Service*) states that in some capitular bodies the P. ranked next to the dean. He adds: "To the P. the superintendence of the principal part of the Church service belonged. He examined and superintended the chanters, appointed the Musical Services, and was responsible for the appointment of the choir boys" (p. 39). He thus indicates the duties which were gradually vested in this office.

Such an office was at first only needed in cathedral or collegiate churches. But when, in the last century, central parochial churches began to gather together bodies of persons, whether as choir or otherwise, to carry out a more complete and orderly form both of choral and ceremonial worship, some sort of office such

1 "Pronunciator" and "Archicantor" were alternative titles.

as that of P. became desirable, to undertake the oversight of the various church assistants. Accordingly, in a large staff of clergy, the Incumbent usually appoints one, qualified for the duty, to act as "choir chaplain" or "P.," and thus the old office is finding its way, usefully, into the machinery of a large parish.

His work, (i) so far as the musical part is concerned, would be done in conjunction with the choirmaster and organist (always supposing those two duties to be centred in one person, as is most usually the case nowadays). They would consult over the choir lists, the choirmaster knowing best what his choir could undertake; and would naturally work together in the choice of fresh voices: and (ii) in training servers, etc., he would work with his sacristan, or whoever might be entrusted with this duty. Such an office is of real value, if only the two precepts of St. Paul be kept in view: "τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι" (Rom. 12 10), and "πάντα εὐσχημόνως καὶ κατὰ τὸ ξύνη γινώσκου" (1 Cor. 14 40).—Q1.

JAMES BADEN POWELL.

PREFACE (IN COMMUNION SERVICE).—

The P. is so called, because it is an introduction to the Canon, or most solemn part

1. *The Name.* of the Service. Its title varies. In the Roman (also the Sarum) it is *Praefatio*, in the Mozarabic *Illatio* (= offering), in the Gallican *Contestatio* (= witness), in the Gothic *Immolatio*. (See further, *DCA*, art. *Preface*.)

In the Eastern Churches only one P. is found in each Liturgy. In the West the idea that special seasons and festivals naturally called for suitable memorials of the blessings associated with them soon led to the introduction of a great variety of forms of thanksgiving, e.g., in the Gallican and Mozarabic rites there was a P. for every Sunday and Festival; in the Ambrosian for week days as well (Hammond, *Liturgies*, pp. 322-3). Gregory the Great reduced them to eight in the Roman Church. In the Leofric Missal (11th cent.) nine are enumerated as enjoined by Pope Pelagius (Maskell, *Ancient Liturgy*, p. 113). To these a tenth was added, to be used in the English Church in honour of the Blessed Virgin, by the 14th canon of the Synod of Westminster in 1175 (Wilkins' *Concilia*, i, p. 478). The Ps. in the Celtic Church varied only in the naming of the Seasons (see Warren, *Celtic Church*, p. 99 ff.; Scudamore, *NE*, p. 238).

The mediæval English uses had Ps. for Christmas, Epiphany, Lent, Passiontide, Easter, Ascension, Pentecost, Trinity, Festivals of the Virgin, and Festivals of the Apostles. The absence of a P. for Good Friday is noticeable (cp. Warren, *l.c.*) as bearing on the question of Good Friday Celebrations of HC (*SPCK Prayer Book*, p. 107).

In 1549 the Ps. were reduced to five, which

were restricted to the festival itself; but in 1552 three of these were directed to be said on seven days and one on six days afterwards, the whole forming the OCTAVE, a Western arrangement possibly borrowed from the Jewish custom of extending a festival over seven or eight days (Lev. 23 36, 1 Macc. 4 56; cp. *DCA*, s.v.).

The Christmas Day P. is based on the Coll. for Christmas Eve in the Gel. Sacramentary, and it

4. *For Christmas Day.* was new in 1549. The only change it has undergone since is "as at this time," substituted in 1662 for "at this day."

The Sarum P. was: "because through the mystery of the Incarnate Word the new light of Thy Brightness shone on the eyes of our mind, that while we know God visibly we may through Him be rapt into the love of things invisible." This is from the Greg. Sacramentary (Scudamore, *NE*, p. 540).

The Easter P. is from the Gel. Sacramentary: "Te quidem omni tempore, sed in hac potissimum nocte gloriosius praedicare, quum

5. *For Easter Day.* Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi; qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit."

The Ascension Day P. is from the Greg. Sacramentary, and varies slightly from the Latin: "Per Christum Dominum nostrum; qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cementibus est elevatus in coelum, ut nos divinitatis suae tribueret esse participes."

The source of the Whitsuntide P. is unknown, though it has been compared to a P. for Pentecost in the Gallican Liturgy (Palmer,

7. *For Whit-Sunday.* *Orig. Lit.* 2 124). It was composed in 1549, taking the place of the Sarum form, "through Christ our Lord, Who, ascending above all heavens and sitting at Thy right Hand, did this day pour the promised Holy Ghost on the sons of adoption." Exception has been taken to the phrase, "giving them the gift of divers languages." But it is the natural interpretation of the statements in Acts 2 4-11.

Trinity Sunday occupies the last day of the Octave of Whit-Sunday, and this festival has therefore no

8. *For Trinity Sunday.* Octave, but it is distinguished by the fact that the following Sundays are named and numbered after it, instead of after Pentecost as in the Greek and Roman Churches. This is in accordance with the ancient usage of the Church of England (Luckock, *Divine Lit.*, p. 262). The Trinity P. is directed to be used on the "Feast of Trinity only," "only" being added in 1552. (Before the Reformation the same P. was used on every Sunday until Advent.) It is a free translation of the Pre-Reformation P.,¹ which is found in the Gel., Sarum and Roman, but not in the Greg. rite (Maskell, *Anc. Lit.*, p. 105; Scudamore *NE*, p. 542), omitting the last portion, probably on account of the difficulty of translating it. The Amer. PB has an alternative P. for Trinity Sunday.

¹ "Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus, non in unius singularitate Personae, sed in unius Trinitate substantiae; quod enim de tua gloria revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur aequalitas." We may note that the Latin is addressed to God the Father, the English to the whole Trinity, this necessitating the omission of the words "Holy Father" in the earlier part of the Preface.

On days when there is no Proper P., the Common P. is used, composed simply of two paragraphs which precede and follow the Proper Ps. when they are said. A custom formerly prevailed for the people to say the latter of these two paragraphs, "Therefore with angels," etc., with the priest. But this custom has to a great extent been given up, and is forbidden by the Rubric of the present Amer. PB. The two paragraphs are free translations of forms occurring in the Gel., Sar., etc. We give the original Latin. "Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus." (It will be noted that the opening words of this take up the people's Response, "Dignum et justum est," which has just been said.) "Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes." (This, of course, as in the English, is immediately followed by the SANCTUS.) [A welcome "enrichment" of the PB would be the provision of proper Ps. for Epiphany, All Saints' and other Festivals.]
—H2. J. F. KEATING.

PREFACES TO THE PB.—There are two Pref. to the PB. The second, now entitled "Concerning the Service of the Church," was the original Pref. composed by Cranmer and placed bef. the book of 1549. It received a brief addition in 1552, viz., the sentence "And if the Bishop . . . to the Archbishop." The document is one of the passages which have been influenced by QUIGNON'S BREVIARY. An original draft in Lat. is found in the scheme of Cranmer referred to under HISTORY OF PB, § 1. This Lat. draft was remodelled by him for the book of 1549. It begins by describing the scriptural character of the primitive order. Next, it refers to mediæval corruption by additions, omissions, neglect. Then the characteristics of the present order are set forth, viz., a calendar for continuous Scripture reading, an order more profitable, pure, intelligible and commodious, which is besides a uniform national use. After this, directions are given for the decision of disputes. Lastly, an appendix is added as to the private use of foreign devotions, with directions for the daily use of the PB by the clergy.

The present first Pref. was contributed by Sanderson, Bp. of Lincoln, in 1662. It begins by reviewing the principle, form and authority of some previous revisions. It then describes the origin of the recent revision, viz., the King's condescension to Puritan importunity for alteration and addition. Next comes the treatment of their demands, viz., rejection of the dangerous and frivolous, concession of what was reasonable or expedient, yet with no acknowledgment of previous unscripturalness, uncatholicity, or unreasonableness. Finally, there is a summary of the alterations made by the revisers of 1662, viz., Calendar and Rubric change, removal of obsolete and ambiguous words, substitution of AV for earlier versions, addition of occasional ps. and thanksgivings. And at the end a hope of acceptance is expressed.

—B.

H. GEE.

PRELATE.—A term of the HIERARCHY of Jurisdiction, meaning properly anyone who is *prælatus* or *preferred* to others in the Church, but restricted in practice to those who are set above a simple parish priest. In modern English usage it is applied only to bishops.—TA. T. A. LACEY.

PREPARATION FOR BAPTISM, CONFIRMATION AND HOLY COMMUNION.

Our Blessed Lord gave instructions 1. *Preparation in the NT.* to His Apostles that they should "make disciples of all nations" by "baptising them into the Name of the Father and of the Son and of the Holy Ghost." The use of this formula would imply a certain knowledge on the part of those to be baptised of the truths which the formula involved, and so would postulate previous instruction and a Conf. of faith. This is exemplified in the record of the Bapt. of the Ethiopian eunuch (Acts 8): he first received instruction in the rudiments of the Christian Faith ("Philip preached unto him Jesus"), and then made a profession of his personal faith in that which was declared to him ("I believe that Jesus Christ is the Son of God," Acts 8:37).¹

The admission into the Christian community by Holy Bapt. was followed by the Apostolic rite of "LAYING ON OF HANDS" referred to in Heb. 6:2, and exemplified in the case of the Samaritan converts who, having received instruction from Philip the Deacon and having been baptised by him, afterwards received the "Laying on of Hands" (preceded by pr.) from the Apostles Peter and John (Acts 8:5, 12, 14-17). A like ceremonial act was performed by St. Paul in the case of a body of Ephesians who had received "John's Baptism" (Acts 19:1-7). In both these cases the "Laying on of Hands" was accompanied by a special Gift of the Holy Ghost.

We have no further details as to the P. of candidates for these sacred rites in apostolic times. Jewish converts to the Christian Faith had already received instruction in the truths common to Judaism and Christianity, and would only need to be instructed in the doctrines specifically Christian; while the Gentiles would need such rudimentary teaching as St. Paul gave, e.g., at Lystra and at Athens.

The writers of the 2nd cent. furnish us with little evidence as to the P. required for the initial rites of the Christian Church.

2. *Preparation in 2nd and 3rd Centuries.* Justin Martyr speaks of a profession of faith in the doctrines in which the candidates had been instructed, and a promise to live conformably to that faith, as well as a Conf. of past sins. From his *Apology* and from the *Didache* we gather that fasting (as preparatory to the ceremony) was enjoined on the candidate, on the administrant, and on other members of the Church.

In the 3rd cent. the writings of Tertullian supply considerable details of the P. for, and administration of, Bapt. The candidate had to prepare himself for it

¹ The verse is omitted in RV, but it has considerable MS. authority, and is quoted as early as Irenæus: "It may well have expressed what actually happened" (*Expositor's Gr. Test.*).

by pr., fastings and vigils. It was usually administered at Easter or during the fifty days following. Before entering the font, which had been previously blessed, the neophyte solemnly renounced the devil, his pomp, and his angels. After the sacred washing conferred in the Name of the Father, the Son, and the Holy Ghost, he received an unction of consecrated oil and the imposition of hands, during which the Bp. prayed that the Holy Spirit might be given to him. He then made his first Communion (see Duchesne's *Christian Worship*, translated by M. L. McClure, pp. 334 and 335). Thus on the same day the candidate was admitted into the Church by Holy Bapt., received the Sacramental Laying on of Hands, and partook of the HC—one P. serving for the whole series.

Later, the P. was made more definite and the ceremonies attending it were greatly elaborated.

These included: (i) The formal admission to the Catechuminate (with the *Insufflatio*, or *Breathing on*, in imitation of our Lord's act, John 20 22), those thus admitted being reckoned as Christians, and those who desired it (known as *competentes*) being put under further special P. for Holy Bapt. Infants were reckoned as Catechumens, received Bapt. and the Imposition of hands, and were admitted to HC. (ii) The *Scrutinies* or *Testings*, to which the *competentes* were subjected during the period of P., usually the 40 days before Easter—these including instruction in the Christian formularies and belief. (iii) The *Exorcisms*—the banning of the evil spirits which were supposed to have their abode in the unbaptised. (iv) The *Effeta*—corresponding with the *Ephphatha* (i.e., *be opened*) pronounced by our Lord at the healing of the deaf-mute (Mark 7 34), and accompanied by a similar ceremonial act.

This ceremonial was further modified as time went on. Originally the Bp. alone baptised and confirmed and gave the First Communion. But the difficulty of securing the presence of a Bp., except at rare intervals, led to the separation of Bapt., which was administered in infancy by the priest, from Confirm., the administration of which was restricted in the Western Church to the Bishop. Confirm. was then administered when the child came to "years of discretion" (though earlier than is now customary), and was followed by First Communion.

At the Reformation the three Services were made distinct, and a separate preparation enjoined in each case.

(i) In the case of infants, a personal P. for Bapt. could not be secured. But it is required that the child should be represented by GODPARENTS who, in accordance with canon 29, should be communicant members of the Church, and thus well instructed in the Christian Faith. They are charged with the duty of seeing that the child is "virtuously brought up to lead a Godly and a Christian life," and instructed in the formularies of the Christian religion; and in the meantime their faith is accepted on behalf of the child they represent at the Font (Mark 2 5).

When in 1662 a Form was provided for the Bapt. of those of Riper Years, specific directions are given as to their P.—"Timely notice shall

be given to the Bishop" . . . "that so due care may be taken for their examination, whether they be sufficiently instructed in the *Principles of the Christian Religion*; and that they may be exhorted to *prepare themselves with Prayers and Fastings* for the receiving of this holy Sacrament."

(ii) The P. of *intellect* as preparatory to Confirm. is implied in the concluding Address to the sponsors in the Bapt. Service.

Children are to be "brought to the Bishop to be confirmed by him, so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Cat. set forth for that purpose."¹ The injunction (in the last rubric of the Cat.) that "the Curate of every Parish shall either bring, or send in writing . . . the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed," implies a *spiritual preparation* of the candidates by the Parish Priest, and such examination as will satisfy him that they come with right dispositions of soul and spirit; as well as with clear understanding of the relation in which they stand to Almighty God by virtue of their Bapt., and with faithful anticipation of the Grace to be received through the Laying on of Hands.

(iii) The P. for HC is primarily by way of self-examination, in accordance with St. Paul's teaching (1 Cor. 11 28). This examination is to be "by the rule of God's commandments" (Exhortation in HC), and is to

extend to three departments: (a) Repentance with purpose of amendment, (b) Faith, (c) Charity or Love (Cat.). The outcome of this examination would be: (a) Conf. to Almighty God, (b) Reconciliation with our neighbours, (c) Restitution and Satisfaction to those we have wronged, where this is possible. The PB further enjoins resort to God's Ministers for the man who cannot by the means aforesaid "quiet his own conscience"; such recourse would be made for the Conf. of sins by which the conscience was burdened ("open his grief"), "that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice."²

While the Church leaves a very large liberty to the individual conscience, it at the same time gives very solemn warning, in the Exhortations of the Communion Service, of the great

¹ Till the final revision in 1662, the Cat. was printed as a part of the Confirm. Service.

² It will be observed that the rule of the Church of England in this respect differs from that of the Mediaeval Church, which (by a decree of the Lateran Council, 1215) made Conf. to the Priest a necessary preliminary to the reception of HC. The wise words of the First PB of Edward VI may be well quoted here: "requiring such as shall be satisfied with a General Confession not to be offended with them that do use, to their further satisfying, the Auricular and secret Confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God . . . but in all things to follow and keep the rule of charity."

danger of an unworthy receiving of the Holy Sacrament. It also provides in the rubrics for the repelling from the Lord's

8. **Disciplinary Table, under proper authority, and other safeguards.** (a) "notorious evil livers," (b)

"those betwixt whom" the Curate "perceiveth malice and hatred to reign."

It is a disciplinary rule of our Branch of the Church that "none shall be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."—K6.

E. HOBSON.

PRESANCTIFIED, MASS OF THE.—From very early times the celebration of the Euch. was forbidden on certain fast-days. This was the case everywhere on Good Fr.; at Rome also on Easter Even; at Milan on all Fridays in Lent; in the East on all week-days in Lent, except Saturdays, the Annunciation and Maundy Th. By the 7th cent., both in East and West (see canon 52 of Council in Trullo, and *Gelasian Sacramentary* 141), a custom had arisen of reserving some of the elements consecrated at the last Euch. for the Communion of priest (and people) on prohibited days. The resultant Service of Communion without fresh Consecration was called the Mass of the P., and was used at Rome and in Mediæval Eng. on Good Fr. only. It was very short and simple. The consecrated host was brought in, the Lord's Pr. said with its Preface and Embolismus (see LORD'S PRAYER, § 7, 8), and the Communion then took place. The Mass of the P. was abrogated in Eng. in 1549.

J. W. TYRER.

PRESBYTERIAN.—See DIRECTORY; EPISCOPACY, § 4; FORMS OF PRAYER; PURITANS. In these arts. the influence of Calvin in favour of the P. system in England is sufficiently illustrated. Most of the 17th cent. P. congregations in England came under Socinian influences in the 18th cent., and are now undistinguishable from Unitarian bodies. There are similar old endowed chapels in N. Ireland. The "Presbyterian Ch. of Eng." is a recent formation, largely due to Scottish, and esp. Free Ch., auspices. But it now includes many English people. It is well organised, broad-minded in tone, charitable in its activities, and as a rule friendly towards the Ch. of England. Perhaps the most promising overtures towards REUNION on a satisfactory basis are those which have been exchanged in Australia between the Ang. Ch. there and the Presbyterians.—A1.

G. HARFORD.

PRESENTATION.—See NOMINATION, INSTITUTION, PATRON, LAPSE.

PRIEST.—Ordination to the sacred office of the priesthood is a necessary qualification in the Ch. for the fulfilment of various functions. In the first place only a P. can celebrate the Euch. He alone can absolve. The Absolutions in the public services can only be read by a P. With regard to Baptism he is the ordinary minister; a deacon is only to baptise in the absence of the P. (see the Ordinal); so that it would be irregular for a deacon to administer Baptism in the presence of a P. A P. has an "habitual" right to preach the Word of God, though only

"actually" so in a place to which the Bp. licenses him; whereas a deacon has no right to preach unless he has the special permission and licence of the Bp. to do so. The right of preaching, that is to say, is inherent in his status as a P., though he cannot exercise that or any of his functions without jurisdiction. A P., therefore, can lawfully and canonically preach if invited to do so by a parish P. (see ORDINARY). But a parish P. could not invite a deacon to preach unless, besides his status as a deacon, he had licence from "the Bp. himself" to do so; the right is not inherent in his status as deacon. To a P. belongs the power of benediction; a deacon cannot bless. Thus it is said in the *Apostolical Constitutions* (828): "A presbyter blesses but does not receive the blessing; yet does he receive it from the Bp. or a fellow-presbyter. In like manner does he give it to a fellow-presbyter. He lays on hands but does not ordain; he does not deprive, yet does he separate those who are under him if they be liable to such a punishment. A deacon does not bless, does not give the blessing, but receives it from the Bp. and presbyter; he does not baptise, he does not offer; but when a Bp. or presbyter has offered, he distributes to the people, not as a P., but as one that ministers to the priests." Marriage cannot be canonically solemnised except by a P. From the enactment of the 13th of the *Statuta Antiqua* (5th cent.) onward, the Church has provided that the marriages of the faithful shall be blessed by a P., though such benediction is in no way necessary for the validity of the marriage. The duty of the minister of the Church in respect to marriage is to bless the parties who have contracted. Hence it is necessary that the minister should be a P. The present marriage service of the Ch. of Eng. clearly requires this. Three terms are used, *P., curate, minister*. It can scarcely be contended, however, that these three terms apply to any but one and the same person. Moreover the first benediction is to be given by "the minister," but, as a benediction can only be given by a P., it is clear that the person spoken of as the *minister* must be a P. It is quite certain that the Pre-Reformation law was that none but a P. should solemnise marriage, and no authority, either civil or ecclesiastical, can be adduced in support of the proposition that a deacon can canonically solemnise. Indeed, Lord Campbell, in the case of *The Queen v. Millis* in the House of Lords in 1843, seemed to doubt whether a marriage solemnised by a deacon would be a legal marriage; he said: "The Judges seemed to intimate that a marriage by a deacon before the Reformation would have been bad, but that since the Reformation it is valid. I should like to know by what authority the change has been brought about. Lord Hardwicke's Act is silent upon the subject, and Parliament has in no shape interfered. No canon has been passed by Convocation. The Book of Common Prayer says a deacon may baptise in the absence of the P., it is silent as

to his authority to marry."¹ Those parts of the public services where the rubrics intimate that the P. should officiate should not be said by a deacon. In fact, strictly speaking, a deacon should not take a service by himself, he is assistant to the P., who should be present. It is necessary that a presentee should be a P. before he can be instituted to a benefice, or be admitted to any dignity. Thus, the Caroline Act of Uniformity enacts, § 14, "that no person whatsoever shall thenceforth be capable to be admitted to any parsonage, vicarage, benefice, or other eccles. promotion, or dignity whatsoever, nor shall presume to consecrate or administer the Holy Sacrament of the Lord's Supper, before such time as he shall be ordained P., according to the form and manner in and by the said book prescribed, unless he have formerly been made P. by Episcopal ordination."—ra.

E. G. WOOD.

PRIESTHOOD.—A priest may be defined as "one whose office is to perform religious functions; an official minister of

1. Introduction. religious worship" (NED). The meaning of the word in English is often ambiguous, owing to the fact that it may be used in different senses, as the equivalent of *presbyter*, from which it is etymologically derived, or as the English rendering of the Latin *sacerdos*. It has often been asserted that the former is the only meaning that the word can bear in Christian usage, and that in Christianity there is neither P. nor sacrifice. The great feature which distinguishes Christianity from other and lower religions is thus said to consist in the fact that it possesses no priesthood. But, if there is a real sense in which we can speak of a Christian SACRIFICE, so too we may allow that P. has a place in Christianity, remembering also that the offering of sacrifice is not by any means the sole function of the priest.

A study of comparative religion shows us that ministerial priestly acts,—viz., acts of worship performed by one on behalf of the many—are common to all ancient religions. This is due to the fact that early religion and worship is social rather than individual, and is primarily concerned with the family or community. But the existence of a separate priestly class, distinct from the natural heads of the community, is not so easily explained. Many considerations enter into account for the rise of such a class. Ritual requirements, the demands of asceticism or special sanctity, mere convenience, may all be held conjointly responsible. The differentiation

¹ [In Halsbury, *Laws of Eng.*, 1910, 11 376 n., it is stated that "it is apprehended that it is in accordance with this principle" (i.e., the abolition of the common law of the realm, including all valid canon law, by "general and long-continued non-user and custom to the contrary") "that the power of a deacon to solemnise matrimony (now undoubtedly legal) exists. The old rule of the canon law dropped, or rather was 'utterly abolished' and 'became frustrate and of none effect'; a new one took its place at the Reformation and has been acted on ever since." It seems clear that the courts will uphold the validity of a marriage solemnised by a deacon; but the practice is, as shown in the text, irregular and incongruous with other PB provisions, and would seem to be one requiring fresh canonical regulation. G. H.]

may be a slow process; the priest and the king, or the priest and the sorcerer, may never be entirely separated. All alike are held to be acting on behalf of the community, whether their functions be secular or religious.

There is much mention of priesthood, and there is a very large "priestly element," in the history and literature of Israel. But a development is to be observed.

8. In the Old Testament. The position of the priesthood in the early days of nomadic life is very different from that of the post-exilic hierarchy. The religion of the desert was simple in character and expression, and its occasional sacrifices did not require expert priestly assistance for their performance. It was the offerer himself who slew the victim and divided the sacrifice among his family or friends. The only priests were the keepers of the local shrines or sanctuaries, and their functions were oracular and judicial. It was not until the Israelites encountered the settled agricultural civilisation of Canaan that a separate priestly class came into prominence, as the worship at the sanctuaries became more sumptuous and more elaborate. We see the process at work in the period of the Judges and in the first days of the Monarchy.

But a recollection of the earlier liberty with regard to the exercise of priestly functions always remained. Thus, in Ex. 19 6, we have the statement, "And ye shall be unto Me a kingdom of priests, and a holy nation." There was an idealisation of the past, no doubt under prophetic influence. In the writings of the prophets we find very stern denunciations of the priests of the day. But it is not P. in itself that is attacked. The prophets complain of the moral delinquencies of the priests and the fact that they have neglected their teaching functions. The priest is blamed for encouraging, rather than repressing, the popular materialistic view of religion. The prophetic ideals found their embodiment in the legislation of Deuteronomy, which aimed at a reformation of the P. The abolition of the high-places and the centralisation of worship at Jerusalem suppressed the country priests, but enormously increased the power of the Temple priesthood. In the Book of Ezekiel, and in the Priestly Code, we see a further "sacerdotalising" of the Jewish religion, which finds expression in the idea of a theocracy administered by a hierarchy. The secret of the priests' power lay in their special privilege of access to the altar, and in the atoning merit of priestly sacrifices. In the sacrificial feasts the offerer still played an important part, but in the other more strictly expiatory sacrifices the priest was the chief agent.

(a) *Our Lord's Teaching.* By the time of our Lord another type of religion had sprung up alongside of the more formalistic worship. The religion of the **8. NT: Christ's Teaching and Office.** Psalmists and Pharisaic pietists did not lay such great stress on priestly sacrifices. Our Lord Himself, while

He observed the Festivals of His countrymen, has in His recorded utterances very little concern with the P. of the day. He opposes Himself to the worldly Sadducean party, which was largely composed of priests, and He quotes the saying of the prophet, "I desire mercy and not sacrifice" (Hos. 6 6).

He seems to accept the P. as the official authority in cases of leprosy, but he gives an unfavourable picture of the Priest and Levite in the Parable of the Good Samaritan. We may infer, however, from the account given us of Zacharias in St. Luke, that good and devout men were to be found amongst the priests of the day. In Acts also we read that priests were attracted to the Christian faith (Acts 6 7).

(b) *The Priesthood of Christ.* The starting-point for the Christian P. is the P. of Christ. Our Lord spoke of His death in sacrificial terms, and in the Epistle to the Hebrews we have the full significance of that Sacrifice brought out.

Christ has shown in Himself the eternal value of P., "having become a high priest for ever after the order of Melchizedek" (Heb. 6 20), and the Sacrifice which He offers is Himself. He has been "appointed for men in things pertaining to God" (Heb. 5 1). The P. of Christ has fulfilled and completed all others. There is no longer any use for the many priests of the OT with their multitude of sacrifices, because the one great High Priest has offered the one Sacrifice.

(c) *Of the Church.* But this does not mean that man can henceforth dispense with all earthly Priesthood. It is most

4. *Universal P.* necessary to remember that the P. of the OT was not the best possible. It was abolished because of its defects, and because it had belied the true nature of P. We need not be surprised that there is no mention of any special priestly class in the NT. There was naturally a very strong revolt against the old Jewish idea, and the danger of its recrudescence would be keenly felt. Service and self-sacrifice, rather than the offering of sacrifices, were to be the most prominent attributes of the Christian ministry.

But, on the other hand, there is very distinct mention of the universal P. The old thought of Ex. 19 6 is revived: Christians in their capacity as the true "people of God" are to be "a holy P., to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Pet. 2 5). "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession" (v. 9). The community of the Church of Christ is thus a priestly body, and is called upon to exercise its priestly functions. The priestliness is that of the Church in its corporate capacity. We are "priests unto God" as members of the "kingdom," and as belonging to the "royal race" (Rev. 1 6).

(d) *Of the Ministry.* The question then remains, How is the Church of Christ to exercise her priestly duties? In the Epistles of St. Paul

we are shown how the Ch., as the Body of Christ, acts through its members who are endowed with different capacities.

5. *Ministerial P.* There is no dead level of function, but rather the most varied expressions of activity. Yet all is to be done for "edification," i.e., for the building up of the Body of Christ. It is in this way that the Ch. can express her priestliness. Certain members of the body are to be, on behalf of the rest, the ministerial organs of the Church's priesthood. Certain individuals are to be enabled to develop more than others the faculties of priesthood which they possess as members of the priestly community. They are to be definitely chosen, in the interests of edification and order, to perform priestly action on behalf of the community. Christ's Apostolic ministers are to be the normal organs for exercising the priestly functions which belong to the body.¹

What, then, are the priestly functions of the Ch.? The P. of the Ch. depends, as we have seen, upon the P. of Christ. And

6. *Priestly Functions.* Christ is a Priest, inasmuch as He has "somewhat also to offer"

(Heb. 8 3), namely, Himself. The P. of the Ch. must be brought into relationship with the eternal Sacrifice of Christ. It is the duty of the Ch. to "show forth [RV "proclaim"] the Lord's death till He come" (1 Cor. 11 26). The offering of the Eucharist is corporate, but the corporate offering must be expressed in unified action by the official minister of the Church, whose duty it is to be "a faithful Dispenser of the holy Sacraments." Further, Christ as our Priest "ever liveth to make intercession for" us (Heb. 7 25). It follows then that the P. of the Ch. must be intercessory, and that her ministry should be a ministry of intercession. Again, Christ is the Good Shepherd, and the ministry of the Ch. must be "pastoral," but *pastoral* and *priestly* are not contradictory terms, for the Good Shepherd "layeth down His life for the sheep" (John 10 11) as a sacrifice for them. So, too, the priests of the Church must manifest in themselves that spirit of self-sacrifice which actuated their Master, Who "came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mk. 10 45). But the P. is the vehicle of expression not only for the Church's sacrificial functions but also for her teaching and ruling functions. The exercise of discipline, the power of "binding and loosing," is committed to certain individuals as representing the Ch. Again, the Ch. is to be taught by those whom she has definitely appointed for the purpose, to be "faithful Dispensers of the Word of God." And she prays for her priests, "That they

¹ (Cp. Lightfoot, *Philippians*, p. 268: "The minister's function is *representative* without being *vicarial*. He is a priest, as the mouthpiece, the delegate, of a priestly race.")

² ["As often as ye eat this bread and drink the cup, ye proclaim (καταγγέλλετε, not ἀναγγέλλετε, as Ps. 38 18) the Lord's death till He come." The proclamation seems primarily to have a *manward* reference, and to be effected by the congregation in the act of communion.—G. H.]

may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments."

To sum up, then, we may say that "the special P. of any class within the body is derivative from the P. of the body itself, and that is derivative from the P. of its Head. It is more or less a matter of history as to how that P. has been exercised" (Abp. Lang, in *Priesthood and Sacrifice*, p. 160).

And as a fact we find that in the history of the Ch. the best corrective for "sacerdotalism"

has been the re-assertion of the priestly character of the Ch. It was only natural that OT and pagan ideas should influence the thought and practice of the Ch., and that what was only in the first instance a useful analogy (cp. Clement, *Ad. Cor.* 40, and his mention of *priest*, *Levite*, and *layman*) should become a source of great evil when too literally applied. In the Middle Ages, while there is occasional reference to the universal P. of the Ch.,¹ the priestly order is spoken of in the most extravagant language.² The priest stands between God and His worshipper; the sacrificial functions of the P. and the power of Absolution are insisted upon to the exclusion of all else; in a word, the priesthood has once more become Judaic. The Reformation was essentially a revolt against this sacerdotal view of Christianity. The priest had assumed a despotic position, and his tyranny extended over both this life and the next. Hence it was only to be expected that some of the extreme reformers³ should wish to abolish all idea of a Christian P. by maintaining that every man is his own priest, in reality a contradiction in terms. But in the writings of Luther we find an emphatic statement of the priestliness of the Church. He maintains that Bapt. makes a man a priest,⁴ while he also asserts, "For though it is true that we are all equally priests, yet we cannot, nor ought we if we could, all to minister and teach publicly." Further, at the Eucharist, "We are there in our priestly dignity. We do not let the priest proclaim for himself the ordinance of Christ; but he is the mouth-piece of us all, and we all say it with him in our hearts with true faith in the Lamb of God Who feeds us with His Body and Blood." In Calvin there is scant room for individualism in religion. The Church is the "mother of all the godly" (*Inst.* 4 1), and has her definitely appointed ministry. Though the name of priest is denied to the Christian minister, yet the history of Calvinism shows that there is even a tendency to a despotism of the pastorate which is not far removed from "sacerdotalism."

¹ Cp. Thomas Aq., *S. Th.*, q. 82, art. 1: "Laicus iustus. . . habet spirituale sacerdotium ad offerendum spirituales hostias."

² Even in the *Catechism* of Trent 2, q. 2, "Quare merito non solum angelis sed dii etiam, quod Dei immortalis viri, et numen apud nos teneant, appellantur."

³ Luther attacks them in his Treatise in 1532 "Against the Socoaks and Hedge Preachers."

⁴ "Sacerdos. . . non fit sed nascitur. . . ex aqua et Spiritu in lavacro regenerationis" (*De Inst. Ministris*, § 3).

Calvin's Church is no democracy of believers, but a divine organisation for the purpose of ruling men's thought and conduct, in which the minister tends to assume a position of undue importance. Luther's re-assertion of the universal P. of the Church has often been forgotten in the history of Protestantism.

The Eng. Ch. has deliberately retained the words Priest and P. in her PB and ORDINAL.¹

There must have been many inducements to a contrary course.

Hooker shows how abhorrent the words had become in many quarters when he says, "I rather term the one sort Presbyters than Priests, because, in a matter of so small moment, I would not willingly offend their ears to whom the name of P. is odious, *though without cause*" (*EP v. 78 2*). The word Altar was removed from the Second PB, yet no change of doctrine is thereby involved, for where there is a priest there is also an altar (cp. the use of "table" and "priest" in the Eastern Church).

After the Reformation it was necessary to assert the validity of English ordinations against the attacks of Roman controversialists, and the language of the Ordinal was brought forward as evidence. Thus, Abp. Bramhall says, "In our very essential form of priestly ordination, priestly power and authority is sufficiently expressed. We need not seek for a needle in a bottle of hay. The words of our Ordinal are clear enough" (*Discourse* 5 486). The insertion of the words "for the office and work of a priest" into the Ordering of Priests in 1662 left no doubt on the matter, while the rulings of the Savoy Conference were no less decisive.

The language of the PB and Ordinal also shows that the authority of the ministry is not merely "from below," or purely functional.² Ordination is not simply a matter of convenience. The "choice of fit persons" is divinely inspired, and the candidates are "inwardly moved by the Holy Ghost," as well as "truly called." Though there must necessarily be a congregational element (cp. Art. 23), the gift received in Holy Orders is not mere human permission and authority, but the Holy Ghost Himself, "the heavenly wellspring of that power which eccles. ordinations do bestow" (Hooker, *EP v. 77 5*). Christ's ministers are "sent" by Him, as He was "sent" by the Father (John 17 18). The first requisite for a valid ministry is adequacy of commission.

We may sum up our treatment of P. with the words of Dr. Moberly: "It would be a superficial following of Scripture which

would lead men to strike out such words as priest, P., and sacrifice from the familiar vocabulary of the Christian Ch. It would not only be superficial; it would be profoundly and fatally wrong. The Ch. of Christ, as exhibited in the NT, is priestly and

¹ Cp. title of Art. 32, "Of the Marriage of Priests De Coniugio Sacerdotum."

² Contrast Luther, "Therefore a priest should be nothing in Christendom but a functionary."

sacrificial in substance, as the Ch. of the OT was only in figure. Mosaic P., with its sacrifices, was no more, on the one hand, a non-significant, than it was, on the other, a complete or substantial thing. It sketched out, it led up to, it enacted parabolically, that which transcended itself, that in which alone its detached, external, and symbolic suggestions found their unity and fulness. All P., all sacrifice, is summed up in the Person of Christ" (*Ministerial Priesthood*, p. 243).

We may also compare the lines of Dr. Bright:

"When the Church marks out her chosen
Stewards of Thy gifts to be,
Thou dost set them o'er the household;
All their priesthood flows from Thee."

See also:—arts. on ORDERS, ORDINAL, SACRIFICE, APOSTOLIC SUCCESSION; *Encycl. Brit.*, 1910-1911, art. Priest; Schaff-Herzog, *Encycl.*, 1905, art. Priesthood in the Christian Ch.; R. C. Moberly, *Ministerial P.*, 1897; W. Sanday (ed.), *P. and Sacrifice*, 1900; W. Sanday, *The Conception of P.*, 1898; T. T. Carter, *Doctrine of the P. in the Ch. of England* (2), 1863; A. R. Ryder, *The P. of the Laity*, 1910.—*id.*
E. F. MORISON.

PRIMATE.—A term applied in England to the Archbishops of Canterbury (Primate of all England) and York (Primate of England); in Ireland, similarly, to the Archbishops of Armagh and Dublin; also to the chief Metropolitans of Canada and Australia. The word *Primas* is found in some of the African canons as the title of the *episcopus primae sedis* (ARCHBISHOP), but it has been used elsewhere merely as a mark of dignity without implying any jurisdiction, except that the Archbishop of Lyon formerly received as primate appeals from the Archbishops of Tours, Sens, and Paris (Fleury, *Inst. Droit Can.* i. 14 6).—13.

T. A. LACEY.

PRIME.—The office to be recited at the first hour, i.e., 6 a.m. Originally said in the dormitory on rising from bed, but afterwards transferred to the choir, and followed in monastic and collegiate churches by the daily office in the chapter-house at which all the business of the day was arranged. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

PRIMITIVE CHURCH.—The relation of the Reformed Ch. of Eng. to the PC. is perhaps its most characteristic feature, as it constitutes its peculiar distinction from other Reformed Chs. Like all of them, it recognises Holy Scripture as the sole ultimate authority; but subject to this supremacy it recognises the obligation of deference to the PC., alike in belief and in practice.

In the canons of 1571 it is provided respecting preachers that "chiefly they shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the OT and the New, and that which the Catholic Fathers and ancient Bishops have gathered out of that doctrine." The late Bp. Collins, from whose edition of these canons (published by the SPCK, 1899) this is quoted, observes that "this canon has always been regarded of the highest importance. It is quoted by Abp. Bancroft in the preface to the

edition of Jewel's works which he put forth in 1609 to be placed in Churches, to show 'that it is and hath been the open profession of the Ch. of Eng. to defend and maintain no other Ch., Faith and Religion, than that which is truly Catholic and Apostolic, and for such warranted, not only by the written word of God, but also by the testimony and consent of the ancient and godly Fathers.'"

In this spirit Jewel proclaimed his famous challenge at Paul's Cross in which, as Dr. Jelf states its purport, "he defied his opponent to produce a particle of valid evidence from Scripture, or from any authority within the first six centuries, in support of any one of the propositions which he impugned."

This principle, and similar historic limits, were reasserted in the most deliberate manner by Bp. Cosin in an important treatise published in 1652, entitled *The Catholic Religion of England, Primitive, Pure, Purged, explained to all Christian Monarchs, Princes and estates*. He commences by stating as "The Perpetual Standard of Religion, first of all the Canon of Scripture," and proceeds:

"After them our authentic instruments are these: the Three Creeds, the First Four Councils, the first five centuries, and throughout them the succession and consent of the Catholic Fathers. For in them is discovered and set forth that early Faith once for all delivered to the Saints—primitive, pure and purged from defilement, apart from human corruptions and later accretions. Further, such Theology in succeeding centuries as is not at variance with this earliest Theology."

One other witness to the same effect a little later will complete this chain of testimony. Bp. Beveridge, dedicating in 1678 to Abp. Sancroft his *Codex Canonum Ecclesiae Catholicae*, wrote as follows:

"How great is the harmony between the Primitive Ch. and that over which you preside is patent to any one who is but moderately versed in the decrees and rites of both. It is in fact so great that the two can scarcely be distinguished from one another by anything but time. In both there is the same government, the same faith, the same number of Sacraments, the same form of administering them; they have the same rites, the same laws, the same feasts and fasts. In short, in both all things are so held, constituted and declared that the Anglican is justly and deservedly called the Primitive Ch., revived in these last times."

That was the ideal of the leaders of the English Ch. for a century after the Reformation. No authoritative utterance of the Ch. has since abandoned that standard.—A1. H. WACE.

PRIMUS.—See ARCHBISHOP, § 8.

PRIVILEGES OF THE CLERGY.—See CLERGY, DISABILITIES, etc.

PROCESSION.—In 1547, the first year of the reign of Edw. VI, certain Injunctions were issued by the Council, in which it
1. *Edwardian Legislation.* was directed that "they shall not from henceforth, in any parish church at any time, use any procession about the church or churchyard, or other place, but immediately before high mass, the priests with other of the quire shall kneel in the midst of the church,

and sing or say plainly and distinctly the litany . . . and none other procession or litany to be had or used" (Cardwell, *Doc. Ann.* 1 14, 15). This order was in force in the following year, the second year of the reign of Edw. VI. As evidence of its effect, we are told that, in 1548, "was put downe alle goyng abrode of processyons . . . and the Skynners' processyon on Corpus Christi day, with alle others, and (they) had none other but the Ynglyche processyon in their churches" (*Gray Friars' Chronicle*, Camden Soc., 56). This prohibition of 1547 affected the mediæval Ps. "about the church or churchyard," which had become scenes of much disorder (see Taverner's *Postils*, c. 1540, Oxford, 1841, p. 279—"I wyl not speake of the rage and furour of these uplandyshe processions and gangynges about"); but it did not interfere with the P. of the ministers before the high mass, at the carrying in of the sacred vessels, or at the Holy Gospel during that service, under the Latin rite then in use; for *The Order of the Communion* of 1548 expressly enjoined that, beyond the communion of the people in both kinds, "no rite or ceremony of the mass was to be varied." Thus, whilst the longer and more circumstantial procession proper round the church before high mass was forbidden by the King's Injunctions, the other Ps. of the Service were continued throughout the second year of his reign, and with them the use of the processional cross. The Edwardian legislation affecting Ps. in church, possessing no ecclesiastical authority whatever, cannot be pleaded in prohibition of religious Ps.; and it has, in fact, been generally disregarded.

In our own day Ps. "about the church or churchyard," unconstitutionally put down by the Crown at the beginning of the English Reformation, have been widely revived, and sanctioned by the Episcopate; as, for example, at the consecration of churches and of burial grounds, before the Holy Eucharist and after Evensong on festivals in church, at Church Congresses and on other public occasions. The P. of the preacher to the pulpit preceded by verger with mace is common in cathedrals. Neither must Coronation P. be forgotten. The Lit. has been frequently sung in P. in recent years at St. Paul's Cathedral; in fact this was done through three reigns—the Sovereign generally taking part in it—from the reign of Q. Eliz. onwards; and this processional use of the Lit. was continued until the overthrow of Church and Crown at the end of the reign of Charles I. Thus, the Edwardian Injunction to sing or say the Lit. kneeling was not considered to be of permanent or universal obligation (see Procter and Frere, *N. Hist. B.C.P.* 423).

In the PB of 1662 the following directions sanction Ps. with singing in two cases, during service time. (a) *Holy Baptism*:

2. *Directions of Ps. of 1662.* "The priest coming to the font," i.e., from the lectern, and presumably accompanied by the clerk at least. (b) *Holy Matrimony*: "Then the minister or clerks

going" (from the body of the church) "to the Lord's Table, shall say or sing this psalm following." (c) *Burial of the Dead*: "The priest and clerks meeting the corpse at the entrance of the churchyard, and going before it either into the church, or towards the grave, shall say, or sing . . ."

Q. Elizabeth's Injunctions of 1559, whilst repeating, almost word for word, the prohibition of 1547, add:

4. *Rogation Processions.* "But yet for the retaining of the perambulation of the circuits of parishes, they shall once in the year at the time accustomed, with the Curate and substantial men of the parish, walk about their parishes, as they were accustomed, and at their return to the church, make their common prayers" (Cardwell, *Doc. Ann.* 1 219, 220). This applies to the Rogation days, when, in the course of the P. round the parish boundaries, halts were made for the recitation of Psalms 103, 104 (see Sparrow, *Rationale*, ed. 1843, 148).

In parish churches the P., headed according to old English use by cross-bearer and clergy, and followed by choir, should start from the chancel, passing down the south aisle, round the font, up the central passage of the nave, and concluding in the chancel. The old P. was regarded as a distinct act of worship, differing considerably from the "choral march" between vestry and chancel, for which neither authority nor precedent exists. For further information, see Chambers, *Divine Worship in England*, pt. 1. 5 8; pt. iii; Rock, *Church of our Fathers*, old ed., 4 18-19. For evidence as to use of Ps. in the Eng. Church since the Reformation, see *Hierurgia Anglicana*, ed. Staley, 2 3-22, 3, Index. —22.

V. STALEY.

PROCTOR.—A shortened form of *Procurator*—the designation of certain persons empowered by election or otherwise to represent others in certain affairs. In English literature, once the record of English institutions, the name is found attached to men who acted in very various capacities, and who were held either in great honour or in real contempt. Richard Watts founded at Rochester in 1579 a House for six poor travellers "not being rogues nor proctors"; and canon 133 warns Proctors "not to be clamorous in court," to "refrain lewd speech and babbling, and behave themselves . . . modestly." On the other hand, there are many still living who can remember the dignified and scholarly Proctors of the courts administering canon and civil law, as well as the Proctors duly elected by the colleges of the Universities, or those practising in University courts of first instance. At the present time the name is more commonly used in the Universities than elsewhere, but it also denotes those clergymen who are elected to represent in the two Convs. either (1) the chapters of cathedrals and of the collegiate chs. of Westminster and Windsor or (2) the beneficed clergy of the several dioceses or archdeaconries. (For their number, etc., see CONVOCATION.)—A3.

J. E. STOCKS.

1 [It must, however, be pointed out that processions in parish chs., other than those directed in the PB or properly subsidiary to its rites, have been, in the three cases which have involved their use, uniformly condemned, not by the Privy Council, but by the Court of Arches (twice by Sir R. Phillimore), and not as prohibited by the R. Injns., but as additional ceremonies. G. H.

PROCURATIONS are sums payable by the parochial clergy at the Visitation of their chs. by a bp. or an archdeacon.—A6. J. W. TYRER.

PROHIBITED DEGREES.—In the OT, while divorce and polygamy were, under the Mosaic law, for the time admitted, there is no tone of concession to human weakness in the matter of the marriage of near kin. It is assumed that there is a *pudor naturalis* binding upon all men. It was binding upon the Canaanites, and for their disregard of it they were "vomited out" from their land.

Of the individual Israelites who should be similarly guilty, it was said "the souls that do them shall be cut off from among their people" (Lev. 18 25, 29). The existence of this *pudor naturalis* is testified by the laws of most human communities; though these differ to some extent in detailed application. There is general agreement as regards the prohibition of marriages of ascendant and descendant, and of brother and sister: less agreement as regards other relationships. The Code of Lev. 18 has the following list of marriages forbidden to the man, relationships of affinity being marked by italic type.

- | | |
|-----------------------------------|-------------------------------------|
| 1. Mother. | 10. Brother's wife. |
| 2. Father's wife. | 11. Wife's daughter and her mother. |
| 3. Sister, including half-sister. | 12. Wife's daughter. |
| 4. Son's daughter. | 13. Wife's son's daughter. |
| 5. Daughter's daughter. | 14. Wife's daughter's daughter. |
| 6. Father's sister. | 15. (Wife's daughter.) |
| 7. Mother's sister. | |
| 8. Father's brother's wife. | |
| 9. Son's wife. | |

In such an enumeration as that of Leviticus it would be unreasonable to expect exhaustive completeness, or analytical arrangement. There is (a) a preamble; (b) a general enactment, "None of you shall approach to any that is near of kin to him to uncover their nakedness: I am the Lord" (Lev. 18 6); (c) a number of representative cases. The cases thus enumerated are defective on any possible principle if regarded as an exhaustive statement; while there is some redundancy (18 11).

But the prohibitions appear to involve certain great principles: (a) that near relationship of blood is a bar, involving all ascendants and descendants, but only the nearer cases of collaterals; (b) that near relationship of affinity, or connection by marriage, is a bar, because a man and his wife are one *basar*, flesh or kin (of the fourteen relationships certainly barred, six are relationships of consanguinity and eight of affinity); (c) that relationship through the woman is precisely analogous to relationship through the man.

The application of these principles will be found to result in the expanded table which is printed in the PB, and which is evidently intended to be the logical and complete statement of the Levitical obligations. That table was first put forth by Archbishop Parker in 1563. It was adopted by the 99th canon of 1604 in the following terms: "No person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in

the year of our Lord 1563. And all marriages so made shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning; and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every church publicly set up and fixed at the charge of the Parish." The table of PD. thus authorised continues to be the authoritative table of the Church of England. The marriages forbidden by it are also forbidden by the law of England, except in the case of the marriage of a man with his deceased wife's sister, which since 1907 that law recognises (AFFINITY).

In explaining the varying force of the natural prohibition in the case of this or that particular relationship, the theologians of the Eastern Churches have been wont to adduce the analogy of the magnet. Just as the magnet exercises its attraction with greater power on objects which are near, and with less power on objects which are farther off, while at length the attraction, though to a certain extent it still exists, is yet so weak as to be practically inoperative; similarly in the matter of kinship the force of near relationship is great, and of more distant relationship less, while at length, though a certain influence may still be perceived, it is not strong enough to effect actual prohibition of marriage. Where the natural sense of a bar is adequate to prohibit, the Christian will understand it to form part of the law Divine which man is not competent to revise or alter.¹ Many relationships with regard to which no one would claim that they bar marriage by the law Divine have at various times been forbidden by human law, both ecclesiastical and civil. Thus in the West in the Middle Ages the marriage of cousins was barred to the seventh generation (COUSINS' MARRIAGE). But this was by the law ecclesiastical, and it was admittedly open to dispensation. In the English Church no relationships are barred except those enumerated in the PB table. But all these are apparently held by the canon of 1604 to be barred "by the laws of God." This is, however, matter of controversy among Christians. In the Roman Catholic Church at the present day it is the common teaching that only the marriages of ascendants and descendants and of brother and sister are barred by the law Divine, and that all other unions may become the subject of ecclesiastical dispensation.—MA. O. D. WATKINS.

PROPER.—A name given to those parts of a service which vary with the day, season, or occasion, to distinguish them from those which are invariable.—B2. J. W. TYRER.

PROPER LESSONS.—In the old monastic (and cathedral) services (see LECTONARY) the

¹ It may be of interest to note by way of parallel that Westermarck, the historian of marriage, in his latest work, *The Origin and Development of the Moral Ideas*, finds the root motive of prohibited degrees in a natural mutual aversion found in those living together from childhood, and extended to others with whom later associations are set up.

regular reading of Scripture was interrupted and special L. were appointed for Saints' days.

1. In Earlier Services and First PB.

The Scripture L. for Sundays and the other movable holy-days did not interrupt the course of L., but were part of it, as the course itself was arranged according to the ecclesiastical year. In Quignon's Brev., with rare exceptions, the third L. only were proper to the festival, and so did not interfere with the regular course of Scripture, which was completed in the first two L.; although extra L. from the Epistles were provided for the third L. of those days, which had not festival third L. In both PBs of Edward VI, Proper L. were appointed only for the most important holy-days: there were no proper L. for Ash-Wednesday, nor for thirteen of the Saints' days: the Nat. of St. John Baptist and All Saints were the only Saints' days which had both L. proper at both MP and EP: even Good Friday had no proper second L., and Easter Day had no proper first Lesson at EP!

In Elizabeth's PB a partial return to the ancient principle of arrangement according to the ecclesiastical year was made

2. In PB of 1559.

by the appointment of the most important chapters of the various books of the OT as Proper first L. for all Sundays, and for these L. the old selection of the books according to the seasons was followed as closely as was possible. The L. were taken from Isaiah, from Adv. to Septuagesima; from Gen. and Exod., from Septuagesima to Easter, so as to bring the institution of the Passover to Easter Day; from Num. and Deut., from Easter to Whit-Sunday. L. from Josh., Judg., 1 and 2 Sam., 1 and 2 Kgs., Jerem., Ezek., Dan., and the Minor Prophets followed till the 21st Sunday after Trin.—after which L. from Prov. were read till Adv.

This series of proper L. continued (with a few trifling amendments) till 1871, but in the "New Lectionary" of that year the whole scheme was revised; L.

3. In Lectionary of 1871.

from Job and Prov. were assigned to the 4th, 5th and 6th Sundays after Epiph.; L. from 1 and 2 Chron. and Nehem. were introduced, and the L. from the Prophets extended to the last Sunday after Trin. Several alterations were made in the particular chapters chosen, and alternative first L. were provided for all Sunday evenings.

In the proposed Lectionary of 1878-9 the Sunday L. from the Sapiential books were re-transferred to the end of the series of Sundays after Trin., but the provision of alternative Evening L. was retained.

In the Irish Lectionary of 1877, the Proper L. for Sundays and holy-days were identical with those in the English Lectionary of 1871, except that L. from the Canonical books were substituted for the (four) Proper L. from the Apocryphal books in that Lectionary.

The Amer. Lectionary of 1790 had two

important differences from the English Lectionary of that period. (a) The series of L. from Isaiah (which ended with the Sundays after Epiph.) was followed (from Septuagesima to Whit-Sunday) by L. from the other prophets in order—the series being broken by special L. for Easter Day and Whit-Sunday. Genesis was begun on Trin. Sunday, and the principal chapters from the historical books were read until the 22nd Sunday after Trin.; after which L. from Proverbs were read until the last Sunday after Trin. (b) Proper second L. were appointed for all the Sundays of the year, so that the Sunday-lesson system was entirely independent of the Calendar Table. Proper L. have since been appointed for the Ember days and Rogation days, and an alternative series of L. provided for all the days in Lent: all these being further steps in the return to a lesson system arranged according to the ecclesiastical year, and good in principle, although the particular passages selected have been adversely criticised.

In both PBs of Edward VI it was thought sufficient for Saints' days to appoint a proper Coll., Epistle and Gospel; and proper L.

4. For Saints' Days.

were appointed for MP and EP only in cases where L. evidently appropriate were available. In Elizabeth's PB the course of week-day first L. was interrupted for Saints' days, and it was probably intended to furnish each one with L. appropriate to the day; in the end, however, the idea was abandoned, and the reading of the principal chapters of the books of the OT from the point which had been reached on the last Sunday after Trin. was extended through the series of Saints' days, excepting a few for which appropriate first L. were chosen: a "paper" system, for of course the series of holy-days did not follow the series of Sundays of the year, but were interspersed among them.

In 1871 an attempt was made to provide appropriate proper L. for the Saints' days—first L. in all cases, and second L. when appropriate ones could be found. The selected L. were in some cases open to criticism, but the result marked a great advance, the chief blot being the absence of proper L. for the "first Evensongs" of Saints' days.

In the proposed Lectionary of 1878-9 this gap was filled, but all the Saints' days were supplied with proper second L. at all services, a course which in several cases necessitated the use of L. whose suitability for the purpose was but slight. Neither the Irish Table of 1877, nor the Amer. Table of 1892, made any attempt at providing proper L. for the "first Evensong" of Saints' days.—*CR.*

W. C. BISHOP.

PROPER PSALMS.—In the Ambrosian rite, the "course" of the Pss. (see PSALTER, LITURGICAL USE OF) was interrupted only

1. History.

for festivals of the highest rank; but in the English Church before the Reformation (as on the Continent in general) the course was interrupted, and the regular Pss. superseded by P. Pss., on a large number of Saints' days. As with the lessons, so with the Pss., the first object of the Reformers was to restore the regularity of the course, so that the entire Psalter should be gone through without interruption. Consequently in the First

PB it was only for the most important holy-days that the course was superseded by P. Pss.; and although the continuous course of the Scripture-lessons was broken up in 1559, the continuous course of the Psalter was not seriously interfered with till in the American PB of 1892 P. Pss. were appointed for a large and very unnecessary number of holy-days. This novel arrangement interfered with the course the more because most of the days so provided were isolated holy-days such as Adv. Sunday and the Annunciation: when the course is once interrupted—as, e.g., for Good Friday—it is quite unobjectionable to appoint P. Pss. for a number of following days, or to do the same for preceding days also, when all the days so provided succeed one another without break. In the First PB of Edward VI, P. Pss. were appointed only for Christmas, Easter, Ascension and Whit-Sunday (the same Pss. as in the present English PB, except that Pss. 48, 67 and 145 were appointed for the morning of Whit-Sunday); and these selections continued unaltered, except that for the morning of Whit-Sunday in 1552 Pss. 48 and 47 were appointed; in 1559 Pss. 48 and 67; in the Calendar of 1561 Pss. 45 and 67; and the present selection in 1662. In 1662, also, our present Pss. for Ash-Wednesday and Good Friday were added.

In the Amer. PB of 1790 the only change was the substitution of Ps. 64 for 69 on Good Friday evening. The Irish PB of 1877 made no alteration on the English; but in the Amer. PB of 1892, as we have seen, P. Pss. were appointed for a considerable number of days.

The most striking blot in the tables of P. Pss. is the fact that the "first Evensong" of Festivals (*i.e.*, the Evensong "on the day before") is entirely neglected, no P. Pss. being appointed for these services. This is a blot which we have inherited from the old Roman monastic services; in all ancient rites "the evening and the morning" were the day, and Evensong, Mattins and Mass the services for it. Second Evensongs, *i.e.*, Evensong "on the day itself" (as we call it), were unknown and are still unknown in the Eastern rites, and in the Western secular rites by the end of the 7th cent. they had apparently been appointed only for the very greatest festivals. It would probably not be easy to abandon "second Evensongs" now, but the importance of "first Evensongs" on festivals ought to be restored by the appointment of P. Pss. and Lessons for the first Evensong of all festivals which have P. Pss. or Lessons at other services.—*cr.* W. C. BISHOP.

PROPERTY, CHURCH.—The phrase "Church Property" conveniently embraces all the various kinds of P. held by various persons and bodies for eccles. purposes. The Ch. as such cannot hold P. at all, and the great bulk of the P. of the Ch. is not applicable for the general purposes of the Ch. It would seem indeed that tithes, or the tenth part of the produce of the earth which was dedicated to God, were originally, at least in theory, available for the maintenance of God's ministers in general; but in the course

of time the tithes of particular localities became a recognised part of the emoluments of particular benefices. No doubt much P. was devoted to eccles. purposes before the lawyers had learnt to define clearly in what manner it was held. Nowhere, perhaps, is the effort of the lawyer to adjust his science to suit the actual facts so conspicuous as in the domain of eccles. law.

Though the law will not admit that the Ch. itself is capable of holding P., it does recognise

2. Vesting.

that those in whom P. devoted to eccles. purposes is vested hold it not in an individual but in a representative capacity. Accordingly, it does not permit one who holds Ch. P. in virtue of an eccles. office to exercise over such P. the full rights of disposition that it accords to an ordinary owner. It maintains that technically such P. is to be regarded as vested in a CORPORATION constituted by the occupant of the office for the time being, so that it remains vested in the occupant only during his occupancy; and on the termination of his occupancy passes directly to his successor. Such a corporation, when it is constituted by a single person, *e.g.*, a bp., rector, or vicar, is termed a corporation sole: when it is constituted by several persons, *e.g.*, a dean and chapter, a corporation aggregate.

The law of Ch. P. is so intricate and casual that it is difficult to give at the same time a concise and comprehensive account of it. It is the purpose of this article to give merely a short summary of it, which may serve to indicate its more important features; and for that purpose Ch. P. may be classified under three heads, viz.:—(1) Parochial P., (2) Centralised P., (3) Miscellaneous Property.

Under the first head it is proposed to give a short account of the different kinds of eccles.

3. Parochial Property.

P. to be found attached to the typical parish. In the typical parish the incumbent is a rector, *i.e.*, a parson in the full sense of the word, and the eccles. property attached to it comprises: (a) a ch. and manse, including, besides the ch., churchyard and parsonage, glebe or land belonging to the parsonage and the goods and ornaments of the ch.; (b) TITHES (see separate art.); (c) Casual Profits, viz., fees, Easter offerings, and special endowments.

(a) A churchyard is not an essential accessory of the ch., and, unlike a ch., is not necessarily consecrated. A ch. and church-

4. Church and Manse.

yard, however, are usually consecrated together, and when they have been so consecrated they can only be used for secular purposes under the authority of an Act of Parliament. It is a rule of the Ch. that no ch. shall be consecrated till a proper endowment, including a parsonage and glebe, has been provided for the parson.

The freehold of the ch., churchyard, parsonage and glebe vests in the parson upon his induction, but he is in the position rather of a tenant for life than of an ordinary fee simple

owner. A parson may take the feed of the churchyard, and may cultivate the glebe, and on his own account work mines in it if they are already opened, but not otherwise. He may not cut down trees either in the churchyard or the glebe, except for the purpose of repairing property attached to his benefice.

A parson is liable to keep in repair the parsonage and the buildings and fences of the glebe, and often also the chancel of the ch. He is answerable, too, for committing waste on the P. of the ch. in his charge, *e.g.*, by improperly opening mines or cutting trees. In each diocese a SURVEYOR is appointed, whose duty it is to assess the liability of the parson for DILAPIDATIONS to his benefice caused by waste or lack of repairs, subject to a right of appeal to the bp., and the parson is bound to make the dilapidations good under pain of having the profits of his benefice sequestered. When the repairs have been executed to the satisfaction of the surveyor, the surveyor gives a certificate which protects the parson from any claim by his successor in the benefice in respect of repairs in the event of the benefice becoming vacant within the next five years. The parson must also keep all the buildings in connection with his benefice, for the repair of which he is liable, insured to three-fifths of their value.

Since the days of Elizabeth the parson has been able to let the parsonage and glebe, with the consent of his bp. and patron, for the term of 21 years or 3 lives, subject to certain conditions and restrictions. During the last cent. his powers of alienation have been increased, and now, subject to certain conditions and restrictions, the parson is permitted to let the glebe on a 14 years' farming lease or 20 years' improving lease, with the consent of his bp. and patron, and on a 60 years' mining lease or 99 years' building lease, with the consent of his patron and the Eccles. Commissioners. He may also, subject to certain conditions and restrictions, with the approval of the Board of Agriculture, sell the glebe, and with the consent of his patron and the Eccles. Commissioners lease for any term, sell, exchange, or otherwise dispose of, the glebe or parsonage, provided that it can be shown that such alienation is for the permanent advantage of the benefice; and he may, with the consent of his bp., patron, and abp., sell the parsonage, if that be desirable, provided that the proceeds of sale be devoted to the provision of a new parsonage. For raising money for certain specified purposes, *e.g.*, building or repairing a parsonage or purchasing glebe, the parson may, with the consent of his bp. and patron, mortgage or charge the profits of his benefice.

The CHURCHWARDENS, though they have no estate in either the church or churchyard, are entitled to exercise certain administrative powers in respect of both. It is their duty to see that the ch. and churchyard are kept in a good state of repair, and to provide for the expenses of the necessary repairs, so far as the parson is not liable for them. It is their duty also to provide the requisites for divine service;

6. Wardens and Parishioners.

and the books, ornaments and goods belonging to a ch. are, it seems, in their legal ownership: but they must allow them to be used for divine service under the direction of the parson. It is their duty also to maintain order in the ch. and churchyard and, subject to special rights, to arrange where persons are to be seated for divine service.

Formerly they were entitled to levy and enforce the payment by the parishioners of a church rate, to defray the necessary expenses of their office. Such a rate is still not infrequently levied, but the payment of it cannot now ordinarily be legally enforced.

The parishioners have the right to attend divine service in the ch. and to be buried in the churchyard. An individual may be entitled to use a particular pew for divine service. Such a right may be acquired by faculty or by prescription as appurtenant to a particular house, or, where pew rents are authorised, by the payment of a pew rent. Such pew rents then commonly form part of the emoluments of the benefice to which the ch. belongs.

(b) TITHES originally were the tenth part of the produce of the land, and were universally collected in kind. As the inconvenience of this arrangement

7. Tithes. became felt, tithes in kind were

largely commuted for fixed money payments. Finally, in 1836, it was enacted that tithes should be generally superseded by a tithe-rent-charge, or a half-yearly money payment charged on the particular land concerned, and varying with the price of corn: certain minor tithes, however, were exempted from such commutation. Land may be redeemed from the burden of a tithe-rent-charge by the payment of a lump sum.

In earlier days a rectory was often annexed to a spiritual corporation, *e.g.*, a religious house, or became "appropriated," and in Henry VIII's reign many rectories fell into lay hands or became "impropriated." In either case it was necessary that some provision should be made by the rector, whether spiritual or lay, for the cure of souls in the parish, and commonly a vicar was appointed for that purpose, and was endowed with part of the emoluments of the benefice. In such a case the tithes were frequently divided between the rector and the vicar, the vicar taking the small tithes and the rector keeping the great tithes. So it has happened that tithes, or their equivalent, may be found in lay hands at the present day, though originally they were always part of the property of the Church.

(c) FEES, commonly known as surplice fees, are due to the parson for his services in connection with marriages, churchings and

8. Casual Profits.

burials. Fees are also payable to him for making searches in or extracts from the parochial registers of baptisms, marriages and burials. A fee may be demanded by the parson for permitting the erection of a monument or the burial of one who is not entitled as a parishioner or otherwise in the churchyard. Other fees may be due by custom, *e.g.*, a fee for permitting the erection of a monument in the church.

EASTER OFFERINGS are properly due to the parson

from every householder in the parish at the rate of twopence for every member of his family of the age of sixteen years and upwards. Though they take the form nowadays of voluntary payments to the parson by members of his congregation, they are regarded as so far part of the emoluments of his office as to be assessable to income tax.

Special endowments are not infrequently to be found vested in trustees, to be administered by them for eccles. purposes in connection with particular parishes, *e.g.*, for the benefit of the parson or the sustentation of a curate: in each case the destination of the income depends upon the terms of the trust.

During the last two centuries there has been a growing feeling in favour of central authorities, by which church funds may

9. Centralised P. be more effectually secured and more advantageously administered for the benefit of the Church as a whole.

There are at the present time two great central funds respectively vested in and administered by: (a) The Governors of Queen Anne's Bounty; and (b) The Ecclesiastical Commissioners.

(a) The funds of the Governors of QUEEN ANNE'S BOUNTY are chiefly derived from the **FIRST FRUITS and TENTHS** of benefices (*i.e.*, the whole of the first year's profits of the occupants of benefices and the tenth part of their annual profits, reckoned on the basis of a valuation made in 1292), to which in early days the Popes claimed to be entitled.

The revenue derived from this source was in Henry VIII's day engrossed by the Crown, and eventually it was (with certain equitable exemptions) regranted by Q. Anne, to be applied for the benefit of the Ch. under the name of Q. Anne's Bounty: and by an Order in Council of 1852 the first fruits and tenths were respectively commuted for annual payments of £1 per £100 of the annual value, and 17s. 6d. per £100 of the annual income, of the benefice concerned.

In addition to the commuted first fruits and tenths, the Governors of Q. A. B. have under their control certain funds which have been placed in their hands on the account of particular benefices.

The general funds of the Bounty are primarily employed in the augmentation of the incomes of the poorer benefices. Grants are made by allocating to a particular benefice a part of the funds for the time being available for distribution; and it is a fixed rule of the Governors to make no such grant to a benefice unless a benefaction of at least an equal amount is obtained for the same benefice from other sources, and placed in the hands of the Governors for the purpose of administration. The general funds of the Bounty may also be employed for certain subsidiary purposes, *e.g.*, making loans to parsons for the purpose of repairing property belonging to their benefice, or of making improvements to their residences.

(b) The funds of the ECCLESIASTICAL COMMISSION are chiefly derived from old eccles.

11. Eccles. Commissioners. revenues, which were formerly dispersed among a large number of benefices.

Towards the middle of the last cent. the unequal distribution of eccles. revenues, especially in the case of the higher offices of the Ch., provoked the zeal of the reformer, and it was thought that it would redound greatly to the advantage of the Ch. if

the revenues of certain benefices were pooled, and if some of the benefices in question were suppressed or suspended, and a more equal provision made for the maintenance of those that were retained. Accordingly (with certain exceptions) the lands and emoluments of all sees, deaneries, canonries and sinecure rectories were, by Act of Parliament, transferred to and consolidated in the hands of the Eccles. Commissioners: and the Commissioners were empowered to manage such P. and, after making sufficient provision thereout for the maintenance and endowment of the higher offices of the Ch. by reassignment or otherwise, to carry over the balance to a common fund to be applied in making additional provision for the cure of souls. This fund is expended in accordance with schemes prepared by the Commissioners.

Not all the P. attached to the higher offices of the Ch. passed into the hands of the Eccles. Commissioners.

Bps. are permitted still to retain in their own hands their residences and the land belonging thereto, and Deans and Chapters their capitular estates. Their powers of disposition, however, are limited, like the powers of disposition of the parson.

Besides the buildings definitely attached to the various parishes, there are other buildings, *e.g.*, chapels and mission rooms, which are not so attached. As P. may be vested in trustees for parochial purposes, it may be held similarly by trustees for other Ch. purposes: and not infrequently associations are to be found incorporated under the Companies Acts to hold and administer P. for the benefit of a diocese. In such cases the precise terms upon which P. devoted to eccles. purposes is to be held may, within broad limits, be varied indefinitely. [It is sometimes found convenient to vest P. in the name of some trust association, while retaining, by arrangement carefully expressed in the deed of assignment, all rights of administration or disposal in the hands of some body of persons in whom the P. could not legally be vested.]—A4. HUGH R. P. GAMON.

PROPHESYINGS.—The "Prophesyings" or "Exercises," which occupy an important place in the history of religious controversy in the early years of Elizabeth, are first met with in 1571, and owe their origin to the lamentably low state of learning and of preaching power in the ministers by whom in the various parishes the Elizabethan religious settlement was represented. Not more than a fifth of the clergy, as late as 1586, were licensed to preach; and the hurried ordinations of Elizabeth's early years, the practical extinction of the diaconate for the time, the abortive attempt at a new order of "readers" and the system of examinations in the Bible and text-books like Bullinger's *Decades* are sufficient evidence of an ignorant ministry. To remedy this defect, there grew up "in divers places of the nation and particularly in Northamptonshire" a practice of the clergy in a certain district foregoing for the discussion, each in turn, of a Scripture passage previously allotted to them, the "exercise" culminating in a summing-up by "a moderator," one of the gravest and most learned of them.¹ The gatherings were held in a church, were used as means of instruction, and were largely attended by the public.

¹ Strype's *Life of Grindal*, p. 326 ff.

In 1574 Archbishop Parker wrote to Bishop Parkhurst of Norwich, who favoured them, ordering their suppression in his diocese.¹ This does not seem, however, to have been followed by a general prohibition in the province of Canterbury, for at least in the dioceses of London and Rochester they existed under the avowed sanction of the bishops. This may have been due to the fact that the Privy Council, in 1574, had written to Bishop Parkhurst distinctly in their favour. Elizabeth, however, conceived a dislike to them from the first. Parker had assured her in 1574 that they were "seminaries of Puritanism."² And when Grindal, who upheld them, succeeded Parker in the Primacy in 1575, she ordered the episcopate to procure their entire suppression on the grounds that they encouraged religious controversy and tended to the disturbance of peaceable government.³ The freedom of the pulpit had been so productive of unrest and controversy that the Queen, not unnaturally, looked to the suppression rather than to the encouragement of "a preaching ministry," and considered that three or four preachers were sufficient for any county.⁴

To the Archbishop, concerned with raising the intellectual and spiritual level of his clergy, the matter presented itself in an entirely different light. He was not blind to the need of reform in the P., but was unwilling to dispense with them altogether. He had, in fact, drawn out an "Order for Reformation of Abuses"⁵ in them. This would have brought them under episcopal control, would have excluded the laity and any deprived ministers, and silenced any personal "glances" or "invections" against authority. He, therefore, in answer to the Queen, wrote in 1577 a courageous, though hardly tactful, defence of the P., the conclusion of which was that he could not with safe conscience, and without the offence of Almighty God, consent to their "suppression."⁶ The Queen thereupon sequestered him from his ecclesiastical functions, and officially, through the bishops, in his despite, ordered the P. to cease. This did not take place all at once. In some dioceses, notably that of York under Archbishop Sandys, "exercises" of a similar character for the clergy were long carried on, unchallenged by the Queen, and as late as 1585 regulations for the conduct of "exercises" in the diocese of Chester are extant.⁷ But P. are not important after 1577.

It is difficult to see how, within the limits prescribed by Grindal's Orders, they are contrary to the spirit of the Church of England.⁸ The work at which they aimed is to-day being almost universally done by means of clerical

meetings for study and prayer in rural deanery or district; and "the quiet day for the clergy" is not out of harmony with their spirit.—TE.

G. FOSTER CARTER.

PROSE.—See SEQUENCE.

PROTESTANT.—A word derived from the protest on behalf of religious liberty made at the Diet of Spire, in 1529, by a large body of German Princes and Imperial cities. It then became associated in common use with Lutheranism in Germany and Anglicanism in England, so that a familiar division of parties reckoned people as *Protestant*, *Papist*, or *Puritan*. It is in this sense that the word was adopted into the CORONATION Oath and the title of the Anglican Ch. in the United States. So Laud disclaimed "any alteration to Popery, or any way blemishing the true P. Religion established in the Ch. of Eng.," meaning the body of positive conviction summed up in the 39 Arts. Later, however, with the multiplication of sects, the word tended to acquire a merely negative connotation, as non-Roman Catholic, and even anti-Catholic. It needs, therefore, careful explanation, when used by members of the Ch. of England.—AI.

G. HARFORD.

PROTESTANT DISSENTERS.—This phrase has in certain legal instruments of the 18th cent. a technical meaning which confines its reference to the Presbyterians, Congregationalists, and Baptists, known as "The Three Denominations."—AI.

C. SYDNEY CARTER.

PSALTER.—The PB Version of the Pss. is, in all essentials, the version contained in the so-called *Great Bible* of 1539—
 1. Sources of PB Version of Psalter. 41. Tindale (c. 1485–1536) had produced in 1530 the first English version of the Pentateuch translated from the original Heb.; Miles Coverdale (1488–1569) had published in 1535 his English version of the entire Bible; and a composite version, by Thomas Matthew, a combination of Tindale's and Coverdale's, had appeared in 1537. Thomas Cromwell, Earl of Essex, at that time chief minister of Henry VIII, had set his heart on the production of an amended Version of the Bible in English; he accordingly invited Coverdale to prepare a revised translation, based on a more accurate collation of the Heb. and Greek originals. Coverdale was assisted in his task by "dyverse excellent learned men"; and the result of their joint labours appeared in April, 1539. An Injunction, published by Cromwell with the King's authority, required a copy to be set up in some convenient place in every ch. in the kingdom bef. a specified day. The interest taken in the new Bible was remarkable: crowds flocked to every ch. to read, or hear read, the hitherto unknown book. The *Great Bible*, as it was already called, in view of its "greater volume," by its publisher, Grafton, well deserved the name; it is a magnificent black-letter folio, of some 1,050 pages. A second edition, revised especially in the prophetic and poetical books, followed in April, 1540, and five others in July and Nov., 1540, and May, Nov., and Dec., 1541.

¹ Parker's *Correspondence*, p. 456.

² Neal, *History of the Puritans* I 214.

³ Grindal's *Remains*, p. 467.

⁴ *Ib.*, p. 375.

⁵ *Ib.*, p. 373.

⁶ Grindal's *Remains*, p. 386.

⁷ Prothero's *Select Statutes*, p. 206.

⁸ Cp. Lord Bacon's estimate of them, quoted in Prothero, p. 207.

The text which was taken as the basis of the *Great Bible* was that of Matthew's Bible (1537);

2. The Great Bible.

and this was revised by Coverdale with the help of Seb. Münster's Lat. version of the OT (Heidelberg, 1534-5)—an important version, in which much use was made of the mediæval Jewish commentators, and which exerted considerable influence upon subsequent English translators. Coverdale also naturally introduced improvements of his own. In the case of the Ps. the text of Matthew's composite Bible thus revised was Coverdale's own former translation of 1535.

A single example (Ps. 197) must suffice to illustrate the nature of Coverdale's revision; the influence of Seb. Münster, it will be seen, is very marked. Coverdale, 1535, and Matthew, 1537: "The law of the Lord is a perfect law: it quickeneth the soul: the testimony of the Lord is true, and giveth wisdom even unto babes." Seb. Münster, 1534-5: "Lex domini immaculata, convertens animam: testimonium domini firmum, sapienter erudiens simplicem." Great Bible, 1539-41: "The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple." (For another good example, see Kirkpatrick's note on Ps. 105 18.)

The seven eda. of the *Great Bible*, while exhibiting substantially the same text, differ frequently in details, as alterations, based largely upon Münster, were from time to time introduced, especially in Apr., 1540. Thus in Ps. 32 7, where the ed. of 1539 had "in due season," that of Apr., 1540, had "in a time when thou mayest be found," based upon Münster's "in tempore quo invenire (te licet)." Ps. 143 3, "as the men that have been long dead" (first in 1540)—comes from the same source.

At the time when both the First (1549) and Second (1552) PBs of Edward VI were set forth, the *Great Bible* was still the authorised English translation of the Scriptures: it was but natural therefore that the version of the Ps. contained in it should be expressly appointed as the one to be used in the daily services of the Church. And when, at the last revision of the PB in 1662, it was directed that the other lessons from Scripture should be taken from the AV of 1611, an exception was made in the case of the P.: choirs and congregations were alike familiar with it, and it was felt to be "smoother and more easy to sing."

The P. however, as printed in modern PBs, is not an exact reprint of the P. of any of the seven editions of the *Great Bible*.

3. Relation of PB Version to Great Bible Psalter.

Substantially it agrees with the later editions; but small variations have been from time to time introduced into editions of the PB Psalter, mostly by the early printers, apparently without any authority, but often, it seems, suggested by a comparison with some other version (such as the text of the *Great Bible* P. incorporated in the *Bishops' Bible* of 1568, and the AV of 1611). Modern Ps., it has been shown, follow very closely texts contained

in a *Great Bible* (4to) of 1569, a *Bishops' Bible* of 1591, and a PB Psalter of 1583: see especially the Appendix to McGarvey's *Liturgia Americana*, Philadelphia, 1895, pp. 1*-51*, by the Rev. F. Gibson, D.D., containing a detailed tabulated synopsis of various readings in more than 500 passages, collected from some 60 editions of the *Great Bible* and PB dating from 1539 to 1892. At the present time (1911), the authorised text of the PB Psalter is that which was adopted in the revised PB accepted by Convocation in 1661, and, from its having been annexed in MS. to the Act of Uniformity in 1662, known as the *Annexed PB*. A facsimile of the *Annexed Book* was published by Eyre & Spottiswoode in 1891. Certain printed copies of this *Annexed PB*, certified as correct (though, as a matter of fact, they do not always agree with the *Annexed PB*: see below; and cp. the writer's *Parallel Psalter*, ed. 2, 1904, p. xliiv, n.) under the Great Seal in 1662, are called, in consequence, the *Sealed Books* (see, for these, Stephens' elaborate annotated ed. of 1854). Many of the changes spoken of above as gradually introduced into the PB Psalter were adopted in the *Annexed PB*, and thus implicitly sanctioned; there are some also which were made in the *Annexed Book* for the first time. A few examples may be cited (GB. 1-2, etc. = first, second, etc., edition of the *Great Bible*; AB. = the *Annexed Book*). The statements following are made on the authority of Dr. Gibson's synopsis.

Ps. 13 2: "Mine enemy," GB. 1-7 (so Heb.): "mine enemies," first in a P. of 1548. Ps. 38 10: "The light of mine eyes," GB. 1-7 (so Heb.): "the sight of mine eyes," first in a P. of 1574 (a mere misprint, due to the resemblance of the black letter s to l, but continued to the present day). Ps. 40 6: "Thy wondrous works," GB. 1-7 (so Heb.): "the wondrous works," first in AB. Ps. 48 10: "Daughters of Judah," GB. 1-7 (so Heb.): "daughter of Judah," first in AB. Ps. 87 4: "Behold¹, yee (i.e., yea) the Philistines also," GB. 1, 2, 3; "behold yee the Philistines also," first in GB. 4, and generally in subsequent editions. Ps. 95 7: "Sheep of his hands," GB. 1-7, and subsequently, including AB.; "sheep of his hand," first in the *Sealed Books*. Ps. 145 3: "Marvellous worthy" ("marvellous" being an *adverb*, as in Ps. 31 23), GB. 1-7, etc., and AB.; "marvellous, worthy," an error first in the *Sealed Books*, and found still in most modern PBs. One misprint, yea for jah, in Ps. 68 4, already found in GB. 2, remained in editions and PBs (including the *Annexed Book* and *Sealed Books*) till it was corrected in 1701. Some of the changes consisted in the removal of archaisms: thus Ps. 32 3, "I will knowledge my sin unto thee," and Ps. 104 21, "To seek their meat at God," were both first altered in the *Annexed Book*. "Mowes," an old word meaning *grimaces* in Ps. 35 15, was also first changed into "mouths" in the *Annexed Book*.

In the *Great Bible* certain words and passages not in the Heb. (e.g., Ps. 13 6; "bring young rams unto the Lord" in 29 1; and "God" in 45 12), but additions or glosses derived often from the Vulg., are printed in smaller type;

¹ Here an interjection, as in the Heb., not a verb.

and in the *Annexed Book* these passages, and also some others not in the Heb., are all enclosed within square brackets. These distinguishing marks have, however, been gradually dropped in modern PBs; and they have now, unfortunately, entirely disappeared.¹

Coverdale must have been a natural master of English style. His version of the Pss., in the form in which it appears in the

4. Style and Character of PB Version.

Great Bible, is wonderfully attractive: its style is bold and vigorous, and at the same time flowing and melodious; and its diction, while thoroughly idiomatic and of genuinely native growth, is dignified and chaste. It is not surprising that it has endeared itself to many generations of Churchmen. But it is unfortunately disfigured by serious inaccuracies: it also contains renderings which blunt and obscure the meaning of a Ps. or passage; and there are many words in it (e.g., "grudge," "froward," "conversation," "health," "worship") which are now either obsolete, or have changed their meaning, and are thus not understood. Those who love, and habitually use, the PB Psalter have a claim to be able to learn from it the sense of the original more exactly than they can at present do; and a gentle and conservative revision, which, while jealously guarding its unrivalled beauties of rhythm and diction, would enable them to do this, is a much needed desideratum.²

In so far as the P. forms a part of the PB, its use is *devotional*; and the question of the dates and authors of individual

5. Dates and Authors of Psalms.

Pss. becomes a matter of secondary importance. Still, it deserves a few words here. The Pss. are seldom as impersonal as a modern hymn. They often describe the writer's experience; they allude to, or even celebrate, historical events. They thus invite us, if we can, to realise the situation out of which they sprang. Moreover, as the religion of the OT developed historically, the intelligent worshipper should have some idea of the period of history to which the several Pss. belong. Their actual dates we can, indeed, only determine broadly; of their authors, beyond the fact that a small nucleus is probably Davidic, we know nothing. The P., it is evident, assumed its present form gradually. In the Heb. text (as in RV) it is divided into five *Books* (viz., Pss. 1-41, 42-72, 73-89, 90-106, 107-150), which in their turn include smaller collections, as the 73 "Davidic" Pss. (not all grouped together), the 12 Pss. of Asaph, etc. Very few Pss. are earlier than the 7th cent. B.C.; and the great majority are exilic or post-exilic. Of the 73 Pss. ascribed to

David, internal evidence—the situation presupposed, or the ideas, or sometimes the lateness of the Heb.—shows that certainly the greater number are of much later date.¹ The P. reflects the religious feelings and experiences of a long succession of pious men of Israel; and it is no doubt to this diversity of origin that it owes its extraordinary variety of mood, and style, and theme.

But, though we can seldom or never fix the actual author or occasion of a Ps., we can often

6. Personal Situation implied in many Psalms.

reconstruct—at least in Pss. of a personal character—from the allusions and terms used, the *kind* of situation in which the author was, and out of which the Ps. sprang. It is essential to make an effort to do this, if we wish to understand the aim and object of the Ps. in question. There is great variety in the situations presupposed by the Pss. In Ps. 3 the Psalmist is surrounded by foes, who unite in declaring that there is no help for him in his God; but he appeals with confidence to Jehovah, who has defended him hitherto, and foretells the discomfiture of his assailants. In Ps. 4 the author is surrounded by impatient and distrustful companions, who blame him for some misfortune which has befallen them: he bids them regain a right frame of mind, and trust: in the joy of faith he himself can lie down and rest securely. In Ps. 11 society is in disorder: in the confusion the lives of the righteous are imperilled: the poet's despondent friends urge him to seek safety in flight: it is hopeless to attempt to stem the tide of anarchy. The Psalmist replies in tones of calm and unabated confidence in Jehovah. In Ps. 42-3, the author is somewhere in the Hermon region ("concerning" in PB Version of v. 8 is a misrendering of Seb. Münster's *de*, "from"), and debarred from worshipping in the Temple; he is taunted by heathen foes with being deserted by his God. With great pathos, he utters his yearnings for God, recalls the happiness of the past, and prays earnestly for restoration to the privileges of the sanctuary. And similarly in many other cases. The situation thus reconstructed often throws much light on the gist and meaning of a Psalm.

In the P. the ripest fruits of Israel's spiritual experience are gathered together, and the religious affections find their richest

7. Religious Value of Psalter.

and fullest expression. The Pss. are pre-eminently *devotional* in character: and the soul is displayed in them in converse with God, disclosing to Him its manifold emotions, its hopes and fears, its desires and aspirations; we hear in it, for instance, the voices of distress and despair, of confession and supplication, of confidence and faith, of yearning for the sanctuary (Pss. 42-3, 63, 84), of love and devotion, of thanksgiving, triumph, and adoration; we hear in it meditations on the Divine attributes—as shown

¹ They have been restored in the writer's *Parallel Psalter*.

² See further, on the sources of PB Version, Driver, *Parallel Psalter*, Introd.; Westcott, *Hist. of the Engl. Bible* (ed. 2, 1872; ed. 3, 1905), c. ii, §§ 2-4, and c. iii, §§ 2-4; Lupton in Hastings' *DB* 5 244-8. Cp. W. A. Wright, *The Hexaplar Psalter* (1911), containing the versions of Coverdale (1535), the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), AV, and RV, printed in parallel columns.

¹ See, for the grounds of these statements, the writer's *Introduction to the OT*, pp. 373-387.

in nature or history, in the problems of human life (Pss. 37, 49, 73), in the pathos of human existence (Pss. 39, 90); and we hear all these notes uttered with a depth and intensity and a beauty of diction and rhythm, which secure for the P. a unique place in religious literature. In the Pss., moreover, it is to be noted that love, and reverence, and trust, and other sacred affections are not, as in most other parts of the OT, enjoined as a duty from without, but are set before us as the spontaneous outcome of a heart filled with the Spirit of God and stirred by devout emotions. It is the surprising variety of mood and subject and occasion in the Pss., combined with their deep spirituality, their fulness of human feeling, their ready applicability (though see § 13) to the needs and situations of practically all men in all ages, and a literary form such as all can appreciate, which gives them their catholicity, and adapts them to form the hymn book, not only of the second Temple but of the Christian Church.

In *interpreting* a Ps., there are two or three important considerations which must be borne in mind. In the first place, we

8. Canons of Interpretation.

have sometimes to ask ourselves who the speaker is: is it an individual, or the nation? Secondly, it must be remembered that every Ps. springs out of the Psalmist's own time, and bears, more or less distinctly, the marks of that time; and many Pss., as we have already partly seen, allude distinctly to the circumstances of the author, or of the persons addressed, or spoken of, in them. As will appear in §§ 10-12, these personal references in a Ps. have often an important bearing on its interpretation. Thirdly, in interpreting the Pss., if we are to keep on sure ground, a distinction must be clearly drawn between the original sense of a passage and an application which may be made of it: a Ps. or part of a Ps. may be *applied* to many persons and many situations, which were entirely out of the mind of its author; and we must be careful not to apply a Ps. in such a way as to confuse the *application* with the *interpretation*. Moreover, a Ps. is a *unity*; and though it may, in parts, be *applied* to many different persons, it must, as a *whole*, have been referred by its author to the same person (or persons).

The *speaker* in the Pss. is mostly, no doubt, the individual Psalmist, but sometimes it is the

9. The Speaker in the Psalms.

nation, in whose name the Psalmist speaks. This is the case not only where the pronouns are in the 1st pers. *plural*, but also sometimes where they are in the 1st pers. *singular*: for Heb. idiom often uses a singular verb or pron. of a people: see e.g., Ex. 14 25 (in the Heb., "And Egypt said, Let me flee"), Numb. 20 18, 19, Is. 12 1, 2, 25 1, Ps. 129 1-3, Lam. 3. The nation is thus the speaker in Pss. 44 5, 7, 16, 60 9, 66 12-18 (cp. *us, our*, vv. 8-11), 74 13, 89 49, 94 16-19, 22, 102, 118; and perhaps in some other Pss., as Pss. 9-10, 56 (notice how the speaker's foes here are not individuals,

but *nations*, v. 7 RV), 57. There are also probably many cases in which a Ps. has a *representative* character, and in which the Psalmist speaks not only in his own name, but also in that of his godly, and often persecuted, co-religionists, whose experiences and emotions he feels as his own. And in Ps. 22 it is probable that the speaker, from whose deliverance such far-reaching consequences for the world are deduced (v. 27 ff.), is faithful or "ideal" Israel, the ideal "servant of Jehvohah" of Is. 42 1-4, 49 1-9, 50 4-9, 52 13-53 12 (cp. esp. Is. 49 6, 7).

The *Messianic* Pss., in the proper sense of the expression (for the term *Messiah* means specifically the "anointed" *king*), are

10. Messianic Psalms.

those which depict an Israelite king under a more or less *ideal* character; and it is in virtue of this ideal character which they attribute to him that they are *Messianic*. The Pss. in which this ideal element is most prominent are Ps. 2, 45, 72, 110; other Pss. in which it is slighter are Ps. 18 (see vv. 43-5), 21 (v. 4), 61 (vv. 6, 7); and cp. also 89 20-36 and 132 11-19. These Pss., though they refer primarily to the circumstances of the time, and speak throughout of the actual king,¹ represent him as invested with various ideal attributes and powers—e.g., victorious over distant foes, ruling to the ends of the earth, securing for his subjects justice and peace—such as were never possessed by any actual Israelite king, and which thus point onward to a future *ideal* king. In what sense, however, are these Pss. fulfilled by Christ? A careful study of prophecy shows that Christ "does not so much fulfil predictions as realise ideals" (cp. Edghill, *Evidential Value of Prophecy*, 1906, pp. 435 f., 483 f.); and the Messianic Pss. contain, not predictions, but *ideals*. They are not predictions of a future Christ, partly because they refer evidently (with the possible exceptions mentioned in note¹) to one or other contemporary king, and partly because they all (without exception) describe an *earthly* rule, and so contain many features which Christ did not fulfil. The hero of the Pss., for instance, fights against earthly armies, his slain cover the plain (Ps. 110 6), his rule is one of iron (Ps. 2 9), he marries and has children, who represent him in different parts of his dominion (Ps. 45 17). Christ "fulfils" these ideals not in a literal, but in a spiritual, sense. He discards the temporary, "dispensational" elements—i.e., the elements belonging to the Jewish dispensation—and realises the essential idea of kingly character, of which the ideal is the expression. (See further, on the whole question of the manner in which our Lord "fulfils" prophecy, with especial reference to quotations in the NT, Edghill, *op. cit.*, pp. 399-573; and, on the idea of the term "fulfil," pp. 435 f., 483 f.)

¹ Pss. 2, 72, 110, may, however, be entirely pictures of the future ideal king, constructed on the basis of earlier prophetic delineations; but even these are strongly coloured by contemporary references; and the pictures drawn in them, however idealised, are only the rule or conquests of an *earthly* Israelite king.

There are other Pss. also which express ideals realised by Christ; but, as they do not depict an ideal *king*, they can be termed *Messianic* only in a broader and less exact sense. Thus Ps. 8 represents man as holding an ideal dominion over the world; Pss. 15 and 24 1-6 delineate (in outline) an ideal godly character; Ps. 16 expresses an ideal, both of fellowship with God, and of superiority to death; in Ps. 22 the speaker, probably (see § 9) faithful Israel, while plainly in *vv.* 1-21 describing his own personal sufferings, attributes to his deliverance a world-wide significance (*v.* 27 ff.). Of these Pss., though none in their original import relate to Christ, Ps. 22 is *Messianic* (in the sense just explained) in being "fulfilled" by Him, as the genuine impersonation of ideal Israel; the others are so, only in the sense that they describe ideals which He realises more completely than ordinary men. The godly Israelite, and the representative men of Israel—especially, in the Pss., the king, and, though less conspicuously, the prophet—were, under different aspects, types of Christ—of course, partial and imperfect types, but still types; and the Pss. in which their experiences, their aspirations and their ideals are expressed are thus (to speak technically) "typically" *Messianic* (see esp. Perowne, *The Psalms*, Introd., chap. III, ed. 1886, pp. 49-55). Naturally, we must recognise a Divine control, determining the line of the Psalmists' thoughts, and enabling them thus in all such Psalms to foreshadow the future Christ.

Other Pss. give expression to the great prophetic ideal (Is. 2 2-4, etc.) of a future conversion of the Gentiles to the true God (22 27, 28, 47 9, 65 2, 66 3, 67, 68 29, 31, 86 9, 87, 102 13, 21 f.: cp. the invitations to the nations to praise God, 47 1, 6-8, 66 1, 7-10, 100, etc.); and they thus foreshadow the intended results of the diffusion of the Gospel in the world.

The primary import of the Pss. is often misunderstood through the use made of them in the NT. But it is necessary to bear in mind the principles on which the OT is often quoted in the NT. Passages are often *applied* to Christ, though they do not primarily refer either to Him, or even to the Jewish Messiah, because they describe a situation similar to one in which He was placed, or because they are true of Him in a fuller and more comprehensive sense than they are of those of whom they were originally spoken. Thus Ps. 41 9 is said in John 13 18 to be "fulfilled" by Christ. The verse, where it stands, in Ps. 41, refers actually to the false friend of the author of the Ps., and to no one else. Christ cannot, as is sometimes strangely supposed, be the speaker in the Ps.,¹ because of the confession of sin in *v.* 4, and because of the unchristian prayer in *v.* 10: "Raise me up (from my bed of sickness), that I may

requite them." All that is meant in the quotation is that the experience of the godly sufferer of old is repeated, in the case of Christ, in a keener form. Ps. 35 19 is quoted similarly in John 15 25; but the Ps. cannot as a whole be referred to Christ, because it contains much (including imprecations, *vv.* 8, 26) which would be quite unsuitable in His mouth. Ps. 40 8-10, again, is in Heb. 10 5-7 quoted as referring to Christ. But it must be obvious that the Ps., in its original intention, has no reference to Christ: it is some OT saint, not Christ, who declares that it is his delight to do God's will; and in *v.* 15 the Psalmist speaks of his "sins," which, except by most strained and unnatural exegesis, can be understood only as the iniquities which he has himself committed. But the ideal of obedience, expressed in *vv.* 8-10, is *applied* to Christ, as a fitting expression of His perfect conformity to His Father's will. The same may be said of Pss. 54 and 69. These Pss., though they may in parts be *applied* to Christ, and are thus suitably read on Good Fr., cannot, as wholes, be referred to Him: notice 54 5, the prayer for the destruction of the Psalmist's enemies; 54 7, the thought of gratified vengeance; 69 5, the confession of sin; 69 23-29, the imprecations. Pss. 8, 15, 16, 24 1-6, have been sufficiently considered above.¹

Only the so-called *Imprecatory Psalms* seem to form an exception to what has been said above on the high spiritual value of the P., and its ready adaptability to give direction and expression to the devotional feelings of Christian men. The imprecations in the Pss. (principally 35 4-8, 59 11-13, 69 23-29, 109 5-19—cp. also 58 9, 137 9) strike a discordant note in a book which breathes in general a spirit of saintly resignation. In the case of Ps. 109, it has been supposed that *vv.* 5-19 are not the curses of the Psalmist himself, but those of his *enemies*, which he quotes (so that "saying" should be understood at the end of *v.* 4). It is doubtful if this view is correct (notice *v.* 19); but, even if it were, the principle would not account for the other imprecations in the Pss., or for the hardly less strong ones expressed by Jeremiah (11 20, 17 18, 18 21-23; cp. also the glow of *national* vengeance which animates Is. 34, Jer. 50 2-51 58). Such utterances may be palliated; but it is idle to pretend that they breathe the spirit of Christ, or that they can be appropriated consistently by His followers. They may be palliated in part by the consideration that the Psalmists, like the prophets, were keenly sensible of the great conflict going on between good and evil, between God and His enemies, both as between Israel and heathen nations, and as between the godly and the ungodly in Israel itself; they felt that the cause really at stake was the very existence of all divine truth and righteousness upon earth: in desiring, therefore, the downfall of their ungodly enemies, they were but desiring the overthrow of evil in the world, and the triumph of righteousness and the cause of truth. Even, however, when full allowance has been made for such considerations, there remains a *personal* element, an

¹ See further, on §§ 10-12, Perowne and Kirkpatrick on the Pss. quoted; W. T. Davison, *The Praises of Israel* (an Introduction to the Study of the Pss.), pp. 201-254; Perowne, Introd., *l.c.*, pp. 62-5; Kirkpatrick, Introd., p. lviii ff.; Driver, *Studies in the Psalms*, in the *Expositor*, Jan., Feb., March, Apr., June, July, 1910 (also forthcoming separately).

¹ Cp., on this subject, Perowne, *l.c.*, pp. 41-50.

element of personal feeling and vindictiveness, which cannot be eliminated. The foes of the Psalmist or of Jeremiah may have been hostile to a cause; but they also attacked and persecuted a *person*; and it is the personal feeling thus aroused which finds expression in these imprecations, and which also, judged by the standard of Christian ethics, stands condemned. We must admit it; and can only see in it the voice of persecuted righteousness, not yet freed from discordant notes by the precept and example of Christ. The OT contains the record of a *progressive* revelation: the education of the chosen nation was gradual: there is a human element in the Biblical writers, which inspiration elevates and illumines, but does not suppress; it ought not therefore to surprise us if human feeling, which is so prominent in OT writers, and as a rule is so singularly pure and noble, should occasionally betray its earthly origin. (See further, Perowne on the *Pss.* quoted; Kirkpatrick, p. lxxxviii ff.; Bruce, *Apologetics*, p. 329 f.)

Literature (selected).—Perowne, *The Psalms*, ed. 6, 1886; Kirkpatrick, in the *Cambridge Bible* (1892);

Baethgen (the best recent German commentary), ed. 2, 1904; W. T. Davison, *The Praises of Israel*, 1893, and art. *Psalms* in Hastings' *DB*; Sanday, Bampton Lectures on *Inspiration*, 1893, Lect. IV; Westcott, *The Paragraph Psalter*, 1881; Driver, *The Parallel Psalter*, ed. 2, 1904 (PB Version and a new version, arranged on opposite pages, with *Intro.* and *Glossaries* explaining words and phrases occurring frequently in the *Pss.* and archaisms in PB Version); Carleton, *The Psalter of the Church*, 1909 (PB Version with *Intro.* and notes explaining or correcting PB Version where necessary); Oesterley, *The Psalms in the Jewish Church*, 1910 (including use in the Temple and Synagogue); Cheyne, *The Devout Study of Criticism*, 1892, p. 129 ff. (sermon-studies on selected *Pss.*); R. W. Church, in the *Gifts of Civilisation*, 1880, p. 391 ff.; Ottley, Bampton Lectures on *Aspects of the OT*, 1897, p. 350 ff.; W. E. Barnes, *Lex in Corde* (Studies in the *Psalter*), 1910; R. E. Prothero, *The Psalms in Human Life*, 1904 (also in Nelson's shilling library).—24. S. R. DRIVER.

PSALTER, LITURGICAL USE OF.—

The P. has been described as the Service-book of the Second Temple, but it is not very probable that all the *Pss.* were used in connection with the Temple

worship, though many of them were almost certainly so used; and it is by no means apparent for what purpose the collection as a whole was made. In the services of the Synagogue (at least at the time of our Lord) the P. had only a subordinate place. It is probable that *selected Pss.* were sung at the various services, as in the present Jewish Services (see *Authorized Daily Prayer-book*), but there was nothing at this time like a systematic course by which the whole contents of the P. were sung through in rotation, and the later Jewish arrangements for reciting the P. in a definite course are more probably imitations of Christian practice than *vice-versa*.

The early Christian Church took over the services of the Synagogue (see ANTE-COMMUNION, § 2), expanding the Synagogue series of lessons to suit her own needs for different occasions. In what was apparently the normal type of Ante-Communion Service (whether followed by the actual

celebration of the Euch. or not) there was but one Ps. which was sung in the midst of the series of lessons. This Ps. was the original of the later *Gradual* or *Tract*, and there was nothing corresponding to the *Introit*, *Offertory-anthem*, or *Communion-anthem*, until the latter part of the 4th century.

There was another simple service of a different character from this, which was in use by the time of Tertullian. He tells us (*Apol.* 39) that at the Agape, when supper was ended, lights were brought in, and water for the hands, and then each of those present sang in turn something either out of the Scriptures or of his own composition, and the bishop concluded the whole with pr. We take this to be the origin of the Western secular Vespers—not the Roman mediæval Vespers, which are really monastic and of an entirely different character, but the primitive secular Vespers which were almost everywhere superseded by the services of the Roman monks, though preserved in the Ambrosian and Mozarabic rites. This was a service without lessons, which consisted of a series of *selected Pss.* and a final pr. These primitive Vespers were used originally only on Sundays and holy-days (at what was called in later times "first Vespers," i.e., on the evening before the mass of a feast), but became a daily service after the rise of monasticism. A parallel service for mornings was instituted in imitation of it, the foundation of which was originally *Pss.* 148-150, and afterwards *Cantemus* (Ex. 15), *Benedicite*, and *Pss.* 148-150; but no services besides these two were considered to be the daily duty of the ordinary clergy and laity until the flood of monastic innovations swept over the Church (see canons of Gallican and Spanish Councils).

With the advent of monasticism an altogether new type of service very naturally arose, the special character of which consisted in the recitation of the P. *in course*, i.e., in a regular rotation from beginning to end. Cassian (*Institutes*, bk. 3) describes the services of the Egyptian monks, which consisted of two night services, one *ad initium noctis*, the other *ad medium noctis*. Twelve *Pss.* were said at each service and two lessons followed; on Sundays both from NT; on week days from OT and NT respectively. At the third, sixth and ninth hours the monks prayed privately each in his cell. The services of the monks of Syria were similar in character, except that they assembled for common worship also at the third, sixth and ninth hours, using three *Pss.* at each hour. A *course* of early character was the original Ambrosian course (introduced by St. Ambrose for secular use, but in imitation of monastic customs). The original plan of this course seems to have been as follows. Ten *Pss.* were said each night (at one service before dawn), omitting Saturdays and Sundays; thus fifty *Pss.* were said "in course" each week. The whole P. was completed in three weeks—the earlier Vespers (and Lauds?) remaining unaltered.

The Course of the monks of Rome is enshrined in the Roman secular Brev. (so called); though in its earlier form it is probable that Nocturns and Vespers alone contributed to the *course*, whereas now certain *Pss.* are omitted at Nocturns and Vespers because they are said at the lesser hours. St. Benedict appointed for his monks

a course of psalmody resembling the Roman course in its general character, but by no means identical with it.

THE OLD ROMAN (AND SARUM) ARRANGEMENT OF THE PSALTER.

	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1st Nocturn { 1st Antiphon and " " 3rd " "	94 1+2+3+6 7+8+9+10 11+12+13+14 15, 16, 17 18, 19, 20	94 26+27+28+29 30+31+32+33 34+35+36+37	94 38+39+40+41 42+43+44+45 46+47+48+49+51	94 52+53+54+55+56 57+58+59+60 61+62+63+65+67	94 68+69+70+71 72+73+74+75 76+77+78+79	94 80+81+82+83 84+85+86+87 88+89+90+91+96	94 97+98+99+100 101+102+103+104 105+106+107+108
2nd Nocturn
3rd "
Lauds	94, 5, 62+66 1s. 12 Benedicite 148+149+150	50, 42, 62+66 1s. 38 148+149+150	50, 64, 62+66 1s. 2 148+149+150	50, 89, 62+66 Exod. 15 148+149+150	50, 142, 62+66 Hab. 3 148+149+150	50, 91, 62+66 Deut. 32 148+149+150
Prime	53 21-25	53	53	53	53	53
Terce	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d	118 a+b, 118 c+d
Sext	118 e+f, 118 g+h, 118 i+h, daily	118 e+f, 118 g+h, 118 i+h, daily	118 e+f, 118 g+h, 118 i+h, daily	118 e+f, 118 g+h, 118 i+h, daily	118 e+f, 118 g+h, 118 i+h, daily	118 e+f, 118 g+h, 118 i+h, daily
None	118 i+m, 118 n+o, 118 p+q, daily	118 i+m, 118 n+o, 118 p+q, daily	118 i+m, 118 n+o, 118 p+q, daily	118 i+m, 118 n+o, 118 p+q, daily	118 i+m, 118 n+o, 118 p+q, daily	118 i+m, 118 n+o, 118 p+q, daily
Vespers	118 r+s, 118 t+u, 118 v+x, daily	118 r+s, 118 t+u, 118 v+x, daily	118 r+s, 118 t+u, 118 v+x, daily	118 r+s, 118 t+u, 118 v+x, daily	118 r+s, 118 t+u, 118 v+x, daily	118 r+s, 118 t+u, 118 v+x, daily
Compline	109, 110, 111 112, 113 4, 30 vv. 1-6, 90, 133, daily	114, 115, 116 119, 120	121, 122, 123 124, 125	131, 132, 134 135, 136	137, 138, 139 140, 141	143, 144, 145 146, 147

In the Western courses a certain number of Pss. was appointed for each service, so that the same number of Pss. was said whether they were short or long.¹ In the East the P. was divided into sections with different numbers of Pss. in the different sections, so that the length of the sections might be more nearly alike. The Byzantine monks divided the P. into twenty Kathismata, each of which was divided into three staseis. The Nestorians divided their P. into twenty hulali, each of which is divided into three Marmethe: these divisions are not the same as those of the Byzantine arrangement, though it seems possible that the two systems had a common origin. In this point it is practically certain that the Easterns have altered the original plan.

In the foregoing table the Pss. are numbered as in the LXX and Vulg. In these Versions the number of a Ps. is always one less than in the original Hebrew and the English Versions, with the following exceptions:

Pss. 1-8 and 148-150 are the same in all.

Ps. 9 in the LXX and Vulgate = Pss. 9 and 10 in the Hebrew and English Versions.

Ps. 113 in the LXX and Vulgate = Pss. 114 and 115 in the Hebrew and English Versions.

Pss. 114 and 115 in the LXX and Vulgate = Ps. 116 in the Hebrew and English Versions.

Pss. 146 and 147 in the LXX and Vulgate = Ps. 147 in the Hebrew and English Versions.

a, b, c, etc., denote divisions of Ps. 118 (119) of eight vv. each—f, v, w and x being omitted.

The round of services for the various hours of day and night which were included in the Brev.

4. Reformed community, or at least a college of clergy who had few other duties to perform; and long before the Reformation the system had broken down in practice even in the monasteries, several of the services being lumped together instead of being said at their proper hours. Consequently the need was felt of reformed services which should fit more closely the actual needs and possibilities of both clergy and people. In QUIGNON'S BREVIARY an attempt was made to preserve the ancient Canonical hours of pr. for the private use of the clergy, by rearranging the Pss. so that the P. should be repeated every week, but that there should be only three Pss. at each service. In the English PB a return was made to the primitive secular tradition of only two services daily, and, in order to retain a course of psalmody the P. was arranged in sections of as nearly equal length as possible, so that it should be recited once a month. (A reform that may have had some connection with the Anglican arrangement may be seen in the Brev. of the Humilitati of Milan, where the twelve Pss. of the Roman Nocturns for each day are divided into four sets of three Pss., the first set being appointed for the first week in the month, the second set for the second week, and so on.)

¹ St. Benedict divided some of the longer Pss. into two.

There are four methods of singing the Ps., which were used in the ancient Church. (a) The most ancient form seems to have been the

1. Methods of Tractus, by which method the Ps. was sung straight through by one singer without any refrain or responding by the choir or people. (b) The

Psalmus directus or *directaneus* resembles this, in that the Ps. is sung through without any refrain, but in this case it was sung by the whole choir or people. (c) The *Respond*. In this case the Ps. was sung by a single chanter, and the choir and people interposed a constant refrain after each v., much as the refrain comes in in Ps. 136 (135). (d) The *Antiphon*. In this case the singers were divided into two choirs, one of which sung the vv. of the Ps. and the other sang a constant refrain before the beginning of the Ps. and after each v. or (later) after each group of vv. The

Antiphon is apparently an invention of the 4th cent. In later times the continual refrains were found burdensome and dropped, even at the beginning before the Ps. (or group of Ps.) with which they were appointed to be sung: the opening words were retained (though without any meaning) just to show the singers the psalm-tone and ending which were to be used (as these were determined by the opening notes of the melody of the refrain); but the refrain was retained at the end of the Ps. (or group of Ps.) to which it belonged, in order to complete the musical phrase. It became then customary for the alternate vv. of the Ps. to be sung in secular churches by the chanters and choir, and in monastic churches by the two sides of the choir.

In the mass it was customary in the earliest ages to sing a Ps. amongst the lessons (see ANTR-COMMUNION, § 3)—a custom which may have come down from the synagogue; and this Ps. was treated as a *Respond* (Gradual) or *Tract*. In the 4th cent. other Ps. were added at the *Offertory*, the *Introit* and the *Communion*, and these were sung as *Antiphons*. In many cases only part of the Ps. was used for the *Introit*, and the same Ps. was continued for the *Communion-anthem*.

Baümer, *Histoire du Bréviaire*, tr. Biron; DCA, art. *Psalmody*; CQR, Oct., 1886, art. *Ambrosian Breviary*; Bute's *Coptic Morning Service of the Lord's Day*; Maclean's *Bibliography. East Syrian Daily Offices*; and the various Breviaries mentioned.—24.

W. C. BISHOP.

PULPIT.—The central part of the stage of a Greek or Latin theatre was called *Pulpitum*, as also the Early Christian Ambo,

1. History. used for the reading of Lections, and (sometimes) for preaching.

The name P. descended to the two successors of the ambo, the choir screen and the preaching-place, but is now commonly used only of the latter. The earliest Italian Ps. (e.g., S. Ambrogio, Milan, 6th cent.) were rectangular, and supported by pillars resting on lions. Niccola Pisano made the beautiful Ps. at Pisa (1260) and Sienna (1266) hexagonal, and covered them with sculpture. The earliest known English P. is said to date from the 14th cent. There are many Perpendicular Ps., e.g., Wolverhampton and Coventry, both of stone, as were many others. Wooden Ps. were also common; iron was occasionally used. Movable Ps. (cp. *Exposition de la Messe*, Alcuin Club) were of simple construction, with a large hanging attached. There were outside Ps., e.g., Magdalen

College, Oxford, and Paul's Cross. In the Royal Injunctions of 1547 and 1559 the churchwardens were ordered to provide "a comeley and honest P., to be set in a convenient place . . . and to be there seemly kept for the preaching of God's Word." Many Ps. were made in Stuart times. Later came the "three-decker." The word occurs once in the Bible (Neh. 8 4), and once in the PB (Commination, 1549—"Reading Pew" added 1662).

"On the Gospel side hung the P." at S. Ambrogio, Torcello, Strasburg, Nantwich, etc. But at Pisa, Fiesole, Wolverhampton,

2. Position. Coventry, etc., the P. was on the south side, and from Ps. similarly placed Liddon and Lacordaire delivered their great Sermons at St. Paul's and Notre-Dame. Chrysostom and Augustine preached from the Ambo, which stood, like a "three-decker," in the centre of the nave. Thus there is no "proper" position for the P., except the one, either N. or S., where the preacher may best be seen and heard.

Both Ruskin and Pugin agree that the P. ought not to be too elaborate. But, since it represents the great Ministry of Preaching, it

3. Construction. should be dignified and beautiful, and large enough to contain a tall seat for an invalid preacher. Its sides should not be too high. In the silver Ambo of Sta. Sophia they were of the "height of a man's girdle." If the preacher is "boxed up," a natural manner of speech becomes difficult. A good rule is that the sides of the P. shall be high enough to allow the preacher's hands to rest comfortably upon them as he stands upright. A movable desk should be provided, and a place for a watch and glass of water. The preacher and desk should be well lighted, if possible by a high, shaded light. A movable floor is necessary for short preachers. The sounding-board, properly constructed, is both useful and ornamental. It was always found over Jacobean Ps., and occasionally earlier, e.g., Strasburg (Dom), St. Stephen's, Vienna, etc. (Gothic); also the great Ps. of the Netherlands (Renaissance).—23. W. A. WICKHAM.

PUNCTUATION OF THE PB.—In the year 1868 a committee appointed by the Lower House of Convocation of Canterbury to "examine the variations from the Sealed Books which have been introduced by the privileged printers into the Book of Common Prayer" presented its report. In 1877 and again in 1878 another committee reported "upon the Punctuation of the Book of Common Prayer." A committee was appointed by the Lower House of Convocation of York in 1888 to consider "what deviations are found in the text and punctuation of the present Book of Common Prayer from the Authorised Sealed Books, with a view to their correction," and presented its report in 1892. In 1894 a conference was held of representatives of the Queen's Printers and the Oxford and Cambridge Presses to consider alterations in the Prayer Book, and to secure harmony of action. This conference had no authority beyond making recommendations, but the suggestions were adopted by the Presses. In 1903 the information as to the composition and action of that conference was issued in the form of a Parliamentary Paper as ordered by Parliament in 1902.

In the years 1849-1854 an Edition of the *Sealed Books* was issued by the Ecclesiastical History Society. The Editor, A. J. Stephens, Q.C., collated eight copies and compared them with existing editions of the Prayer Book. He drew attention in his introduction to the exceedingly incorrect condition in which the various editions of the Prayer Book were then printed. In vol. i, pp. ccvii, ccviii, he made the charge:

"That the Book of Common Prayer should be presented to the Members of the United Church of England and Ireland without the slightest omission or interpolation, the Universities of Oxford and Cambridge, and the Queen's Printers, have had, for the avoiding of all disputes in time to come, peculiar privileges granted to them for the printing of that Book; but they have violated the sacred trust that was reposed in them, and those bodies and printers cannot at the present moment produce a single edition which is in accordance with the Sealed Books. And in vol. ii, p. vii, he estimates that the Oxford Quarto edition of 1848 contains above 12,500 deviations from the real matter it affects to reprint." For these assertions A. J. Stephens gave in his foot-notes and introduction ample and detailed proof.

In 1868 the Committee of the Canterbury Convocation reported that "the faults of the later editions are in most respects due to the laudable ambition of providing an amended text, unchecked by any consciousness of obligation to adhere to a prescribed standard. It was forgotten that the duty of correcting the press really consisted in making every edition a facsimile of what was sanctioned by Church and State at the last review, and not an exhibition of its meaning with the latest typographical or grammatical amendments. The very punctuation of the book, with all its faults, is said to be part of the Statute, and not to be disturbed." On the other hand, the Committee of 1877 reported in 1878 that they had examined throughout the punctuation of some modern Prayer Books, and found it on the whole "either agreeing with the Sealed Books collated by Dr. Stephens, or differing in matters of no importance, or altered for the better." And the York Committee of 1888 reported in 1902 that "they have no doubt that the responsible Authorities of 1661 and 1662 would have considered the present editions issued by the privileged printers to be 'true printed copies' of the revised PB within the meaning of the Act of Uniformity." The real explanation of this confusion will appear when the facts of the case are stated.

We possess all the recensions of the PB text referred to by the Act of Uniformity of 1662. They are four in number. (1) The *Convocation Copy*—a corrected copy of a folio edition of the 1604 PB, dated 1636, with a Psalter and Ordinal of 1639. The corrections and alterations are chiefly in Sancroft's handwriting. A photo-zincograph facsimile edition of this was published in 1871 by order of the Treasury, at the instance of the Ritual Commission, the original being in the Library of the House of Lords.

(2) The *Annexed Book*—the "fair copy" which was made of the Revised Book, then signed by the members of Convocation and sent by them to the King and the Houses of Parliament. It was attached by strings to the Act of Uniformity and thereby incorporated with it and made Statute Law. It became detached

and lost soon after 1819, was rediscovered in 1867, and was published in photo-facsimile in 1891.

(3) The *Printed editions* of the PB issued in 1662 under the supervision of Sancroft. At least five editions were issued by the King's Printers and one by the University of Cambridge, but no Oxford Edition was apparently issued until 1675.

(4) The *Sealed Books*—copies which had been examined by Commissioners and corrected and amended in writing and then, certified under the Great Seal of England, were ordered to be kept by all Cathedral and Collegiate Churches, by the Courts of Westminster and the Tower of London, "to be produced and shewed forth in any Court of Record as often as they shall be thereto lawfully required." These books are some 30 in number.

Now, in what condition do we find these Authorities?

Two extracts from the Report of the York Committee of 1892 will show:

(1) . . . "as to deviations of minor importance in matters of orthography or of punctuation and typographical expedients generally—as to all such matters the different texts of 1661, 1662, offer no one standard at all; there is no identity, or attempt at identity, between any two of them; nor is any one consistent with itself; for example, where the same prayers occur twice in the early part of the Morning and Evening Service, and in the Litany as repeated after Morning Prayer and in the Ordination Service, there is no identity of stops, capital letters, or spelling. Each editor and transcriber was left to use his own judgment, and it seems plain that neither those who framed the statutes which speak of a 'true printed copy' and of a 'true and perfect copy' nor those who superintended the writing or printing of such copies understood the words to imply a transcript so literally exact as to preserve unerringly the orthography and punctuation of the original document."

"The modern editions differ indeed in these respects very considerably from the Annexed Book and from all the 1662 texts; but these again differ almost as much from each other, and much more considerably from the original document of the Convocation Copy."

(2) "As to orthography, it is well known how utterly regardless of consistency early writers and printers were, and certainly there is no standard of spelling established by any of the authorities for the text of the PB."

In truth modern accuracy was in 1662 an anachronism, and the state of things of which A. J. Stephens complained in 1849 was simply the result of initial inaccuracy which from the very first had rapidly increased and in the course of two centuries had become divergent. Nevertheless the true position is that affirmed by the motion of Bishop Westcott and unanimously voted by the Upper House of Convocation of York in 1892:

"That it is desirable that the text of the Annexed Book (without regard to orthography) be taken as the Standard of the text of the PB: and that a table of corrections and errata and of changes required by later legislation should be drawn up with a view to their incorporation into future editions"

—with this proviso, as the *Guardian* wrote in 1891, "where the Annexed Book has made what if it had not been in Manuscript would have been called a misprint, the error should be corrected, though in all other points we think the reading of this book should be implicitly adopted in our present Prayer-books."

We now come to the conference of the representatives of the three privileged presses held on Feb. 28th, 1894, and referred to by Archbishop Benson in a speech made in Convocation, July 3rd, 1894, when he said that they "had agreed to adopt certain alterations and to issue an order that they should be observed in all future prints of the PB." In November, 1902, a return was ordered by Parliament with regard to this meeting and was issued from the Home Office as a Parliamentary Paper in March, 1903. This paper includes the 34 recommendations which deal with orthography, punctuation and the like, and are here reprinted with a few comments:

(1) That in reference to the two Acts of Uniformity, viz., 1 Elizabethæ and 14 Caroli II, the existing practice be retained, viz., of inserting them in the larger editions of the PB and of omitting them in the smaller editions.

(2) That the text of these Acts be verified, and, if necessary, corrected according to the official standard in charge of the Clerk of the Parliaments, the spelling, use of capital letters, and punctuation being conformed to modern usage.

The importance of this second recommendation may be estimated when it is remembered that the ORNAMENTS RUBRIC is based on a clause of the Act "Primo Elisabethæ" and in the opinion of the judges in the *Ridsdale* case May 12th, 1877, "cannot . . . be looked at otherwise than in connection with" it. Now in the Annexed Book this clause reads, "Such ornaments of the Ch . . . shall be retained, and be in use, as was . . ." The Printed editions of 1662 were ". . . and be in use, as were . . ." but in the Sealed Books "were" was carefully corrected to "was" with a pen. Nevertheless the printers before the year 1700 circulated their editions with ". . . be in use, as were . . ." and in recent years the Act has commonly been printed ". . . be retained, and be used, as was . . ."

(3) In the Preface, second paragraph, in the sentence "the use of the Liturgy would also return" read "also would" instead of "would also."

(4) In the Preface, *Of Ceremonies*, etc., last paragraph, in the sentence ("as much as may be with true setting forth of Christ's Religion") insert "the" before "true."

(5) In the Calendar, under date September 7th, strike out "Enurchus," and substitute "Evurtius." Also, under date March 7th, strike out "Maurit."

(6) That in the Lord's Prayer, wherever it occurs in the PB, the third petition be punctuated and printed thus—"Thy will be done, in earth as it is in heaven."

This is a remarkable change. In the Annexed Book we find two forms, "Thy will be done in earth as it is in heaven," with no stop at all; and "Thy will be done in earth, as it is in heaven." The Sealed Books have "Thy will be done in

earth, As it is in heaven." Amidst this confusion a change was adopted in order to bring the meaning more nearly in accordance with the Greek text of Matt. 6 10, but it is a change resting on no authority in Ch. or State.

(7) In Morning Prayer, Rubric after "*Venite, &c.*," strike out "as they are appointed" and substitute "as they be appointed," the same change to be made in Evening Prayer, Rubric before *Magnificat*.

(8) In the *Benedictus*, verse 7, substitute "hands" for "hand."

(9) In the *Benedictus*, verse 9, substitute "child" for "Child."

(10) In the Litany, wherever it occurs in the PB, print the first suffrage "O God the Father of Heaven" without any comma after the word "God."

(11) Also in the Litany, wherever it occurs in the PB, leave an interval of a line or two after the Lord's Prayer, and also after "Graciously hear us, O Lord Christ."

(12) In the Collect for the First Sunday in Advent strike out "the quick and dead" and substitute "the quick and the dead."

(13) In the Gospel for Septuagesima Sunday substitute (*passim*) "penny" for "peny."

(14) In the Holy Communion, Prefatory Rubric, second paragraph, substitute "have" for "hath" in the sentence "until he hath openly" and also in the sentence "he hath recompensed."

(15) In the Holy Communion, Prefatory Rubric, fourth paragraph, strike out "the North-side" and substitute "the north side" without the capital letter or hyphen.

(16) In the second Commandment, wherever it occurs in the PB, strike out the comma after "children."

(17) Also in the fifth Commandment strike out the comma after "land."

(18) In the Nicene Creed punctuate and print thus: "of one substance with the Father, By whom all things were made: Who for us men."

(19) Also in the Nicene Creed strike out "Giver of life" and substitute "giver of life."

(20) Also in the Nicene Creed put full stop after "remission of sins."

(21) In the Offertory, in the Sentence, 2 Cor. ix, substitute "grudging" for "grudgingly."

(22) And in the Sentence Heb. xiii strike out the word "well."

(23) In the Prayer for the Ch. Militant, in the sentence "especially to this Congregation here present," strike out "especially" and substitute "specially."

(24) In the Holy Communion, at the end of the *Ter Sanctus* twice, and at the end of the *Gloria in excelsis*, print "Amen" in Roman and not Italic type.

(25) Let the Rubric at the end of the Communion Service "Whereas it is ordained" be printed uniformly with the preceding Rubrics, the quotation marks (inverted commas) and the black rule above being struck out, and a Paragraph mark (§) being inserted at the beginning of the Rubric.

(26) In the Service for the Public Baptism of Infants, the Rubrics at the end to be printed uniformly with other Rubrics, and a Paragraph mark to be put on at the beginning of each paragraph.

(27) In the Catechism, last part, second answer to be printed thus; "I mean an outward and visible sign of an inward and spiritual grace given unto us," without a comma after the word "grace."

This recommendation needs detailed examination, for the "comma" is found in every

single one of our Authorities—the Convocation Copy, the Annexed Book, the printed editions of 1662, the Sealed Books. Why then should it be omitted? The facts are peculiar. In 1903 there were discovered in the Record Office the letters patent of King James directed to Archbishop Whitgift, Feb. 9th, 1603 (O.S.), by which this part of the Catechism was first authorised, and there is no stop in the whole sentence. Of even date with this there is the Royal Warrant or Privy Seal, directing the Lord Chancellor to annex the Great Seal of England. In this Warrant the answer is punctuated, "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means, &c. . . ." This punctuation is retained in some of the PBs between 1604 and 1662—others punctuate ". . . grace, given . . ." Also the Greek Versions of the Catechism both before and after 1662 render the phrase "χαριτος ημιν δοθεισης." On the other hand, the Latin Version of Dean Durel printed in 1670 renders the phrase "signum . . . quod nobis datur"; his earlier French version (1662) had "grace qui nous est donnée." And the insertion of the "comma" from 1662 to about 1800 was almost universal. Since that date it has been usual to omit the "comma." A question was asked in Parliament on this very point in October, 1902, and the Home Secretary stated in reply:

"As a matter of fact, the punctuation of different editions of printed PBs has varied considerably, and in this particular case the printers at their consultation found that the practice was by no means uniform. In many editions, going back to the early dates, the comma is omitted; in others it was printed. Having in view the great importance of uniformity in such a matter, the printers agreed that the comma should be omitted, so that the interpretation of the sentence should not be prejudiced in any direction, it being clear that the system of punctuating in the Annexed Book is not such as to justify the basing of an argument on the presence or absence of this comma."

(28) In the second Rubric after the Catechism strike out "Apprentices" and substitute "Prentices."
(29) In the Marriage Service substitute "N" for "M" (*passim*).

(30) In the Communion, second paragraph of opening Address, print thus: "Instead whereof until the said discipline may be restored again (which is much to be wished)."

(31) The Psalms. At the heading of Psalm CIX let *Deus laudem* be substituted for *Deus laudum*.

(32) In Psalm CXLV, verse 3, omit the comma after "marvellous," so that the verse will read "marvellous worthy to be praised."

(33) In the Ordinal, the Preface and opening sentence, omit "the" before "Holy Scripture."

(34) The Articles. Introduce a distinct title page, as they are no part of the Prayer Book.

These are not the only instances in which necessary correction has been made; two others may be mentioned. In the Gospel for the Thursday before Easter both the Annexed and the Sealed Books read "two other malefactors," most rightly corrected in recent editions to "two other, malefactors." In the Epistle for

Good Friday the Annexed Book reads, "When he had offered one sacrifice for sin for ever, sat down, &c.," but the Sealed Books read, "when he had offered one sacrifice for sin for ever sat down." These two passages, with others, were noted in the York Committee's report of 1892.

This report also notes other points which have not been attended to, of a far more serious character than some of the trivial changes included in the above 34 "recommendations." Of these, three should be mentioned. The report reads as follows:

(1) In the Tables of Contents.

No. 19 "The Catechism with the Order for the Confirmation of Children" has been subdivided in modern editions into—

1. The Catechism.

2. The Order of Confirmation.

(2) In all the authorities a strong line of demarcation is set after the Absolution in Morning and Evening Prayer: this should be restored.

(3) But the most important variation of the modern text of the Psalter from that of the Great Bible is in the entire disregard of the brackets and small black letter type, which are preserved in the Annexed Book, but not in the printed Editions. A large percentage of these are represented by modern commas on either side of a vocative case; about 70 mark the additions made in the Vulgate, as taken from the LXX, to the Hebrew text.

In all these cases there is a change of type both in the original Great Bible and in the Annexed Book; so that it would certainly seem, as Bishop Westcott has said, to be "in accordance with the purpose of those who first printed it on this form (*i.e.*, with the notation of the Great Bible though imperfectly given) to distinguish all additions to the Hebrew text noticed in the Great Bible."

The final conclusion is inevitable. The punctuation, orthography and minor variations of the PB are not of sufficient authority to enable them to be used in support of any special views with any weight whatever. On the other hand, it would be perfectly possible for Prayer Books to be printed so as to adhere more closely than is yet the case to the legal authoritative standard copies, even though the Prayer Book of to-day is more accurately printed than it has ever been since the revision of 1662. Indeed, paradox though it be to say so, it is in many respects a more accurate copy of the original than the original standards themselves were from which it was taken.—B1. FREDC. F. GRENSTED.

PURGATORY.—The word P. occurs in the PB only in Art. 22. There it forms the title

of the Art., although there is no clear reason why it should do so, except that in the body of the Art.

it is mentioned first in a group, the "Romish" doctrine concerning which is repudiated. Of the other members of the group, one (Pardons) is closely connected with the belief in P.: the rest ("Worshipping and Adoration as well of Images as of Reliques, Invocation of Saints") have no direct connection with it. The same grouping was observed by the Council of Trent, which dealt with the same subjects

together in one session in 1563, about ten months after the framing of our Arts. In both cases these beliefs and practices were classed together, because they are all concerned with the mutual relations between the living and the departed members of the Church. Art. 22 condemns as a whole the "Romish doctrine" concerning these relations (on the meaning of the word "Romish," see ROMISH DOCTRINE and INVOCATION OF SAINTS).

It is to be noted with regard to the doctrine of P. that, although the Council of Trent had not yet formulated the Roman position, yet the framers of our Arts. had before them some authoritative definitions of it from the Roman side. The Council of Florence (1439) had already defined it at its minimum with a view to securing agreement with the Greek Church (see below). And, further, the Council of Trent had already (in Sept., 1562), in its decree "On the Sacrifice of the Mass," alluded to it incidentally in the words "defunctis in Christo nondum ad plenum purgatis." In Dec., 1563, the Council agreed as to its decree concerning Purgatory. The doctrine is stated in its barest possible form: that there is a P., and that the souls detained in it are benefited by the prayers of the faithful and especially by the sacrifice of the altar. For the rest, the bps. are enjoined to impress upon their flocks the "sound doctrine" of P. handed down by the Fathers and the Councils of the Church, but at the same time to suppress public preaching on the "more difficult and subtle questions which do not minister to edification," and to forbid abuses and superstitions. The decree of the Council is really the reply of the Counter-Reformation within the Roman Communion to the outcry raised against previous scandals. It acknowledges abuses without specifying what they are and orders their removal. But it sanctions the doctrine of P. as defined by the Council of Florence, to which reference is here made. By this Council the theory of P., which the Tridentine Fathers now confirmed, is thus expressed: "If any have departed this life in penitence and love of God, before they have made satisfaction for their sins of omission and commission by fruits worthy of repentance, their souls are purified after death by purgatorial punishments."

This position is explained by Roman theologians as follows. Satisfaction for sin is of two kinds: (1) that made by Christ on the Cross; (2) **Explanations** and (2) that which has to be made by **Given of it.** us ourselves, although its sole virtue and value come from the merits of Christ. This latter kind of satisfaction is the acceptance and voluntary endurance of temporal punishment for the sin. The guilt and the eternal punishment are remitted in the forgiveness granted through the Atonement. But there remains the temporal punishment which still has to be borne, although the sinner is forgiven and restored to the favour of God. The temporal punishment is again of two kinds: (1) that which cannot be avoided, e.g., injury to health or reputation consequent upon sin; (2) that which is voluntarily undertaken as a penance. If this temporal punishment has not been accomplished during the earthly life, it must be continued after death (Schoupe, *Elementa*, Tract. XIV *de Poenitentia*, and XIX *de Novissimis*). A more refined explanation of P. is sometimes found, e.g., in Möhler, *Symbolism* (§ 23), which centres around the idea of purification rather than those of satisfaction and punishments. The man who dies forgiven is not by the physical fact of dying made in a moment wholly pure in heart. Purification can be no "sudden magical change" effected from without

the man: it must come from within him and by his own free choice and action. P. (as the word implies) is the place where the forgiven soul by Divine grace completes this work of purification. When the work is done, the "pure in heart" are admitted into Heaven and see God.

We may call the above the doctrine of P. with its explanations and justifications, as it has been officially defined by the Roman Church under the pressure of the Reformation spirit both within and outside the Roman Communion. The idea of a place

and a process of purifying for the soul after death has been accepted by many leading Lutherans (e.g., Dr. Dörner and Bishop Martensen) on the Continent and members of the English Church (e.g., Bishop Andrewes and Dr. Hort). The scandals which Art. 22 had in view, such as the sale of INDULGENCES by which souls were bought out of P. and the traffic in Masses for the departed, are of course indefensible. Putting these aside, we may sum up as follows the authority for the doctrine. (1) It has no real scriptural warrant. Modern Roman writers (e.g., Addis and Arnold, *Catholic Dictionary*, last ed. revised by Scannell) allow that the only direct Biblical evidence is 2 Macc. 12 48 ff., which of course (quite apart from the probability that the belief and the practice there referred to were exceptional amongst the Jews of that time) cannot be regarded as a sufficient foundation for an article of faith. On the other hand, the "rest" and "peace," which the NT so constantly promises to the dead in Christ (our Lord promises Paradise "to-day" to the thief on the cross), make it difficult for us to accept the teaching of purgatorial pains, and impossible to believe in a torture by material fire, as the *Catechismus Romanus* (drawn up by Pope Pius IV and a committee of Cardinals in 1566) implies. (2) There is practically no Patristic authority for the doctrine during the first six centuries. Apart from doubtful references in Tertullian, the *Passio Perpetuas*, and St. Cyprian, the first Western Father who alludes to the doctrine is St. Augustine, and he speaks of it in a hesitating and tentative way. It was Pope Gregory the Great (590-604), who first laid it down as a doctrine to be believed. In the Eastern Church there are doubtful allusions in Clement of Alexandria and Origen, but otherwise nothing until the 4th century. To this day the Eastern Church definitely rejects the notion of any purgatorial *pains* after death except the pangs of conscience, and is not officially committed to any belief in P. at all. Indeed some of its leading theologians deny that there is a P. or a purification after death. (3) Although the doctrine cannot claim the authority of Scripture or of the early Church, it has seemed reasonable to many that there may be some kind of purifying process to be undergone after death by the soul, by which it becomes perfect in penitence and renunciation of every evil desire, just as (in another but correlative aspect) there is reason to suppose that the soul grows after

death into a more perfect zeal for righteousness. This increased penitence and renunciation will be painful, but not such pain as is inconsistent with peace. But this is a question of opinion as to which we may well plead for individual liberty. To impose a doctrine of P. upon all men as a necessary article of Faith is an act of unjustifiable tyranny.¹

Literature. See references above; also Mason, *Purgatory*; *Commentaries* on the Arts.; *Tracts for the Times* 79; R. M. Benson, *The Penitence and Joy of the Faithful Departed*; J. H. Newman, *Dream of Gerontius*.—K2^o.
S. C. GAYFORD.

PURIFICATION OF BVM.—See FESTIVAL, § 13; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 7.

PURIFICATOR.—A small square of linen often used to wipe the Paten and Chalice after the ABLUTIONS.—R3.
J. W. TYRER.

PURITANS.—This name was first bestowed at the commencement of Elizabeth's reign on a number of extreme Reformers who objected to the imposition of the "cap and surplice" and to certain ceremonies, such as the sign of the cross in baptism, the ring in marriage and kneeling at the reception of the communion. They were chiefly composed of clergymen who had been in exile at Geneva during Mary's reign, and who on their return objected to what they considered as the "compromise" adopted by the Act of Uniformity of 1559, and desired to mould the discipline and ceremonies of the Ch. according to the Calvinistic model they had used abroad.

There is little doubt that the majority of the early Elizabethan clergy strongly sympathised with the Puritan scruples. The bps. expressly declared that they had used every effort with the Queen "to effect what our brethren require and what we ourselves wish" (*Zürich Letters* 177 and 169), and in 1562 a petition in the lower house of Convocation for the removal of Puritan grievances was only rejected by a majority of one vote in spite of the influence of the Court against it. The main body of the Reformers, however, were willing to yield to the dictation of the State in non-essential matters of ceremonies; but the Puritans, who accepted the Holy Scriptures as a perfect standard of discipline as well as doctrine, refused to conform to requirements which possessed no express scriptural sanction and which they regarded as superstitious and "idolatrous." They had, however, no quarrel with the doctrinal standard of the Ch., and, although they refused to conform to its discipline, they had no desire to separate from its communion. But, as Elizabeth was determined to enforce a uniformity of discipline, the persistent refusal of the Puritans to wear the habits soon led to the deprivation of many of them from their cures. The persecution they

endured for their nonconformity at the hands of the bishops led many of them after 1570 to deny, not merely the lawfulness of the vestments, but also of the episcopal government of the Ch.; and Cartwright, in his *Admonition to Parliament*, advocated a Presbyterian system of Ch. polity in accordance with the rules laid down in the *Holy Discipline*, a book drawn up by himself and Travers, two celebrated Puritan divines. Attempts were soon made by the Puritan clergy to enforce this system in many parts of the country.

About the year 1580 some of the more extreme Puritans, under the influence of the teaching of a divine named Robert Browne, went a step further and advocated complete separation from the Ch., denying the validity of its Orders and Sacraments, and affirming each congregation to be a distinct church. These Brownists and all who refused to conform were, however, so vigorously and relentlessly persecuted that towards the close of Elizabeth's reign Puritanism greatly declined, and the Puritans who appeared at the Hampton Court Conference in 1604 were far more moderate in their demands. A rigid conformity was, however, demanded and, owing to the severely repressive ecclesiastical policy pursued by Charles I and Archbishop Laud, the Puritan ranks were increased by a large number of conforming clergymen of Calvinistic opinions, who were being driven from the Ch. by suspensions, fines, deprivations and imprisonments. During the Civil Wars the Puritan party became sufficiently powerful, with the aid of the Scots, to overthrow episcopacy and establish a Presbyterian system of worship. After the Restoration they presented their old grievances at the Savoy Conference, but on their refusal to conform to the requirements of the Act of Uniformity (1662) they were ejected from their benefices and thenceforward became merged in the general body of DISSENTERS.—A1.

C. SYDNEY CARTER.

PYX.—A small box of precious metal, in which the Blessed Sacrament was reserved in the church and carried to the sick. In mediæval England the P. was suspended above the altar.—R3.

E. HERMITAGE DAY.

QUADRAGESIMA.—See FESTIVAL, § 13; LENT, § 1, 4; ADVENT, § 1.

QUEEN ANNE'S BOUNTY.—The name of a fund provided for by an Act of 1703 (2 and 3 Anne, c. 20), the administrators of which were formed into a corporation early in the following year, under the title of "The Governors of the Bounty of Queen Anne, for the Augmentation of the Maintenance of the Poor Clergy." Previous to the Reformation, the exactions of Rome from the clergy had included the FIRST FRUITS and TENTHS levied on all clerical incomes and paid over to the Pope for the time being. On abolishing the papal authority in this kingdom, Parliament under Henry VIII diverted both these sources of revenue to the Crown, by which they were retained till restored to the Ch. by the forementioned Act of Parliament. The governing body, headed by the two Abps., with a

¹ On the rejection of the belief in P., based upon the denial of an intermediate state, in the Homilies, II. 7 3, and the authority of the Book of Homilies, see CQR 10 14 ff.

tolerably full clerical representation, embraces a strong lay element also—a Committee beyond suspicion for the impartial distribution of the fund entrusted to them. The charges are still made *pro rata* according to the value of the respective benefices as declared under Henry VIII, which differs considerably in many cases from the modern estimate; and more than half the benefices in England and Wales are altogether exempt, either by statute, or as having been created since the charges were imposed. There is, however, a very respectable income, averaging about £15,000 a year, from the amenable contributors, to which the interest on capital held by the Governors is added. Their grants are rarely made to livings of, or exceeding, £200 in net annual value. Otherwise they are usually directed to—(a) the augmentation of poor livings by the gift of a capital sum, say £200; (b) the foundation of new benefices by a gift supplementary to that of the private benefactor; in which case due care is taken to guard against abuses of patronage; (c) the building, or improving, of parsonage-houses; and (in special cases) the erection, or reparation, of chancels. The trustees are further empowered to lend money upon mortgage (sometimes of the benefice itself) in furtherance of objects which commend themselves to their judgment. The application of the fund has been regulated by a long series of statutory provisions, e.g., those of 1714, 1837, 1838, 1839, 1846, and 1865; and applicants for grants will be informed of the conditions on which they can be obtained at the offices of the Bounty, 3 Dean's Yard, Westminster. [The question has often been raised whether the administration of QAB. should not be amalgamated with the Eccles. Commissioners.] (For legal questions see Cripps, *Laws of the Church and Clergy*, and PROPERTY.)—A6. G. WORLEY.

QUESTMEN.—An old synonym for churchwardens, who were so called from their duty of inquiring after and presenting for censure parishioners guilty of heresy or other ecclesiastical offences (cp. canons *passim* and art. CHURCHWARDEN, § 1)—A3. P. V. SMITH.

QUICUNQUE VULT.—This "Confession of our Christian Faith, commonly called the Creed of Saint Athanasius," belongs to the third of the three chief classes of Creeds—*Baptismal Creeds, Conciliar Creeds, and Private or Individual Theological Professions*. Its early history is still obscure, and has been the battle-ground of much controversy. But it is generally agreed that it was originally written in Latin, probably in the 5th cent. All the Greek versions are plainly translations from Latin, and it is not until the 8th cent. that the name of St. Athanasius is found connected with it. This tradition of authorship however is probably older than the 8th cent., because the author of a commentary (so called the *Oratorian*), writing probably at the beginning of the 9th cent., says that he has seen it entitled "The Faith of St. Athanasius" even in old MSS.

The earliest definite quotations of the Creed are found in the writings of Cæsarius, who was Bishop of Arles 503-543 A.D. These quotations are not confined to the Pseudo-Augustinian *Sermon* 244, which is commonly ascribed to Cæsarius, and

in which the preacher cites clauses 1, (2), 7, 15, 16, 33, 42. Dom G. Morin, O.S.B., has shown that Cæsarius used the Creed continually as a sort of elementary catechism, and that it reproduces both his qualities and his literary defects.¹ Moreover, Cæsarius often put some words of a distinguished writer at the head of his compositions, so that in this way he may have been responsible for the fact that the name of St. Athanasius was subsequently attached to the Creed.

The use which Cæsarius made of the QV. may, however, be explained by the suggestion that it had been taught him in his youth, so that his style had been moulded by it. Eloquent as he was, the greatest preacher of his time, and the theologian to whom the credit belongs of ending the Pelagian controversy on Free-will when he presided over the Second Council of Orange in 529 A.D., he was not an original thinker, and we must look to some other writer of the school of Lerins to which he belonged.

The famous monastery of Lerins was founded by Honoratus in the early years of the 5th cent. and sent forth into Gaul a succession of great bishops and teachers. It is from such a centre of culture and religious zeal that we should expect the author to proceed. Some writers have claimed Vincentius, one of the early monks, author of the famous *Commonitorium*, or warning against heresies, as the possible author. Again, we find that Honoratus, the founder, was described in the memorial sermons preached after his death by Hilary of Arles and Faustus of Riez, as renowned for his zeal for the true faith and his careful instructions. Hilary calls him "a daily witness in most sincere sermons of our confession of Father, and Son and Holy Ghost, nor has anyone easily discussed so openly, so clearly, concerning the Trinity of Divinity since thou didst distinguish the Persons and associate them in eternity and majesty of glory."²

Such quotations, of course, do not prove authorship, nor is it so important to find an author as to decide the approximate date at which the Creed was written. Dr. Waterland's argument that it was written in what he calls Apollinarian times has not always received sufficient attention. He means times when the Apollinarian error of denying that the Lord had a human soul was a pressing danger. There can be no doubt that this was the fact at the beginning of the 5th cent., when Priscillian, a Spanish bishop, who fell into heresy and founded a sect which bore his name, taught with great vehemence and under pain of damnation both this error and the error of Sabellius, confusing the persons of the Trinity; so that from beginning to end the QV. is a strong reply to his errors, which were greatly feared in France. Moreover, we find that the Council of Toledo in 633 A.D. quoted certain clauses from both parts of the QV., together with sentences from a contemporary formula known as the *Creed of Damasus*, which is also apparently directed against Priscillianism.

¹ *Le Symbole d'Athanase et son premier témoin St. Césaire d'Arles*, Rev. Bénédictine, Oct., 1901.

² Similarly Faustus writes: "Let us first follow the things which he taught. Let us first hold fast the right faith, let us believe Father and Son and Holy Ghost one God. For where there is Unity there cannot be inequality."

In the 8th cent. we begin to find MSS., one of which, the famous Ambrosian MS. at Milan (Cod. O. 212 *sup.*), has even been

2. **Classes of MSS.** ascribed to the 7th cent., and the Creed emerges from its obscurity.

The MSS. fall into two main classes: (i) Collections of creeds; (ii) Psalters. The Ambrosian MS., referred to as the earliest, also contains the *Faith of Bacchiarus*, which is the defence of an obscure monk against the charge of some such heresy as Priscillianism, and belongs to the 5th cent., like the QV.; and again "the *Faith of Jerome*." Another very interesting MS. which has only recently been discovered is a collection of creeds which was made by Bishop Leidrat and combined with a series of quotations from Cassiodorus, Jerome, Isidore and Augustine, intended as an Introduction to the Psalter. Leidrat presented this MS. with an autograph inscription to the Altar of St. Stephen in Lyons. He resigned his see in 814 A.D., so that the date of the MS. can be ascertained with confidence.

Incidentally this MS. proves how unsafe were the foundations of the Two-Portion Theory, formerly

3. **Two-Portion Theory.** popular in England and put forward by Professors Swainson and Lumby. They found some quotations of the first portion of the Creed in a profession of faith presented to Ethelhard, Abp. of Cant., by Denebert, Bp. elect of Worcester, in 798,¹ and (with the exception of clause 37) the whole of the second portion of the Creed quoted freely in a sermon known as the *Trèves Fragment*,² beginning abruptly in the middle of clause 29. They assumed that Denebert only knew the first portion, and the author of the *Trèves Fragment* only the second, and that the two portions were first brought together in the 9th cent. (c. 860 A.D., Swainson; after 813 A.D., Lumby). The theory involved assigning later dates to all the MSS. supposed on palæographical grounds to belong to the 8th cent. But the progress of palæographical studies during the last twenty years has proved this to be absurd, and we may now reckon that some five or six at least of the MSS. may be dated before 800 A.D. Moreover, the evidence both of MSS. and Commentaries combines to prove that the Creed existed from the earliest days precisely in the form in which we use it. The paraphrase of clauses 35, 42, in the *Trèves Fragment* show the licence taken by the preacher, not the original text of the form which he was quoting.

Space will not permit us to quote from other MSS., for which reference must be made to the

4. **Leidrat's MS.** list of books given at the end of this art. But Leidrat's MS. is the connecting link between the two classes of MSS., since the same collection of creeds and extracts relating to the Pss. is also found in the famous Golden Psalter at Vienna (Cod. 1861), which was written by command of a King Charles I for a Pope Hadrian. There can be little doubt that this was prepared by Charles the Great for Pope Hadrian I, after whose death, in 795 A.D., the MS. seems to have been given to Queen Hildegard. Leidrat may have been consulted by the King as to the preparation of the Introduction to the Psalter. From this time

on we find the QV. appearing more and more frequently in an appendix to the Psalter together with the Apostles' Creed, the Lord's Prayer, and the ordinary Canticles.

The earliest use of the QV. was, as we have seen, in sermons, and in canons on the Faith, such as the canon of Toledo, in which clauses were quoted without reference to the formulary as a

5. **Early Use.**

whole. About the year 670 A.D. Leodgar, Bishop of Autun, directed his clergy to learn the *Faith of St. Ath.* by heart. Some hundred years later the author of the *Oratorian Commentary*, possibly Theodulf of Orleans, informs us that he has been instructed by a Synod to prepare an exposition of this work on the faith "which is up and down recited in our churches and continually made the subject of meditation by our priests."

The interest which Charles the Great took in Church music soon led to the use of the Creed as a canticle. Angilbert, Abbot of

6. **Canticle and Catechism.**

St. Riquier (c. 814 A.D.), records that it was sung by his school in procession on Rogation Days with the Creeds and the Lord's Prayer. Before long it was regularly introduced into the Office of PRIME, apparently first in the Monastery of Fleury, of which Theodulf had been Abbot. At the end of the 10th cent. Abbo of Fleury speaks of it as sung antiphonally both in France and England. But the earlier use as a catechism, especially for the benefit of the clergy, did not pass away. Thus Archbishop Hincmar of Rheims in 852 A.D. made his clergy learn it by heart and explain it like a catechism; and Hayto, Bishop of Basle († 836 A.D.), directed his clergy to learn it by heart and recite it on Sundays at Prime.

During the Middle Ages the Ch. of Eng. continued this use, extending it through the

7. **English Use.**

Sarum Brev. to daily use, according to the common custom of the Western Ch. through the 12th and 13th cents. In the Roman Brev. the use seems to have been restricted to Sundays from the end of the 13th cent. In the First PB of Ed. VI it was directed that it should be "sung or said" after the *Benedictus* on the greater Feasts. The Ap. Creed followed it as part of the *Preces in prostratione*, all kneeling. In the Second PB it was directed that the Ap. Creed should be said standing, preceded by the QV. on certain festivals, the number of which was increased. In 1662 the rubric was altered to "At Morning Prayer instead of the Apostles' Creed."

In the Eastern Church it has been introduced into the Appendix of modern additions to the

Hour Offices, but in a mutilated form, the words "and the Son" having been cut out of clause 23.

8. **Use in other Churches.** With this correction of the doctrine of the Procession of the Son it is regarded as a good exposition of the faith, but no directions are given as to its use. In Russian Service-Books it appears at the beginning of the Psalter. In the R.C. Ch. the Sunday Office of Prime is often

¹ Brit. Mus., *Cleopatra*, E.

² Paris, Bibl. Nat., *Lat.* 3836.

crowded out by the multiplication of Saints' Days with their special offices, but it survives in Adv. and Lent and on Trin. Sunday.

Thus the Ch. of Eng. alone uses the Creed in the mother tongue in a popular service, and in the present-day controversy on the use this is the starting-point of discussion. It is admitted that there were popular translations in the Middle Ages, and also that Latin was understood by all educated persons, and that Prime as a part of the series of services called Mattins was a popular service. But the fact remains that by far the greater number of the congregations must have been unable to follow the QV., and would use their private devotions in preparation for the Mass following. So that our modern use does not at all correspond to the ancient.

Without trenching on the subject of the next section and without controversy, it may suffice to say that there are those who wish for some alteration of the use, without disloyalty to the positive teaching of the Creed, only feeling that on such days as Christmas Day and Easter Day it is impossible to explain what qualifications are needed to understand clause 2 in a Scriptural sense. They do not wish for the mutilation of the Creed by the excision of a clause or clauses.

Probably the most satisfactory means of attaining this end is through a proposal which was made in 1872 that the bishops should claim as a part of their *jus liturgicum* a legal power of dispensing, upon application from an incumbent, with the use of the QV. as enjoined in the PB on certain days. The condition might be added that it should be used either in a revived Office of Prime, or at the Evensong preceding the Festival, so that the clergy and other teachers who can supply the necessary qualifications to the warning clauses would still at such times meditate on—to use Hooker's words—this "most divine explication of the chiefest articles of our Christian belief."¹

Some light is thrown on the teaching by the use of the new translation prepared by the

Abp's. Committee, the variations

10. *The Text.* of which from the PB version will be found after the original Lat. text printed below.

I. THE TRINITY.

¹Quicunque vult salvus esse, ante omnia opus est ut teneat catholicam fidem: ²quam nisi quis integram inviolatamque servaverit, absque dubio in aeternum peribit.

i. (a) *Divine Personality is Triune.* ³Fides autem catholica haec est, ut unum deum in trinitate et trinitatem in unitate ueneremur; ⁴neque confundentes personas, neque substantiam separantes. ⁵Alia est enim persona patris, alia filii, alia spiritus sancti; ⁶sed

patris et filii et spiritus sancti una est divinitas, aequalis gloria, coaeterna maiestas.

(b) *Attributes of the Godhead expressed in subsidiary antitheses.* ⁷Qualis pater, talis filius, talis et spiritus sanctus: ⁸increated pater, increatus filius, increatus spiritus sanctus; ⁹immensus pater, immensus filius, immensus spiritus sanctus; ¹⁰aeternus pater, aeternus filius, aeternus spiritus sanctus: ¹¹et tamen non tres aeterni, sed unus aeternus; ¹²sicut non tres increati, nec tres immensi, sed unus immensus et unus increatus. ¹³Similiter omnipotens pater, omnipotens filius, omnipotens spiritus sanctus; ¹⁴et tamen non tres omnipotentes, sed unus omnipotens.

(c) *In which Christian Truth acknowledges the Trinity.* ¹⁵Ita deus pater, deus filius, deus spiritus sanctus, ¹⁶et tamen non tres dii, sed unus deus. ¹⁷Ita dominus pater, dominus filius, dominus spiritus sanctus; ¹⁸et tamen non tres domini, sed unus dominus: ¹⁹quia sicut singillatim unamquamque personam et deum et dominum confiteri Christiana veritate compellimur; ²⁰ita tres deos aut tres dominos dicere catholica religione prohibemur.

ii. *Divine Relationships in Scriptural Terms are unique, co-eternal, co-equal.* ²¹Pater a nullo est, non factus nec creatus nec genitus: ²²filius a patre solo est, non factus nec creatus, sed genitus: ²³spiritus sanctus a patre et filio, non factus nec creatus nec genitus, sed procedens. ²⁴Unus ergo pater, non tres patres; unus filius, non tres filii; unus spiritus sanctus, non tres spiritus sancti. ²⁵Et in hac trinitate nihil prius aut posterius, nihil maius aut minus, ²⁶sed totae tres personae coaeternae sibi sunt et coaequales. ²⁷Ita ut per omnia, sicut iam supra dictum est, et trinitas in unitate et unitas in trinitate veneranda sit. ²⁸Qui vult ergo salvus esse, ita de trinitate sentiat.

II *The Incarnation.* ²⁹Sed necessarium est ad aeternam salutem ut incarnationem quoque domini nostri Jesu Christi fideliter credat.

i. *We confess that Christ is in two Natures.* ³⁰Est ergo fides recta ut credamus et confiteamur quia dominus noster Jesus Christus dei filius et deus pater et homo est:

³¹deus est ex substantia patris ante saecula genitus, et homo est ex substantia matris in saeculo natus; ³²perfectus deus, perfectus homo ex anima rationabili et humana carne subsistens; ³³aequalis patri secundum divinitatem, minor patre secundum humanitatem:

ii. *Is one Person.* ³⁴qui licet deus sit et homo, non duo tamen sed unus est Christus; ³⁵unus autem non conversione divinitatis in carne, sed assumptione humanitatis in deo; ³⁶unus omnino non confusione substantiae, sed unitate personae. ³⁷Nam sicut anima rationalis et caro unus est homo, ita deus et homo unus est Christus:

iii. *The Redeemer, The Judge.* ³⁸qui passus est pro salute nostra, descendit ad inferos, resurrexit a mortuis. ³⁹ascendit ad caelos, sedit ad dexteram patris, inde venturus iudicare vivos et mortuos. ⁴⁰Ad cuius adventum omnes

¹ *Eccles. Pol.*, v. 42 12. This suggestion commended itself within limits to Canon Liddon, Dr. Pusey and Lord Salisbury, when they were championing the cause of the Creed.

homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem; et qui bona egerunt ibunt in vitam aeternam, qui mala in ignem aeternum. "Haec est fides catholica: quam nisi quis fideliter firmiterque crediderit, salvus esse non poterit.

Variants:

v. 1. "would"—"needful that he held fast." v. 2. "a man have kept"—"eternally." v. 3. "Now"—"the one God as a Trinity, and the Trinity as an Unity." v. 4. "confusing." v. 5. "a Person"—*om.* "and." v. 6. "Father, the Son, and the Holy Ghost is one: their glory equal, their." v. 8. "uncreated" (*ter*)—*om.* "and." v. 9. "infinite" (*ter*)—*om.* "and." v. 10. *om.* "and." v. 12. "they are not three uncreated nor three infinities; but one infinite, and one uncreated." v. 13. *om.* "and." v. 15. "the Son God: the Holy Ghost God." v. 17. *om.* "likewise"—*om.* "and." v. 18. "yet they are." v. 19. "to confess each of the Persons by himself to be both." v. 20. "to speak of three." v. 21. "of none: not made, nor created, nor begotten." v. 23. "and the Son: not made." v. 24. "There is therefore." v. 25. "before or after: none is greater or less" (*om.* "than another"). v. 26. "all three Persons are co-eternal one with another." v. 27. "all ways, as is aforesaid: both the Trinity is to be worshipped as an Unity, and the Unity as a Trinity." v. 28. "Let him therefore that would be saved: think thus." v. 29. "eternal"—"believe faithfully." v. 30. "The right Faith therefore"—"at once both God." v. 31. "He is God"—"and he is Man." v. 32. *om.* "and"—"of reasoning soul and human flesh consisting." v. 33. "Godhead: less than the Father." v. 34. "is one Christ." v. 35. "One, however, not by change of Godhead into flesh: but by taking of Manhood." v. 37. "as reasoning." v. 38. "to the world below"—*om.* "the third day." v. 39. "Ascended" (*om.* "He") into heaven, sat down at the right hand of the Father: to come from thence to." v. 40. "deeds." v. 41. "will go into life eternal: they"—"eternal." v. 42. "have faithfully and steadfastly believed."

The teaching on the doctrine of the Trinity is here set forth on the lines made popular in the West by St. Augustine. It

11. On the Trinity.

represents an important shifting of the centre of gravity, so to speak, as compared with the theology of the Nicene Creed. There the predominant interest is metaphysical, the battle of Nicaea raging round the word *homoousios*, "of one substance," which became a technical term in the argument for the essential Godhead of the Son. Here the predominant interest is psychological, and turns on the use of the term *person*, which was just the term that the Greek theologians lacked. St. Athanasius could say of the Divine Persons "another and another and another," but he lacked the term *Person*, which in its Latin form had been used by Tertullian, but with a legal flavour about it which somewhat spoiled it for subsequent use. In the eyes of a lawyer a *person* is one who has legal rights. Therefore a corporation may be a *person* in the eyes of the law, although only by a legal fiction. Perhaps it was in view of such legal associations that St. Augustine at first shrank from using the word, though he felt constrained to fall back on it.

His *Confessions* mark a turning-point in the history of the human mind coming to self-consciousness. Led on by his striving after self-knowledge, he was led to analyse the thought of his limited human personality and to argue from it as to the existence of the Triune Divine Personality which is complete and infinite. Thus he found in his new philosophy, which was profoundly psychological and was closely akin to the tendencies of present-day thought, complete justification of the simpler teaching of earlier theologians, who had quoted without much questioning the teaching of the Bapt. Formula. I do not suggest that the words used (*person, substance, infinite*) are not metaphysical. No man living fails to be a metaphysician if he uses such terms at all. But it is quite a mistake to criticise the QV. as if its author were merely propounding a series of metaphysical conundrums. That is far from his purpose.

The author's method of stating what has been handed down to him as Catholic Faith and Bible

Truth is as simple as it is effective.

12. Exposition. He leads us (1) to worship, for spiritual things can only be "spiritually discerned"; (2) because the eternal distinctions in the Godhead have been made known through the teaching both of the Lord and His App. about His Father and the Holy Ghost, he uses the term Trinity which had been sanctioned by the usage of the Ch. for more than two cents., not as explaining but as expressing the mystery. We dare not confuse the Persons as if God had revealed Himself first as one, then another. Nor dare we "divide the substance" by thinking of the Son or the Spirit as in any sense "created beings." We approach the mystery with awe. We dare not be wise "above that which is written." "I and the Father are one" (John 10 30). Therefore all the attributes—uncreated, infinite, eternal, almighty—which belong to the Father as God and Lord may be ascribed to the Son, and to the Spirit as proceeding from the Father and the Son.

The Scriptural terms "Begotten" and "Proceeding," guarded by the repeated denial "not made nor created," are claimed for the Son and the Spirit as a further reason why we do right to confess each to be Lord and God, while we are forbidden to say three Gods or three Lords, worshipping the Unity in the Trinity.

On the Incarnation the teaching given is no less wise and weighty. The Incarnation must be believed loyally. There are

13. On the Incarnation.

tendencies common to the human mind everywhere and in every age which threaten to dissolve it into unreal theory. While Arians deny the true Divinity, the Eternal Generation of the Son of God, on the one side, Apollinarians take away from the perfect manhood on the other, by denial of the human soul in which the Lord touched the very heart of our nature, reasoning with human thoughts, albeit in the very effort limiting His mode of self-expression, willing to be in all points tempted

like as we are, willing in that human soul to go into the unseen world while His Body lay in the grave, sharing our condition even after the moment of His willing death, not regarding His equality with the Father as a prize to be grasped at, but humbling Himself in His Manhood. But this entailed no change of the Godhead into flesh, when the manhood was thus taken into God. The union of soul and body in one man is an illustration of the union of Godhead and Manhood in the One Christ.

The tone of the passage is still anti-Apollinarian. The heresies associated with the names of Nestorius and Eutyches, though in the air, had not been elaborately developed. The former, whether Nestorius himself was guilty of it or not, as taught by his followers, minimised the Divine Glory of Christ, asserting a union of the Man Jesus with the eternal Son, and therefore required a more elaborate assertion of the unity of His Person. The latter, beginning from violent reaction against such minimising, taught the virtual absorption of the Manhood in the Godhead, which was equally hostile to a balanced doctrine of the Incarnation. The clauses which guard against these errors are by no means out of date and need to be kept sounding in the Church.

The warning (or damatory) clauses are intended to teach the Scriptural principle that a man is responsible for his beliefs which must in the long run mould and colour his actions. The parable of the two ways (Matt. 7 13, 14)

leading to life and to death stands at the back of clause 41 about going into eternal life or eternal fire. These are Scriptural metaphors which have been interpreted spiritually and in a materialistic sense. But the mistakes of commentators, and even the probable bias of the author of the QV. himself towards a wrong method of interpretation, need not deter us from supplying a better. The case is otherwise with clause 2, which is the great crux of the formulary as an expression of the mind of the Ch. We acknowledge that our Blessed Lord made statements which He left it to men to qualify as need required—"Give to him that asketh thee" and "Resist not evil" are well-known instances. And in the words of Professor Mozley, "Just as moral instruction requires its liberty of speech, and has modes of statement which must not be tied to the letter, so has judicial and condemnatory language."¹ So it is quite reasonable that we should agree to put a gloss on the words which urge us to preserve the faith and hold it undefiled on pain of eternally perishing. "With the heart man believeth unto righteousness," and from the head proceed the evil thoughts which tempt to sin, so that any weakening of the foundations of faith at the same moment weakens the convictions of morality. But it is not possible to read within the lines of the tremendous statement, "without doubt shall perish eternally," any

¹ *Lectures and Theological Papers*, p. 194.

hope that the writer could tolerate such an explanation as that given by Canon Newbolt: "Surely they do not mean that every soul at the Last Day will have to give a strict account of his adhesion to terms such as *incomprehensible, substance, Person*, and the like which perhaps he does not understand." Most people agree with Canon Newbolt, but they cannot find a loophole for such an interpretation in words which seem almost chosen to exclude it. Thus weak consciences are caused to stumble, and the need for some alteration of the use becomes urgent, because we cannot be always teaching that we claim our right in this instance to qualify the statement and to bring it into harmony with the Revealed Truth that God "willeth all men to be saved and come to the knowledge of the truth," and that when self-will rejects all the overtures of His mercy it will stand self-condemned because it has sinned against light and love. But we refer the judgment to God, and therefore shrink from all appearance of judging those who through invincible ignorance fail to accept the truth here and now.

Further information may be obtained from the following: D. Waterland, *A Critical Hist. of the Ath. Creed*, Oxf. Ed., 1870; G. D. W. Ommanney, *Dissertation on the Ath. Creed*, 1897; Bp. E. C. S. Gibson, *The Three Creeds*, 1908; A. E. Burn, *An Intr. to the Creeds*, 1899, and *Facsimiles of the Creeds* (HBS), 1908.—v3. A. E. BURN.

QUIET DAY.—QDs., in their modern form, are of comparatively recent origin in the Ch., but the Table of Fastis in the PB points to one of their essential elements—the withdrawal of the mind (as much as possible) from mundane and bodily pleasures to the stricter contemplation of divine things. The spirit of the QD. has always existed among devout souls (cp. Mark 6 31) in the desire to gain spiritual refreshment and to deepen personal communion with God. One of the essentials of such a day is that it should be *quiet*, save for the united utterance of praise and pr., and the instructions of the conductor. Ordinary conversation is suspended until the last common meal is partaken, and even then it is restrained. The dominant feature is the contemplation of the deep things of God, and the formation of resolutions finding their outcome in greater practical obedience to the will of God.

QDs. are now held at many centres (often with direct episcopal encouragement and sometimes conducted by the bp. himself) for ordinands—immediately prior to ordination itself (usually in the Ember seasons)—and for men and women (frequently in Lent and Advent). The common desire of all who attend should be to gain deeper knowledge of God's will in their own lives and a clearer insight into their own motives and conduct, to amend their ways to the glory of God, and to develop their own usefulness as His servants and members of His Church.

The Conductor is a bp. or priest. He officiates at all the services and gives a series of addresses (based upon some of the theological mysteries or a portion of Holy Writ), his great aim being to awaken contrition in the hearts of his hearers and dispose them

to the future service of God. Consequently, some portion of the time not otherwise occupied is given to private spiritual conferences between him and his hearers; such conferences being often of the nature of those prescribed in the last paragraph of Exh.¹ at HC.

All assemble at the guest-house on the previous evening, when Evensong is said, followed by the Conductor's introductory address indicating the general tenor of his instructions and emphasising the chief points upon which he will subsequently dilate. The day itself opens with a celebration of the HC, followed by breakfast, a short interval, and then Mattins with the first address. A time of quiet follows for private meditation and interviews, and then the midday meal, often preceded by the short office of Sexrt. In the early afternoon the second address follows (with or without one of the Hour offices), and, after tea, Evensong with the concluding address. An alternative Order for a Parochial QD. might be as follows: 8 a.m. HC, 10.30 a.m. MP and 1st Address, 12.30 p.m. Lit. and brief Instruction, 3 p.m. Metrical Lit. and 2nd Address, 5 p.m. EP and 3rd Address. It is well for hearers to make short notes of the addresses as they are delivered; these are useful for recalling the main topics of thought.

In an age like the present these opportunities of spiritual retreat are becoming increasingly valued (especially by the clergy) as a wholesome antidote to the many distractions of an over-busy, hurried life. Sensibly and simply used, they are an abundant help to those who in quietness and confidence desire to renew their strength by waiting upon God.—Ff.

H. E. SCOTT.

QUIGNON'S BREVIARY.—This work exercised a considerable influence on the construction of the English PB. The need of a

1. Origin. simplification and purification of the Roman Breviary had been felt by many devout members of the Roman Church in the early years of the sixteenth century; and on the mandate of Clement VII the work was undertaken by Cardinal Francisco de Quignones (known generally in this country as Quignon), a Spaniard of noble birth, a member, and formerly General, of the Franciscan Order, and a much esteemed councillor of the Emperor Charles V. He engaged on the task in 1529, and the result of his labours appeared at Rome on 1st March, 1535. By July, 1536, no fewer than six editions (Rome, Venice, two at Paris, Antwerp) had been issued. The title of the first edition was *Breviarium Romanum ex sacra potissimum Scriptura et probatis sanctorum historiis constans*. The sweeping character of the changes made by Q. roused violent opposition; and more particularly his omission of *antiphons*, and the reducing of the number of Lessons on all days alike to three, were strongly censured by the Theological Faculty of Paris. Q. yielded to pressure, and in a second form of his book he re-inserted antiphons. But the fortunes of this remarkable work, with its suppression by the Pope Paul IV in 1568, do not concern us; it is of importance to English Churchmen because of the influence of the first form on the PB and the taking over from it and embodying, in the prefatory matter of the PB, considerable parts of Q.'s Preface.

Before a PB in the English tongue had been considered, Cranmer had made preparations for a reformed Latin Breviary, much on

2. Description. the lines of Q., and his attempt is now preserved among the MSS. of the British Museum. In the document in our PB, now entitled *Concerning the Service of the Church* (up to 1662 entitled *The Preface*), free use is made of Q.'s Pref., and some of the paragraphs are little more than a slightly modified translation of the Latin. The most characteristic features of Q.'s Breviary are thus described by himself. There is a return to the practice of the "old fathers" in the reading of Holy Scripture, by omitting antiphons, *capitula*, responsories, many hymns, and other things of a like kind, which impeded the reading of the Scripture. Of the OT the most useful and weighty books are read. These include the greater part of the Prophets, the whole of Genesis and Deuteronomy, the greater part of Exodus, portions of Joshua, the Proverbs, and the whole of 1 Samuel. Of the NT nothing is omitted except nearly all of the Apocalypse. The first lesson is taken from the OT, the second from the NT, and the third Lesson also from the NT, unless when on a Saint's day the history of the saint is read. The histories of the saints Q. draws from approved authors, Greek as well as Latin; he frees these histories from those features which had sometimes aroused "the contempt and derision of the readers," and he claims to write them in a less rude style than that of the old Breviaries. The few hymns retained are those of greatest weight and authority. The Ps. are all said once a week, but they are distributed in such a way as to give three to each service of the canonical hours; and this he contrasts with the then prevailing practice of omitting most of the Ps. and repeating a few throughout nearly the whole year. He complains of the perplexing rules of the old Breviary, so that "there is sometimes little less labour in finding out what is to be read than in reading it when it is found out." The varying dates of Easter and the movable feasts make it impossible to dispense altogether with rules "of which the former Breviary was so full that scarce a lifetime would suffice for thoroughly mastering them" (the "Rules called the *Pie*, *Concerning the Service of the Church* in the PB), but he endeavours to make the rules so few and so clear that it will be easy to understand them. The Office of the Virgin is no longer to be said daily, but only on Saturdays (if a feast does not fall on that day), and at Matins and Vespers there is to be a daily commemoration of the Virgin in lieu of the Office. He reiterates the importance of "the continuous reading of the Holy Scriptures." He declares that he had aimed not at brevity, but at usefulness and convenience, yet as a matter of fact though the Lessons are longer there are fewer of them, and this with the omission of versicles, responsories, and antiphons, makes the recitation of the Office shorter.

Q. concludes his Pref. with words which were followed in the old Pref. of the PB and which were omitted only in 1662 (an omission which on historical grounds is to be regretted). It will be best to cite the words as they appear in the old Pref. of the PB: "And if any would judge this way more painful (*laboriosum*, Q.) because that all things must be read upon the book, whereas before, by the reason of so often repetition, they could say many things by heart (*memoriter*, Q.); if those men will weigh their labour with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain in consideration of the great profit that shall ensue thereof."

The placing of the Conf. and Absol. (in the PB of 1552) at the opening of Matins and Evensong had been anticipated in the first form of Q.'s Breviary.

It will be seen that the English Reformers went further than Q. Not only were antiphons and

responsories ("responds," PB) to the 8. Comparison with PB. Lessons omitted, but also the invitatory which Q. had retained. The third

Lesson with histories of the saints disappears, and the Lessons were confined to Holy Scripture, including some parts of the Apocrypha. The weekly recitation of the Psalter was not adopted; and the Office and commemorations of the Virgin were omitted. All hymns disappear.

The first form of Q.'s Breviary has been edited by Dr. J. Wickham Legg (Cambridge, 1888), and

the text of the second form, under 4. Bibliography. the same editor, was published (1908) by the HBS. The Latin text of

various parts of Q.'s Pref. corresponding to parts of *Concerning the Services of the Church*, as it now stands, are exhibited in Blunt's *Annotated Book of Common Prayer*. The whole of Q.'s Pref. is printed, together with the censure of the book by the University of Paris, in Guéranger's *Institutions Liturgiques* 1 397-403. See also Batiffol's *Histoire du Breviaire Romain* 220-227; J. M. Neale's *Essays on Liturgiology*, p. 3.—B1. J. DOWDEN.

QUINQUAGESIMA.—See FESTIVAL, § 15; SEPTUAGESIMA (RATONALE OF SERVICES), § 3.

QUIRE (or CHOIR).—Originally meaning a body of singers, the word came to mean the part of the church occupied by them. In the basilicas of the early Church, while the bishop and clergy occupied the apse behind the altar, it soon became the custom to provide an enclosed Q. in front of it where the chanters sang the service. In England before the Reformation, the Q. was always in the eastern part of the church in front of the altar. Western galleries for singers are first met with in the reign of Elizabeth. In many churches there was both vocal and instrumental music in the roodloft across the chancel arch, but it would seem that these pieces of music were additional to the liturgical service itself and consisted of what we should now call "voluntaries" and "anthems" (then called MOTETS), and the performers were regarded as minstrels rather than as a Choir. It may be remarked that the metrical Pss. introduced by the Reformers were equally external to the liturgical service. The service itself was sung in the chancel by the parish clerk alone, or with the assistance of such boys, men, chantry-priests, etc., as were available. In many Benedictine churches, and all Cistercian, the part east of the transepts was so short as only to afford space for the sacrum, while the Q. was placed either entirely west of the transepts (Westminster, St. Alban's, etc.), or extended across the transepts and somewhat west of them (Winchester, Gloucester, etc.); but in most churches of Canons Regular, and in almost all of Canons Secular, the Q. was east of the principal transept, and a second smaller transept sometimes came between the Q. and the SACRARIUM (Lincoln, Salisbury, Southwell, etc.). In the rubric: "InQUIRES and places where they sing,"

etc.—the word *quire* is thought by Mr. Micklethwaite to denote those large churches, cathedral or collegiate, where there is a permanent staff of trained singers: but the word is more commonly used as synonymous with CHANCEL.—R6.

A. M. Y. BAYLAY.

RAILS.—Altar R. were unknown in England until after the Reformation. Abp. Laud introduced them in 1636. He directed that all altar-tables should be removed from the nave where they had met with much indignity, placed in their ancient position within the chancel, and railed off for the sake of greater reverence. Altar R. were almost everywhere destroyed during the Commonwealth, and there are very few Pre-Commonwealth R. now in existence. New R. were re-erected however during the latter part of the 17th cent., and are now almost universal not only in the Church of England but also among Nonconformists. Anterior to Laud's time kneeling benches of wood were used, and are still in existence in some churches, e.g., Wimborne Minster; these, however, generally fell into disuse after the introduction of R. Altar R. are made in iron, brass and wood, with metal or wooden supports.—R5.

G. VALE OWEN.

RATES AND TAXES.—"My duty towards my neighbour" may be called to mind anent this subject.

1. *Local Rates*.—Local and county rates such as Poor, Highway, Sanitation, Education, Prison, Courts of Justice, Asylum Rates, etc., who does not feel the burden of them? As society becomes more complex, these various charges tend to multiply and to increase. It is important for ratepayers, and especially the clergy, to understand what purposes these various rates are intended to serve, how they are assessed, computed, notified, collected, and what are the legal allowances and deductions. It is important for a man of education, appointed by the Ch. to be a public teacher, not to weaken his influence by aimless and foolish railing against rates. The writer would advise such to work, up the subject of local taxation, mainly through his own experience supplemented by reading. He will find ample opportunities of employing his knowledge to promote peace among his people, and soothe the anxieties of the less instructed. And it will be well if his neighbours and parishioners, who have knowledge, are encouraged to share it with others.

The Poor rate dates from the time of Queen Elizabeth, and was consequent on the dissolution of the monasteries. It is an integral part of the modern social system. It aims at discouraging begging, vagrancy, idleness, want of work, and so forth. We are instructed on the highest authority that we have the poor always with us. So we have the Poor rate as a permanent claimant, but it is devoutly to be wished that the Poor Law system may have speedy and drastic improvement, and that economy may be effected in what are called "Establishment Charges."

2. *Imperial Taxes*.—Security of life and property, personal liberty, equal laws, respect for the rights of conscience—these and other national blessings we enjoy, as subjects of the King. In return, at the beginning of the year, the Chancellor of the Exchequer sends in his bill for Income, Property, Land and other taxes, charges which are essential in order to provide a fund for the good conduct of the country. Not every Briton loves to see the bill, but as a loyal subject he pays. He wants to maintain the national defences. Imperial,

like local, taxation is a large subject, the fringe of which can be only touched in this place, but the suggestion may be offered here also that every intelligent subject should endeavour to learn what are the sources of his country's revenue.

Eccles. property and clerical incomes are subject to local and imperial charges like other property of the same class, except that Consecrated Churches are exempted from Poor rates; and that half the rates on Tithe and Glebe are provided out of the Consolidated Fund, in the same way as for other landed property; see Tithe Rent Charge (Rates) Act, 1899.—A6.

J. S. WILSDEN.

READER.—In the subapostolic Ch., side by side with the regular threefold ministry, there was a charismatic ministry of persons described as evangelists, prophets, teachers, and readers (see **EVANGELIST**, **CATECHIST**). The R.'s duties were to read the scriptures, and possibly to interpret them, and to read homilies. The R. is mentioned by Justin, and in the *Apost. Ch. Order* (c. 300) he ranks next to the presbyter. But in the West, in the time of Tertullian, he already ranks below the deacon, and the office was gradually depressed till it became one of the minor clerical orders, and was conferred on boys in the *schola cantorum* as a step towards the priesthood.

In the Middle Ages, especially in the 13th cent., the work of the parish clergy was supplemented by that of the friars, who as laymen were allowed to preach; and, from the 4th cent. onwards, the lay *clericus* or clerk had a recognised position. In England such laymen, the forerunners of our Parish **CLERKS** and Cathedral singers, often fulfilled most of the duties of the Minor Orders. Owing to the dearth of clergy in the early years of the reign of Elizabeth, an attempt was made by Parker to establish an order of Readers, but it did not prove satisfactory.

In the 19th cent. the development of church life, and of society generally, called forth a vast amount of lay help, both at home and in the mission field. This was necessitated partly by the deficiency of clergy and partly by the need of relieving them of work more suitably done by laymen. The need of defining, regulating, and recognising this work was felt; and various provincial or diocesan synods, individual bishops, and missionary societies have drawn up regulations defining conditions of appointment to, and the duties involved in, the various offices of evangelist, catechist, sub-deacon, reader. In 1904 a committee of Conv. drew up a short but exhaustive report on the whole question (*Nat. Soc.*, No. 383), and in 1905 the Abps. and Bps. issued their *Regulations respecting Rs. and other Lay Officers* (SPCK), a document which, though it makes the office of R. merely diocesan or even parochial, may be said to have advanced the movement by regulating it and giving it official sanction.

The whole subject of lay work was discussed at the Pan-Anglican Conference of 1908 (cp. Pan-Anglican Papers, *The Call of the Ch. to Laymen*). The chief need at present is to define

lay work and to differentiate it from that of the clergy, so that each may develop on its own lines and supplement the other, and that the activities of the Ch. may be neither clerical nor secular but catholic. The verdict of history shows that lay readership should not be regarded as an apprenticeship to Holy Orders, or a cheap substitute for the regular ministry, and that a priest should not be a mere lay worker in black clothes, and commanding a higher salary. With more definite development of lay work will come a more efficient training and an improvement in the status of readers. This development is being largely effected by the work of the C.E.M.S., while questions of recognition, training, organisation, etc., are considered annually at a representative Conference of Lay Readers (Reports in *The Lay Reader*, the quasi-official organ of the movement, Simpkin, Marshall & Co.). For literature, see **MINOR ORDERS**.—A3.

CLEMENT F. ROGERS.

READING.—It is difficult to over-estimate the importance of clear, distinct and impressive R. in the conduct of Divine Service. A well-known passage in Hooker sets forth that R. a lesson is the execution of the very office of preaching

1. Importance of Good Reading.

(*EP* v. 31), and that the efficacy which the Puritans attributed mainly to sermons, those for whom he spake attributed to R. also. In the introductory chapter to the PB, "Concerning the Service of the Church," it is shown that the Reformers exercised great care that the R. of Holy Scripture should be so set forth that all things should be done in order without breaking one piece from another, i.e., that the R. of the Bible should be continuous and regular. In the opinion of those best able to judge, the R. of the lessons has been a most effective part of Divine service. But the effect obviously depends largely upon the way in which they are read. Men were drawn to attend daily service for the sake of hearing the late F. D. Maurice read the lessons. On the other hand, it is to be feared that many have been repelled by the hurried and bad R. to be heard in some churches.

There are those who think that a good reader is born, not made; but of late years increasing attention has been paid to methods

2. Training. of training speakers and readers in voice production, distinct enunciation, good pronunciation and expression without artificial stagginess.

The first essential is to master the method of breathing correctly. Inhalation should be normally through the nose, with the mouth

3. Breathing. shut, or with the soft palate raised at the back to block the mouth passage. The abdomen should swell out and the swelling spread from the abdomen to the ribs. The shoulders should not be raised. We all breathe naturally when we are lying down, and it is well, therefore, to begin the practice of inhalation in this attitude.

Exhalation should be slow and steady, through the open mouth. The breath should not be allowed to escape hastily, but kept under control. Wrong breathing is the cause of much throat trouble.

Suitable exercises to form the habit of breathing correctly will be found in text-books (see below).

In *Enunciation* the reader should aim at two things: (a) that his R. should be audible, and (b) his utterance as agreeable and as free from

4. Enunciation. peculiarities as possible. There should be plenty of practice in the pure production of the different vowel sounds. The common tendency is for certain vowel sounds to be produced more faintly than others, though the reader is not aware of this.

If it is possible to make a phonograph record of our own speech we shall be surprised at our unsuspected defects, and we shall learn better than by any other means what are the faults we have to cure. The bad but common habit of dropping the voice at the end of a sentence should be guarded against. There is no reason why a lower tone should not be adopted without lessening the amount of resonance. A good reader can make a whisper audible to his audience. A candid friend at the back of the church is the best helper in this matter. Let me impress this strongly, for more of us are guilty of this fault than we generally suspect. The tone should be neither too high nor too low, but that medium tone which is most natural and easy to the reader, and from which he can rise or fall, as may be desired.

To intersperse R. or speaking with unmeaning vowel sounds is another bad habit which may be overcome by care and watchfulness. The speed of utterance should be carefully regulated. It is very difficult to follow a rapid speaker, and very few can read rapidly without losing clearness and distinct enunciation. A slow, halting delivery is the fault in the other extreme. On the other hand, the rate should not be mechanically uniform, but should vary naturally with the subject-matter, a change of speed being one of the most effective means of expression (see further below).

The correct *Pronunciation* of words is another element in good R. The standard of what is correct

5. Pronunciation. may be found in the usage of well-educated people, whose speech is free from provincialisms and vulgarisms.

Much may be learned by listening to good readers and observing their pronunciation of words and names. Reference to the Greek Test. would save many mis-pronunciations of proper names. It may be well to add a caution against pedantry. The received pronunciation of some proper names is doubtless incorrect, but custom and long usage have sanctioned it, and it is better to be guided by them.

Everyone will feel the importance of R. Scripture with due *Expression*. We do not want a monotonous chant, still less a hurried gabble. Nor

6. Expression. do we want the reader to give the impression that the passage is of no special interest to him or to anyone else. Yet these styles are not unknown in our churches. On the other hand, a highly dramatic style of R. is not suitable in Divine worship, and is apt to defeat its own end by producing irreverence and detracting from the sacred character of the Bible. The Word of God must not be treated as if it were the word of man. At the same time, we rightly desire that the reader should show a sympathetic appreciation of the passage, and should convey to his hearers the solemnity, the beauty and the depth of its meaning. To do this, it is essential that he should himself feel, as much as possible, its meaning and beauty. This implies a previous and careful study of the passage to be read. The writer believes this to be quite essential, especially for beginners, and ventures to press it strongly. He would add that a short ejaculatory pr. while walking to the lectern, that the

Holy Spirit may bless what is read to the good of the hearers, has the reflex action of solemnising the reader and putting him in the right spirit for his office.

The mechanical side of expression lies in the right management of the voice. The chief elements are Inflection, Modulation, Emphasis, and Phrasing. By the variation of these expression is produced.

Inflection is the ascent or descent of the voice to a higher or lower note. It does not imply that the tone is louder or softer, but it is

7. Inflection. the variation from monotone. The

Rising Inflection carries on the attention of the hearer to what is to follow, while the Falling Inflection denotes the completion of the statement; e.g., "Quit you like mén, be strong." "Cast thy bread upon the waters: for thou shalt find it after many days." "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

It is not possible within the limits of this art. to specify the cases in which the Rising or Falling Inflection should be used. The reader must refer to the under-mentioned books. After all it is largely a matter of rhythm to which the ear becomes attuned by practice.

Modulation is effected by changes of Tone and of Time. For convenience sake we may speak of three

Tones: High, Medium and Low. The

8. Modulation. Medium Tone is that of habitual utterance. The Low Tone is expressive of deep feeling, and may be used with advantage in passages of pathos, solemnity and awe, e.g., the description of the Holy City (Rev. 21 22-27). The High Tone is expressive of strong emotion, joyous feelings and animated description, e.g., Is. 35. With the difference of Tone goes also the change of Time. It is natural that the High Tone should be accompanied by a quicker time and the Low by a slower.

Next we come to the very important point of *Emphasis*. The meaning of a passage may easily be obscured or changed by emphasis

9. Emphasis. being laid upon the wrong words.

On the other hand, there are passages the meaning of which cannot be clearly brought out unless emphasis is laid upon the right words. See Romans 4 9 ff. as a good example of this and also an instance of a passage which calls forth the skill of the best readers. It may be well to add that too much emphasis savours of the grotesque and defeats its own object. A common fault is to emphasise pronouns, which, as a rule, are not the emphatic words in a sentence. One often hears the commandments read with the emphasis on the words "Thou" and "not" instead of on the name of the sin: "Thou shalt not steal."

Lastly, careful attention is needed about *Phrasing*, i.e., the grouping together of related words. Smaller

groups are thus readily indicated by

10. Phrasing. a slight prolongation of the last syllable, but without necessarily emphasising it. Larger groups may need an actual break in the voice. Experience and the watching of good readers will teach how this is done. But it should be noted that the punctuation, which is a purely grammatical device, is very little guide to phrasing. Many commas should be absolutely ignored in reading, and, on the other hand, good phrasing requires prolongations of syllables and pauses where there is no stop at all.

It remains to mention some of the most common faults against which the reader should guard. These are: (1) failure to sound the final consonant, especially in words ending in *d* and *t*; (2) the omission of the final *g* in words ending in *ing*; (3) the

11. Some Common Faults.

carrying on of the final consonant and prefixing it to the beginning of the next word when that word has a vowel for its first letter, e.g., "We have heard with our (r)ears." (The writer heard this clause in the Lit. read thus for some weeks in a church he attended.) An opposite blunder is to make it "our (y)ears." These may seem small matters, but they mar good Reading.

Above all, it is necessary to take pains and to keep the attention fixed. But, when we consider how much R. and speaking enter into the work of the clergy, is it not worth while to spend time and trouble upon making them as good as possible?

Literature: Burrell, *Plain Reading and Good Speaking*; Prof. Wyld, *The Teaching of Reading*; Garry, *Elocution, Voice and Gesture*.—re.

MORLEY STEVENSON.

READING DESK.—Bp. Sparrow states that, previous to Cromwell's time, what was then termed the "reading pew" had a double purpose, as signified by the two desks with which the pew was furnished. One of these was for the reading of the Prs. and faced towards the East, and the other for the reading of the Lessons faced towards the body of the church. The Advertisements of Abp. Parker were drawn up by the command of Elizabeth expressed in a letter dated Jan. 25, 1565, and were issued in the year following. These merely ordered that "the Common Prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the church and choir, so that the people may be edified." The canons of 1604 are even less definite. Canon 82, after giving directions regarding the Communion-table and other matters, adds, in almost a casual manner, "and likewise that a convenient seat be made for the Minister to read service in." The Rubric prefixed to MP (which rubric assumed its present form in 1559) directs that it shall be said "in the accustomed place of the Church, Chapel, or Chancel," but does not specify any spot in the building from which it shall be read. The only reference to the RD. in the PB is in the rubric at the beginning of the Communion Service which is to be read in "the Reading Pew or Pulpit."

The reason why the RD., which is so prominent a feature in our churches to-day, received so scant notice in earlier times is probably to be found in the fact that in Pre-Reformation days the Service of the Altar had much more prominence over all other services in both the popular and the clerical mind than subsequently. The popularisation of Matins and Evensong has invested the RD. with an importance it did not formerly enjoy.—R3.

G. VALE OWEN.

REAL PRESENCE.—See BLACK RUBRIC.

RE-BAPTISM.—The Sacrament of Bapt. may be administered only once to each individual. This directly follows (a) from its object—incorporation into the body of Christ; (b) from the figures under which it is described in the NT—new birth (John 3 5), burial with Christ (Rom. 6 4), etc.; (c) from such texts as 1 Cor.

12 13, Eph. 4 5. The above principle has always been acknowledged in the Ch., but at times difficulties have arisen as to its practical application. Christians are universally agreed that the proper matter of the Sacrament is water, and that the proper form must contain the words "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28 19). But is the minister of the essence of the Sacrament? Is Bapt. valid when administered (a) by a layman, (b) by a heretic? For (a), see LAY BAPTISM. With regard to (b), a great controversy arose in the 3rd cent. between Cyprian and Stephen, Bp. of Rome, the former of whom denied, the latter affirmed, the validity of heretical Bapt. The main original authorities for this controversy are Cyprian (*Eps.* 69-75), Eusebius (*HE* vii. 2-9), and the anonymous treatise *De Rebaptismate*. The conclusion finally arrived at was that Bapt. administered by any baptised person with the right matter and form is valid, though it may be irregular. And this conclusion has been generally accepted in the Ch. of England.

The difficulty arising from cases of doubt as to whether a person has been baptised or not has been solved by *Hypothetical* Bapt. (see BAPTISMAL OFFICES, § 31).—id.

J. W. TYRER.

RE-CONSECRATION.

Re-consecration is the common, though hardly appropriate, term applied to the consecration of a fresh supply of bread or wine, or of both elements, necessitated by the number of communicants being larger than had been anticipated. What was done in the early Ch. in such a case we do not know; most likely it very seldom happened, as the customs then prevailing made it needful to consecrate in very large quantities for purposes of RESERVATION. There are obviously greater objections against consecrating a large quantity of wine than a large quantity of bread, and, accordingly, it is in connection with the former that we first hear of Re-consecration. About the 8th cent., it was customary to pour fresh wine into the chalice, and this wine was believed to be consecrated at once by mixture with what was already consecrated (so Mabilon's Third *Ordo Romanus*). This belief was not likely to last long after the idea that the Words of Institution were the *form* of the Euch. had become firmly established, and with the belief the practice would naturally die out.

In the Ch. of Eng. bef. the Reformation the question of Re-consecration was of little practical importance, as communions were infrequent, and Reservation covered exceptional cases. But the *cautels* of the Sar. Missal provided that if, after the celebrant had communicated in one kind, he found out that he had been officiating without wine in the chalice, though it would be better for him to start again with consecrating both kinds, still, to avoid possible scandal, he might merely put wine and water into the chalice and consecrate them, beginning with the words, "*Simili modo posteaquam*

canatum est," i.e., "Likewise after supper" (Maskell, *Ancient Liturgy of the Ch. of Eng.*, 3rd ed., p. 243).

The principle underlying the latter part of this *cautel* was developed in the *Order of the Communion*, 1548, where communion in both kinds was restored to the laity after three cents. of disuse. The chalices of those days being small, the priest was ordered, on days of general communion, to consecrate the "biggest chalice, or some fair and convenient cup or cups," and, if necessary, re-consecrate, beginning with the words "*Simili modo*." The PBs of 1549 and 1552 contained no order with regard to Re-consecration, but canon 21 of 1604 provided that "no bread or wine newly brought shall be used; but first the words of Institution shall be rehearsed when the said bread and wine be present upon the communion-table." This provision was developed in the Scottish PB of 1637, and still more in the rubric of our present PB. With regard to the latter it is to be observed that:—(1) it assumes the possibility and lawfulness of bread and wine being consecrated separately; (2) it assumes *either* that the Words of Institution are the *form* of consecration, or that the previous Pr. "embraces in its intention all the bread and wine on which the Priest may afterwards lay his hand, the second supply no less than the first." On the other hand, the *Scottish Communion Office* and the Amer. PB, with far greater propriety, require, for a re-consecration, (1) *both* elements to be consecrated together, (2) the *whole* of the main part of the Pr. of Consecr. to be said over them.

(Scudamore, *NE*, pp. 707 ff., 760 ff.; *DCA*, art. *Consecration (Eucharistic)*; Dowden, *ASCO.*, pp. 222-3; *Commentaries on BCP.*)—H2.

J. W. TYRER.

RECTOR.—The normal title of a parish priest is R. The Bp., being the person to whom the spiritual government of the diocese belongs, devolves, always subject (under necessary conditions) to correction and oversight, the government in spiritual things of a part of the diocese, the parish, to the priest whom he institutes to the cure of Souls. Neither Bp. nor parish priest is a "lord over God's heritage," but, nevertheless, they both represent, to the souls they have to care for, the kingly, as well as the priestly and prophetic, functions of the great Head of the Church, our Lord Jesus Christ. The idea of spiritual government is that which is involved in the expression of the writer of the Epistle to the Hebrews (13 17), "Obey them that have the rule over you"—*οἱ ἡγούμενοι*—one of the instances of the application in that Epistle of political terms to the Christian Society. Such government is, of course, constitutional, not in any sense arbitrary, though some details must depend upon the reasonable discretion of the person who has the grave responsibility of ruling. But he must rule in strict accord with the canons, traditions and customs of the Ch.

The words of institution express this, "We do by these presents commit unto you the Cure and Government of the Souls of the parishioners of the said Parish." (See also *INCUMBENT.*)—ta.
E. G. WOOD.

RED-LETTER DAYS.—See *FESTIVAL*, § 3.

REFRESHMENT SUNDAY.—See *LENT*, § 4.

REGENERATION.—(The Biblical doctrine). The word *Regeneration* (*παλιγγενεσία*) occurs only twice in the Bible; Matt.

1. **Word and Mean.** 19 28 ("In the regeneration . . . ye shall sit on thrones"), and Titus 3; ("the laver," or "bath," "of regeneration"). This latter alone, of the two, seems to refer to personal New Birth. But the idea occurs very frequently under various but converging phraseology. Thus we have it in connection with the word *Birth*. "Except a man be born again he cannot see the kingdom of God . . . Except he be born of water and of the Spirit he cannot enter, etc. . . . That which is born of the Spirit is spirit . . . Ye must be born again . . . So is every one that is born of the Spirit" (John 3 3-8; cp. John 1 13). "Whosoever believeth that Jesus is the Christ is born of God . . . Everyone that loveth is born of God . . . Whatsoever is born of God overcometh the world . . . Whosoever is born of God sinneth not" (1 John 3 9, 47, 5 1, 4, 18). "Being born again . . . of incorruptible seed, by means of the word of God" (1 Pet. 1 23). The practically identical imagery of *begetting* appears Jas. 1 18: "Of His own will He begat us, with the word of truth," and 1 Pet. 1 3: "He hath begotten us again to a living hope."

It appears too in the very numerous passages where a *filial relation* with God, above that of nature or creation, is predicated of Christians.

2. **Kindred Terms.** Thus, "What manner of love hath the Father bestowed upon us that we should be called the children of God! . . . Now are we children of God." "In this" (by not sinning and by sinning) "the children of God are manifest, and the children of the devil" (1 John 3 1, 2, 10). "As many as are led by the Spirit of God they are the sons of God . . . The Spirit beareth witness with our Spirit that we are the children of God . . . The . . . creation waiteth for . . . the liberty of the glory of the sons of God" (Rom. 8 14, 16, 21). The same class of ideas is before us where a spiritual revolution is shown under other imagery. Thus, "A *new heart* . . . and a *new spirit* I will put within you" (Ezek. 36 26); "If any man be in Christ he is a *new creation*" (2 Cor. 5 17; cp. Gal. 6 15). So too, of course, where a divine gift of new life is spoken of without imagery. Thus, "The Son quickeneth (giveth life to) whom He will" (John 5 21); "You hath He quickened, who were dead in sins" (Eph. 2 1); "He that hath the Son hath the life" (the "eternal life" just mentioned), "and he that hath not the Son of God hath not the life" (1 John 5 11, 12). We may group under the same head the great range of passages which dwell on the Christian's life "*in Christ*," as against a previous and contrasted state; e.g., Rom. 16 7: "They were in Christ before me." Compare too the distinction, broad and deep, between

the "spiritual" man and others, as in 1 Cor. 2 14, 15: "The natural (lit. *psychical*) man receiveth not the things of the Spirit of God," etc. A like contrast appears in the words of the Lord Himself (Matt. 11 27): "No one knoweth the Father but the Son, and he to whomsoever the Son willeth to reveal Him."

Viewed as a whole, this representative collection of Scriptures gives us the following main elements of a doctrine of R. First, the mysterious need that man, to be right with God, should pass through a spiritual change so great, so deep, as to demand expression in terms not of amendment but of a new vital departure, the gift of a new vitality and its issues. Adequately to weigh this element, we need to weigh with something like adequacy the Scripture doctrine of Sin, original and actual, and, yet more, to understand conviction of sin in experience. Then, we find the change in question presented as (at least ideally) critical, decisive. This is not to say that the consciousness of it must always be so; but, from the Divine side certainly, it is as true an epoch as natural begetting or natural birth can be. Further, it appears everywhere as a thing not dormant or potential but actual and with results; the "sound of the wind" is "heard" when it breathes; "the children of God are manifest"; they "love," "do righteousness," "overcome the world," "are led by the Spirit." Further, the mystery (which is thus also so operative a fact) is bound up with the work of the Spirit as Life-Giver and with Christ as Life. Vital union with Christ by the Spirit is Regeneration, is New Creation.

The relation of Regeneration thus viewed to holy BAPTISM (see John 3 5, Titus 3 5) is not our subject here. Enough to express our conviction that the relation is real and sacred, while yet it cannot be such as to obscure the magnificent directness and simplicity of such words as those of John 1 12, 1 John 5 1. And to view the Sacrs. as supremely the Divine seals to faith of the New Covenant of grace seems to us best to secure the true relation; cp. BAPTISM, §§ 10-14; RELIGION, § 8 ff.—*Id.*

HANDLEY MOULE.

REGISTRAR (BISHOP'S).—The R. is appointed by the Bp. by letters patent under seal, usually for the term of the R.'s life. The R.'s presence is necessary for the due performance of any judicial act done by or on behalf of the Bp.; and it is the R.'s duty to conduct the business of the CONSISTORY COURT of the diocese subject to the directions of the CHANCELLOR of the diocese, and to advise and assist the Chancellor or his deputy in legal matters. The R. also has charge of the diocesan registry, in which are kept documents relating to certain eccles. matters, e.g., conveyances of ch. and parsonage sites, and to which should be forwarded annually copies of the parochial registers of baptisms and burials. The R. issues marriage licences and prepares certain other eccles. documents. The R. is paid by fees fixed by Act of Parliament, of which he is required to make an annual return to the Home Secretary.—A3.

HUGH R. P. GAMON.

¹ Or "the Spirit"; see the alternative translations of *πνεῦμα* in John 3 8.

RELICS.—Special care and reverence were bestowed by the first Christians upon the remains of the departed and upon the places of their burial. This was doubtless due to the faith which was in them that the body was "the temple of the Holy Ghost" and should have its part in the Resurrection. During the age of the persecutions this feeling of reverence was especially marked and strong. The martyrs were the heroes in the fight, their burial was a matter of careful and loving attention, and their graves became meeting-places for worship, but not of the martyr or his R. There is nothing that can be complained of in sentiments so true as these.

Eusebius (*HE* iv. 15 41, 42), in his account of the burial at Smyrna of St. Polycarp (A.D. 155), points out with emphasis that *worship* is offered to Christ as the Son of God, but to the martyrs *love*, as His disciples and imitators. He relates how the bones of Polycarp were taken up and laid where it was fitting, and that the Christians of Smyrna assembled there and celebrated the birthday of his martyrdom, both as a memorial of those whose contest was done, and for the preparation of those who should enter upon it.

Chapels, as at the cemeteries of Rome, were built over the burial-places of saints with a communication between the chapel and the grave. Such a chapel came to be named the *confessio*. And sometimes the burial-place of a popular saint in a catacomb would be converted into an underground chapel, the ground being excavated that the grave might be enclosed in the building. This seems to be the origin of some of the great churches at Rome.

Later on the Pope, owing to the violation of the cemeteries at Rome, had the remains of the saints removed into the city and placed in the churches. This action was followed elsewhere, and from it there arose the custom, resulting afterwards in a law, that the R. of a saint should rest beneath the altar of every church. This brought about the collection in churches, with a view to increasing their sacredness, of as many R. as possible. Hence followed the forgery of R. and the existence of doubts as to their genuineness. Then came the revolt against the whole system.

It may be that the reputed finding of the cross by the Empress Helena in 326 stimulated the desire for R., and so the R. of martyrs and saints came to be unduly and superstitiously venerated, and miracles attributed to them.

It was during the Middle Ages that Relic worship and adoration took such hold and in the 14th cent. reached their height. R. multiplied to an extraordinary degree, fragments of the true Cross, phials containing the Sacred Blood, bones of saints, and other precious things were to be found everywhere, not always genuine, but certainly of considerable profit to those who possessed them.

The account of Erasmus of his visit with Colet to Canterbury (c. 1511) gives an insight into the condition of things as they then existed in this matter of R. The reaction soon set in, and in 1547 shrines were ordered to be taken away. It is impossible to justify the pillage which followed and the ruthless destruction of so much that was really beautiful, but that the superstitious abuses should have been got

1. Primitive Care for Remains of Martyrs.

2. Chapels over Martyrs' Graves.

3. Multiplication of Relics.

4. Veneration of Relics.

5. The Reaction.

rid of is indeed well. (For the judgment of the Church of England on the subject of R., see Art. 22.)
—OC. H. D. MACNAMARA.

RELIGION.

I. THE NATURE AND SEAT OF RELIGION.

The PB is a book of R., but its function is to promote and not to define it. The word occurs several times in it, and in several

1. Various Used.

connections; but, just because R. touches man at so many points, its meaning varies from one sentence to another. It is very commonly used as a convenient term for some form or aspect or department of religious organisation, the *lex credendi* ("the Catholic R.," QV. 20; Christ's "true R.," 5 times), the *lex orandi* ("a R. to serve God . . . in the freedom of the spirit," Pref.), or the *lex agendi* ("Christian R. doth not prohibit . . ." Art. 39), or again the organised society ("admitted into the fellowship of Christ's R.," Easter 3 Coll.). The system of DOCTRINE, RITUAL, DISCIPLINE, or Ch. ORDER, in which a form of R. is embodied, takes the name. But R., like the sacramental rites which everywhere serve its ends, has an inward core of reality as well as an outward embodiment. And "the principles of the Christian R." (Bapt.³ rubric¹) must cover both.

Many attempts have been made to define the essence of R., and an analysis of these is not uninteresting. But it is sufficient here to note that the large

2. Definition.

number of failures is due either to a confusion between the inward and the outward or to a defective analysis of the nature of man. If the sense of R. which corresponds to its essence must be that which expresses its inward core, then the definition may be ventured, that R. is a life of reverential fellowship with the unseen Being on whom we depend. In order to justify and illustrate this definition, a series of quotations will be made from the works of an Ang. writer, who has written on R. with a rare combination of penetrating depth of thought with trenchant lucidity of expression, William Law the Non-juror. They are all taken from his later works, after his reading of the mystical writings of the German shoemaker, Jacob Böhme, had transformed his religious conceptions. Prof. Du Bose recently wrote, after making late acquaintance with these works, as contrasted with the precious but one-sided and comparatively immature *Serious Call*, that "to have known him would have too much forestalled the blessed labour of a lifetime." Law's conception, though not that which lies on the surface of the PB (cp. MYSTICISM), will, it is believed, be found by many to be just what is needed alike to unify the several elements of PB religion, and to relate it to other forms.¹

¹ All the quotations are found in W. Scott Palmer's *Liberal and Mystical Writings of William Law*, 1908. Page refs. are not given, as the extracts are often pieced together from scattered paragraphs. It has been necessary to print so much of the text for this very reason. (a) *The Spirit of Love* and *Appendix to the Spirit of Prayer*; (b) *Errors of a late*

R., then, is the life of God in the soul of man. (a) "Every creature that is to be good and happy

3. R. and Natural Life. . . . must have the life of nature and the life of God in it. . . . Its creaturely life, which, by the creating power of God, it has in and from nature . . . has a power of understanding, willing, and desiring. . . . Whilst the soul has only its natural life, it can only be in such a state as nature, without God, is in, viz., a mere hunger, want, contrariety, and strife for it knows not what. . . . The highest life, therefore, that is natural and creaturely . . . cannot possibly be a good and happy life but by the life of God dwelling in and in union with it . . . because God is an universal *all*; and nature, or desire, is an universal *want*, viz., to be filled with God. . . . And this is the twofold life that of all necessity must be united in every good and perfect and happy creature. . . . For love is delight, and delight cannot arise in any creature till its nature is in a delightful state, or is possessed of that in which it must rejoice. . . . There are in all the possibilities of things but two states, or forms of life; the one is nature, and the other is God manifested in nature; and as God and nature are both within you, so you have it in your power to live and work with which you will, but are under a necessity of doing either the one or the other. There is no standing still; life goes on, and is ever bringing forth its realities, which way soever it goeth."

It may be noted that, of the three modes of natural life here distinguished, "understanding" answers to *reason*, "willing"

4. The Seat in the Heart. *to will*, and "desiring" to *imagination* (coloured by *will*), in the art. on MAN (§§ 18-20). The next extract, by a further undersigned coincidence, places the seat of religion in the *heart* (MAN, § 21, and Tables).

(b) "Every man has the fullest inward conviction that his heart is not his reason, nor his reason his heart, but that the one is as different from the other in its whole nature as pain, and joy, and desire are different from definitions of them. . . . What our heart is, that is our religion; what belongs to the heart, that belongs to our religion; which never had nor can have any other nature, power, or perfection, than that which is the nature, power, and perfection of our heart. . . . Your heart wants nothing but God, and nothing but your heart can receive Him. This is the only place and seat of religion, and of all communication between God and you."¹

But the heart can only thus receive God if it be, as the image of God in man, itself akin with the Divine.

(c) "That which is spirit in man must be godlike, before it can unite with that Spirit which is God. And was there not a Divine spirit in man truly born of, and proceeding from, the Spirit of God as His real offspring, no union of will, love, or desire could be between God and man."

It might have seemed that nature and God are contradictories, but that is only when nature, as the sphere of God's immanence, is isolated from God as eternally transcendent.

5. R. Founded on Nature.

Book; (c) *Letter III*; (d), (e), (f) *The Spirit of Love*; (g) *The Way to Divine Knowledge*; (h) *Christian Regeneration*; (i) *Letter V*; (h), (i) *An Earnest and Serious Answer*; (m) *The Spirit of Love*; (n) *Letter V*; (o) *An Appeal to all who doubt*; (p) *A Short Confutation*; (q) *An Earnest and Serious Answer*; (r) *Some Animadversions*.

¹ But see further § 13 below on R. and Truth.

(d) "A religion that is not founded in nature is all fiction and falsity. . . . Nature is the opening and manifestation of the Divine omnipotence. It is God's Power-world: and therefore that God doth is and must be done in and by the powers of nature. God, though omnipotent, can have no existence to any creature, but it must have that existence in space and time.—Time comes out of eternity, and space comes out of the infinity of God.—Yet time can only be subservient to the omnipotence of God according to the nature of time, and space can only obey His will according to the nature of space. . . . Right and wrong . . . true and false, happiness and misery, are as unchangeable in nature as time and space. Nothing therefore can be done to any creature *supernaturally*, or in a way that is *without*, or contrary to, the powers of nature. . . . And this is the true ground of all divine revelation. . . . It is not to appoint an arbitrary system of religious homage to God, but solely to point out and provide for man . . . that one only religion that, according to the nature of things, can possibly restore to him his lost perfection. . . . For a religion is not to be deemed natural because it has nothing to do with revelation; but then it is the one true religion of nature, when it has everything in it that our natural state stands in need of; everything that can help us out of our present evil, and raise and exalt us to all the happiness which our nature is capable of having. . . . The mysteries of the Gospel are so far from showing the Gospel not to be the one true religion of nature, that they are the greatest proofs of it, since they are that alone which can help man to all that good which his natural state wants to have done to it. . . . What a grossness of error is it, therefore, to blame that doctrine which asserts the incarnation of the Son of God, or the necessity of the Word being made Flesh; when, in the nature of the thing, nothing else but this very mystery can be the natural, efficacious cause of the renewal of the divine life in the human nature, or have any natural efficacy to effect our salvation!"

(e) "You might as well imagine that no particular kind of element was needed to extinguish fire, or that water can supply the place of air in kindling it, as suppose that no particular kind of religion is absolutely necessary to raise up such a divine life in the soul as can only be its salvation; for nature is the ground of all creatures, it is God's manifestation of Himself, it is His instrument in and by which He acts in the production and government of every life. . . . Therefore, all the particular doctrines, institutions, mysteries, and ordinances of a revealed religion that comes from the God of nature, must have their reason, foundation, and necessity in nature.—I speak here of eternal nature, which is the nature of the Kingdom of Heaven."

(f) "Was there no eternity, there could be no time; was there nothing infinite, there could be nothing finite. . . . Everywhere in all worlds, nature must stand between God and the creature as the foundation of all mutual intercourse; God can transact nothing with the creature, nor the creature have any communion with God, but in, and by, that nature in which it stands.—I hope no one will here ask me for Scripture proofs of this, or call these truths nostrums, because they are not to be found in the same form of expression in some particular text of Scripture. . . . And yet . . . there could be no truth in the Scripture, or anywhere else, if these things were not undeniable. . . . There is the same agreement, and the same difference, between the true religion of nature and the religion of the Gospel, that there is

between the breaking of the day and the rising of the sun to its meridian height; the one is the beginning, and the other is the perfection, of the same thing."

In man's actual state, however, he does not as a matter of course, and by a merely natural process, find this life of God in the heart: he has

to rise to it.

(g) "The fall of man . . . is not a thing learnt from any history, but shows itself everywhere, and every day, with such clearness as we see the sun."

(h) "All the disorder and corruption and malady of our nature lies in a certain fixedness of our own will, imagination, and desire, wherein we live to ourselves, are our own centre and circumference, act wholly from ourselves. . . . There is not the smallest degree of evil in us but what arises from that selfishness, because we are thus all in all to ourselves. It is this Self that our Saviour calls upon us to deny; it is this life of Self that we are to hate and lose, that the Kingdom of God may arise in us; that is, that God's Will may be done in us." (See, for the Divinely prompted and guided process by which redemption is apprehended and the new life begun, CONVERSION and REPENTANCE.)

On this view the statement, that morality is implicit R., and R. is implicit morality, is easily justified. If R. is fellowship with God, and God is in a man's neighbour (whether patent or latent, it matters not), then the religious man must seek fellowship with his neighbour, in a word, must love him as himself, in and under and for God. So R. is implicit morality. Again, the sense of imperative obligation, under which heroes risk life for others and ordinary people take trouble for love's sake, can only rest on some universal and eternal bond, linking all men to an unseen Divine Kinsman whose nature is love. And so morality—not of course mere prudential conformity to a social standard of morals—is implicit religion.

Accordingly (i) "You may know with the utmost certainty that if you have no inward peace, if religious comfort is still wanting, it is because you have more wills than one. . . . Give yourself up to ever so many good works, read, preach, pray, visit the sick, build hospitals, clothe the naked, etc.; yet if . . . in the doing of them you have anything else that you will and hunger after, but that God's Kingdom may come, His Will be done, they are not the works of the new-born from above, and so cannot be His life-giving food," for God's will alone was Christ's 'meat and drink.'

On the other hand, the happy and happy-making state of the surrendered soul, "willing nothing but what God wills, loving nothing but what God loves," is thus described:

10. Happiness of R.

(k) "Then the Kingdom of God is come, and His Will is done in that soul as it is done in heaven. Then heaven is in the soul, and the life and conversation of the soul is in heaven. From such a man the curse of this world is removed; he walks on consecrated ground, and everything he meets, everything that happens to him, helps forward his union and communion with God. For it is the state of our will [with or against the heart] that makes the state of our life; when we receive everything from God, and do everything for God, everything does us the

same good, and helps us to the same degree of happiness."

However far from attainment the Gospel standard may be in fact, the ideal is meant to be realised on earth.

11. An Ideal Unrealised.

(f) "We pray . . . that God's Kingdom may come and His will be done by us as it is in heaven. And this, we may be sure, is not only necessary but attainable by us, or our Saviour would not have made it a part of our daily prayer. It may now justly be asked, Have we yet obtained that which we have been so long and so universally praying for? Can we look upon the Ch. of this nation as drawing near, or even tending to, this state of perfection? Can we be carried to any one parish, either in town or country, where it can with truth be said of any one Pastor and his flock that there the Kingdom of God is coming, and His Will is done on earth¹ as it is done in heaven? The Christian religion has not had its proper effect, nor obtained its intended end, till it has so set up the Kingdom of Heaven amongst us that His Will is done on earth as it is in heaven."

R. is the affair of the heart, controlling the merely natural will. But the universal experience of the conflict between heart and will is the best kind of evidence for the truth of R. as defined, for

12. Inward Evidence.

(m) Whether you consider that which is good or bad in a man, they equally prove the perpetual indwelling and operation of the Spirit of God within us, since we can only be bad by resisting, as we are good by yielding to, the Spirit of God; both which equally suppose a perpetual operation of the Spirit of God within us." (n) "Turn therefore inwards, and all that is within you will demonstrate to you the Presence and Power of God in your soul.² . . . And what is best of all, you will never be without a living sense of the immediate guidance and inspiration of the Holy Spirit, always equal to your dependence upon it, always leading you on from strength to strength in your inward man, till all your knowledge of good and evil is become nothing else but a mere love of the one and mere aversion to the other. For the one work of the Spirit of God is to distinguish the good and evil in you, *not as in notion, but by affection.*"

II. RELIGION IN RELATION TO DOCTRINE, RITUAL AND ORDER.

If the view stated above be accepted, that R. is a union of the life of God and of nature, that

¹ Hatch, in his *Hibbert Lectures*, trenchantly argued that the Ch. had never recovered from the lowering of its ethical standard produced by its natural, we might almost say inevitable, use of the Hellenic educational system, with its peculiar atmosphere, which it found in possession. So W. Temple (see *Christ and Human Need*, 1912, p. 63), addressing the Quadrennial S.V.M.U. conference at Liverpool, said, "It is deep in our own moral and spiritual nature, it is in the *pagan standards* of our own consciences, that we find the root of the problems of society. *Our whole way of looking at life is heathen.* Apart from a passing emotion now and then, or an occasional act of self-denial, our whole morality is heathen. . . . And because of our heathenism, society is in ruins. It ought to be a glorious fabric, each part supporting and supplementing all the others; it is a chaos of competing interests. . . . And the same spirit possesses the nations."

² Cp. a similar passage in the *Way to Divine Knowledge*. "With the same self-evident certainty as you know that you think, and are alive, you know that there is goodness, love, benevolence, meekness, compassion, wisdom, peace, joy, etc. Now this is the self-evident God, that forces Himself to be known, and found and felt, in every man, in the same certainty of self-evidence as every man feels and finds his own thoughts and life."

it is founded in nature, and remains dependent upon nature as "the foundation of all mutual

13. R. and Reason.

intercourse" between the soul and God (see §§ 3a, 5d, 7f), then it follows that reason, imagination, and will, as the "natural" modes of the soul's being, must have a *necessary* function to discharge in R., and the only questions will be, what the function of each is, and how it may most efficiently be performed. We begin with the province of reason.

Law himself, who so clearly enunciates the principle, fails to apply it in due proportion. In regard to reason, in particular, he is so busy in demonstrating with brilliant irony the possibility that reason may busy itself with R. and its belongings without there being a spark of true R. in the reasoner, that he forgets that his plain man, in discerning and yielding to the Spirit of God, is using reason as well as heart (for a poor idiot is shut off from R. proper), and forgets also that all his own acute writing is an exercise of reason.

When, by an act of humble and adoring faith, the Christian finds out, through trusting God in Christ, that love is duty, and duty is love, and that both are the breathing of God's Spirit in his heart, his act of faith is also, on account of the unity of man's nature, a judgment of the reason, or he could not express it in such words as those of St. Paul's confession, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day." But Law has courage to press the caution that those who rejoice in the brightness of the Sun of righteousness must not deny the fainter illumination of the twilight and the dawn, for

(o) "This same Jesus Christ, who came in human flesh to the Jews in a certain age, was that same Saviour who through all ages, and in all countries . . . is the common Saviour, as He is the common Light that lighteth every man that cometh into the world. . . . When, therefore, you look upon the Gospel as narrowing the way of salvation or limiting it to those who only know and believe in Jesus Christ since His appearance in the flesh, you *mistake the whole nature of the Christian redemption.*" (p) "For the Spirit of Christ, or—which is the same thing—the Spirit and Power of His Process, did not begin to be but only came into outward manifestation in the Gospel age; it was, and had been invisibly, the one only possible source of goodness in man as well before, as after, His Incarnation . . . goodness cannot come into man, or belong to him two different ways, or from two different causes."

An illustration may fitly close what we have to say here about R. and reason. Few swimmers are students of hydrostatics, and not every student of hydrostatics can swim. The theorist, whose knowledge rests on indirect testimony, can only gain the intimate knowledge of practical experience by an *act*, and an act of *faith*: he must trust himself to the buoyancy of the water. In the finer element of air we are told that the secret of aeroplaning was delayed for years by two errors in theory, one about the resistance of air, and the other about the relative efficiency of the internal combustion engine. Now people can fly with little knowledge of

theory. The applications are simple. We may be religious with little theology, and have much theology with little R. But if the man, whose business it is to turn people to R., makes obvious mistakes in history or theology, or makes R. consist in something which a thinking man can see is no essential, he may easily fail to win such a hearer. In a word, theology has the same sort of value as the science attached to other elements of human life. Sound and well-based theology, related to other realms of knowledge, will (1) commend R. to thoughtful men, (2) remove stumbling-blocks from the path of doubters, and (3) so far as it becomes general will free R. from irrelevant and superstitious accretions, and make it more general and more effective. It is not ignorance that makes an earnest preacher effective, but earnestness which more than neutralises the hindrance of his ignorance. (See further, TRUTH, AUTHORITY, KNOWLEDGE, DOCTRINE.)

The function of the *imagination* is equally vital. The world seems to be one thing—man's all in all. The Christian has learnt that it is another thing—God's footstool for man first to kneel on, and then to live and work upon, under the throne of the God of love. By the imagination, and in no other way, can he borrow from created things the lively images of better things unseen. "PRAYER is the Christian's vital breath," and Prayer is simply the willing entry of imagination into the service of the regenerate heart. Poetry, music, painting, sculpture, rhythmic motion, all modes of soul-expression may be enlisted as handmaids of R.; but none of them, nor all of them, can constitute Religion.

(g) "All ways and opinions, all forms and modes of divine worship, stand on the outside of religion. They may be, and certainly are, great and desirable helps to the Kingdom of God, when we consider them only as the gate, or guide, to that inward life which wants to be raised and brought forth in us. But this is unquestionably true, that our salvation consists wholly and solely in the birth of the Son of God and the renewal of the Holy Ghost¹ in our souls. When this begins our salvation begins; as this goes on our salvation goes on; when this is finished our salvation is finished." The purpose of Ritual is to make the worshippers better Christians. (r) "Every man, as such, has an open gate to God in his soul, he is always in that temple where he can worship God in spirit and in truth; every Christian, as such, has the first fruits of the Spirit, a seed of Life, which is his call and qualification to be always in a state of inward prayer, faith, and holy intercourse with God. All the ordinances of the Gospel, the daily sacramental service of the Ch., is to keep up, to exercise, and strengthen this faith, to raise us to such an habitual faith and dependence upon the Light and Holy Spirit of God, that by thus seeking and finding God in the institutions of the Ch. we may be habituated to seek Him and find Him, to live in His Light and walk by His Spirit, in all the actions of our ordinary life." (Cp. RITUAL, § 2.)

It is to be feared that genuine religious impressions are often dissipated because the imagination is not enlisted in this high and heavenly

task. And that brings us to the part to be played in R. by that element in man which is most sharply marked off as natural,

15. R. and the Will.

All the other modes of being of which the spirit of man is capable must perforce work with the will. It is not enough that once, at some dazzling moment of clear vision, the heart should pluck the will free from all the clinging entanglements of habit, and so turn and lift the soul towards Christ and God and heaven. The emancipated heart must keep its grip upon the will, and through it harness the other powers of the soul; and of these the imagination must come first.¹ At first the very simplest expressions of penitence, praise, and prayer, regularly and often repeated, will be the best. Public worship, coming after such private devotion, will enlarge and inform the soul, till it begins to breathe a new atmosphere of faith and hope and love. Step by step with the devout imagination, the heart must also, through the will, drive the reason in search of new messages from God in Scripture, in the Creeds, in the heart, in the Ch., in nature. Only freshly fed thought can keep the religious imagination on the one side from the fatal slumber of formality, and on the other from vain fancies and idle superstitions. Lastly, the Christian who has found the image of God breathing and moving within his heart, knows that the same image is, awake or asleep, in other hearts, and yearns to see the Kingdom of God so established on earth that they may press into it, and all may do God's will as it is done in heaven. So the heart has to bend the will upon its own proper task in the service of R., the organisation of it so that it may tell adequately in the world. Money, time, and trouble have to be given, simply to prepare, equip, and maintain the machinery, the institutions, without which the Ch. cannot be fully efficient. Neither can the Christian be content with the Ch. as God's instrument. "The powers that be are ordained of God," and so far as he can aid in controlling or enabling those powers so as to Christianise society, his heart—so long as it is beating in unison with his Master's—gives the will no rest till he has done his part as a Christian citizen to make his city (or his village) and his country Christian. There was a time when the end of R. was thought to be the perfunctory preparation, by arbitrarily appointed means, for a perfect state under unknown conditions elsewhere and hereafter, and consequently most of life seemed to be unconnected with R. It is now seen that the real end of R. includes, as the proper preparation for a better state, the serious and sustained endeavour progressively to perfect society here and now, and accordingly the whole of life becomes at once relevant to R. (cp. § 11.)

¹ See BODY, §§ 6-9; ORDER, § 3; and cp. the quotation from Thorndike (ib., § 9) about the primary aim of Ch. Order. The same point is well brought out by R. R. Marett, *Enc. Brit.* (11), art. *Ritual*. "Ritual," which he defines as "the routine of worship," "is to R. what habit is to life . . . by bringing subordinate functions under an effortless rule, it permits undivided attention in regard to vital issues."

¹ Cp. Coll. for Christmas Day, and Pr.¹ in Confirm.

A few words must be added about *false forms* of R., all of which arise from some one-sided emphasis upon one or another element in R.

16. False Forms of R. *Intellectualism* either identifies R. with theology, or requires, as a *prior* condition to any real religious experience, advanced or elaborated knowledge or such defined views as properly belong to a later stage and are not essential to religion.

Estheticism is so absorbed in the externals of worship, that its sensuous impressions, and the grateful and soothing effect that they have, are taken as proofs or constituent elements of religious experience.

Legalism turns R. into a commercial transaction, in which the Christian earns his salvation, and the complacency and self-importance derived from prominence in Ch. work, together with the interest some temperaments take in helping to manage anything, foster the idea that all is well.

Emotionalism exaggerates the importance of the feelings which normally, but not invariably, accompany the yielding of the heart to God, and disparages the share of the mind and will in R. (cp. MAN, § 24).

Reference is necessary also to what has sometimes been diagnosed as akin, but is really foreign, to R., viz., *Magic*. Magic is unlike R., and like our dealing with the natural world, in that it is non-personal, and deals with things and forces, not with personal beings *as such*; and also in that it is supposed to constrain, and not merely to beseech or persuade. But it is unlike both religious behaviour and common-sense action, in that its power is irrational and secret, stored up in the charm or incantation, or residing in the person of the magician. R. is always liable to be adulterated with magical elements. This kind of degeneration was a principal cause of the Reformation. And even in England to-day popular Romanism is honeycombed with semi-magical superstitions, which those in authority make no adequate effort to suppress. But in all Chs. the same danger exists, though in less crude and obvious forms. The cause of this tendency to relapse into magic is that in magic outward things and forces are used which yield power and advantage without requiring any elevation or change of character or conduct.

The last topic that requires allusion here is *Comparative R.*, the branch of inquiry which investigates all forms of R., and compares them with one another. No disciple of Him

17. Comparative R. who is the truth need fear such inquiries. Rather may we anticipate that a closer study of other faiths will bring out the needs of the heart of man more clearly, and enable the Christian missionary to present Christ more effectually as holding within Himself, to be progressively manifested as His Mystical Body grows, the summing up (*ἀνακεφαλαιώσις*) of all things true, honourable, just, pure, lovely, and of good report.

Cp. CHRISTIAN RELIGION, for specific embodiment of R. in the PB; see further, Liddon, *Some Elements of R.*; Church, *Discipline of the Christian Character*; Maurice, *Kingdom of Christ*; Myers, *Catholic Thoughts*; Gifford *Lectures*, by Gwatkin, Ziehl, E. Caird, and J. Caird; *Hibbert Lectures*, by Kuenen and Hatch; Jevons, *The Idea of God in Early R.*, 1911.—KI.

G. HARFORD.

RE-OPENING OF CHURCHES.—The Irish form for use after "Restoration" (1666) appoints that, even after a complete rebuilding of a demolished Church, no repetition should be allowed of the consecration of the *place*, "because the place was consecrated before," and that otherwise all else

should be as at the Consecration. This principle has been usually followed, and appropriate selections made (with some verbal changes) from the form of Consecration, applying especially to any extension of the fabric, particularly if this has entailed a removal or change of the altar. Unless there must be for this reason a new consecration, a priest may, and often does, take the place of the Bishop. Special features are: an acknowledgment of God's presence and our unworthiness to enter it, Ps. 118 19-29, second Coll. for Good Friday, and prayers for clergy and congregation. The Irish book of 1666 has an "Expiation and Illustration of a Church, desecrated or profaned by murder and bloodshed, or uncleanness."—S4.

J. E. SWALLOW.

RE-ORDINATION.—The question has arisen from time to time in the history of the Ch. as to whether Ordinations performed by

1. The Problem.

heretics or schismatics were thereby invalidated, and whether, if those who had received them became reconciled to the Church, a second Ordination was required before they could be recognised as clergy. The controversy is very similar to that with regard to heretical and schismatical Bapts. (see RE-BAPTISM). A divergence of opinion on the latter subject existed between the East and the West; the more lenient view that the Sac. must not be repeated being generally held in the West—the opposite being frequently adopted in the East. In the East, too, it would appear that the severer line with regard to Re-ordination has usually been taken. Thus the *Apostolic Canons*, which are still part of the Eastern Code, forbid any Bp., priest or deacon to be re-ordained "unless he shows that he has his ordination from heretics: for those who are ordained and baptised by such can neither be members of the Church or Clergy" (canon 68, cp. canons 46 and 47). The practice of re-ordaining Monophysite clergy was common in the East, and, though it is not easy to ascertain their present doctrines and practices, it seems probable that the Easterns still reserve to themselves the right of re-ordaining those whom they consider to be heretics.

The earliest explicit statements in the West on this subject will be found in the writings of St. Augustine. At the time of the Donatist schism the custom had arisen among these heretics of re-ordaining Catholic Clergy. St.

2. St. Augustine's Dictum. Augustine's view on this practice will be found very clearly expressed in his treatise *Contra Epistolam*

Parmeniani 2 28, written c. 400, where he says as follows:—"Each of these (i.e., Baptism and Ordination) is a Sacrament, and each of them is given to a man by a certain consecration, the one when he is baptised, the other when he is ordained. And therefore in the Catholic (Church) neither of them can be repeated." In this way St. Augustine expresses the view that the character imprinted by Holy Orders is indelible, and this view ultimately prevailed throughout the West.

The Western practice, however, from the 7th to the 12th cent. frequently contradicted this theory;

and theologians of that period found divers ways of justifying the action of various popes and other prelates in this matter. It will be convenient to divide this period into two parts:—(a) 7th to 10th cents.; (b) 11th and 12th centuries.

2. Western Practice.

(a) In the first period we find a trace of the new attitude in the bearing of Pope Pelagius I (556-61) towards the schismatics of Milan and Aquileia, and his sentence, "*Non est Corpus Christi quod schismaticus conficit*" ("What a schismatic consecrates is not the body of Christ"), was frequently appealed to in later times for the justification of the papal practice. Possibly the earliest instance of re-ordination is that of our own Abp. Theodore, who disputed the validity of British ordinations; this was probably due to Greek influence. There is some evidence for the belief that St. Chad was re-ordained "*per omnes gradus ecclesiasticos*" ("through all the Church orders"), though the statement of Bede (*HE* 4.2) may simply mean that he received some confirmatory rite. At Rome itself, an important precedent was founded in 769 when Stephen III (IV) declared invalid the ordinations of his predecessor Constantine II, who had been deposed on the ground of irregularities. In the next cent. (853) we find the Council of Soissons pronouncing the ordinations of Ebbo, Abp. of Rheims, performed after his deposition, invalid. A few years later, John VIII, in 880, annulled a consecration performed by Ansbert, Abp. of Milan, who had been excommunicated, and required that Joseph, Bp. of Vercelli, who had been consecrated by him, should be re-ordained. At the close of this cent. we also note the case of Pope Formosus who had held the Papacy for a number of years, all of whose ordinations were decreed invalid by his successor. Finally, John XII, in 964, declared the ordinations of his rival, Leo VIII, to be invalid. The instances cited above were, for the most part, dictated rather by a spirit of political expediency than by any theological principle, and we may observe that the principle of St. Augustine was upheld by various theologians, such as Rabanus Maurus, who protested against the papal practice.

(b) The 11th and 12th cents. witnessed a widespread reaction against the prevalent practice of simony, and a view grew up which denied the "simoniacal heretics" all power of Orders. This view, which appears to have originated with Guido of Arezzo, but was subsequently ascribed to Pope Pascal I, was elaborated by Cardinal Humbert, and obtained the support of many theologians and canonists of that period. It resulted in the wholesale re-ordination of those who had been convicted of simoniacal practices.

But in the 13th cent. we note a great change, and from that time onwards the great Schoolmen set forth with sufficient clearness the doctrine which has since held the field on this head. The principles of St. Augustine, referred to above, have been very generally accepted, and the practice of re-ordinating those who had received heretical or schismatical ordination has been dropped in the West.

The doctrine and practice of the Ch. of Eng. in this respect are summarised as follows by the late Bp. of Salisbury:—
 4. The Church of England.
 "Using the word 'Sacrament' in the broader sense given to it by ancient theology, which, of course, includes under the term other efficacious signs of sacred realities than those of the two great Sacraments of the Gospel, we hold in the Church of England, quite as strongly, I think, as it is held in any part of Christendom, that the

'Sacrament of Order' requires laying on of hands, with prayer suitable to the office conferred, and with a general intention of making a man what the Church intends as a Bishop, Priest, or Deacon. We hold that such an ordination conferred by a Bishop, as sole or chief minister, who has been himself so ordained, even if he is a heretic, is valid and cannot be reiterated without sacrilege, and that it is impossible to bind the power so conferred by Church censure."

(On this subject see especially:—Saltet, L., *Les Réordinations*, 1907; and Wordsworth, John, Bp. of Salisbury, *Ordination Problems*, London, SPCK, 1909, in which a description and criticism of Saltet's work will be found.)—rd.

H. LEONARD PASS.

REPAIRS.—For R. of churches before the abolition of church rates, see Hook's *Church Dictionary*. The following article

1. Churches. relates to repairs in modern times and practically under the voluntary principle. With the exception of the chancel which usually falls to the Rector, lay or eccles., R. of the church are the concern of the whole parish; a wise incumbent will do well to recognise this. The way may be prepared by informal conferences. Care should be taken to allow the parish to speak its mind and offer suggestions. Parishioners cannot be expected to take an interest in, or provide money for, an enterprise in which they have no voice.

It is important to have the repairs under contemplation clearly defined, remembering that it is an advantage when men and plant and materials are on the spot to get all repairs carried out that can be reasonably attempted. Further, all present at a public meeting may be capable of giving a vote, but all have not the special experience, or technical skill, or familiarity with business ways, which are needful for delicate negotiations and arrangements. This kind of difficulty can be got over by appointing small committees to handle certain questions, and to report or make recommendations, or to suggest a way out of an *impasse*.

When the parish has made up its mind, the approval of the Bp. and his advisers should be sought; in other words, a

2. Procedure. FACULTY should be applied for. Before the faculty issues, all manner of information will have to be supplied to the Chancellor.

It is quite obvious that more attention should be given to heating and ventilation; if hotels can be satisfactorily dealt with, why not churches?

Given a Faculty, given the approval of the parish, given also an architect who enjoys the confidence of the Repairs Committee and can be treated as a professional friend, like a doctor or a lawyer, given also an adequate subscription list, there comes the business of submitting the "plans and specifications" to builders; at this stage nothing of the nature of personal favouritism should be found, regard should be had only

to real efficiency and to the character of the selected firm.

The appointment of an architect is a crucial step. It is submitted that a Committee of Selection should recommend a man, having first visited some of his work and made confidential inquiries from previous patrons.

For his own house the parson himself is responsible. Let him (1) keep down R., (2) effect minor R. himself, (3) be content with R., without aspiring to fanciful or doubtful *improvements*. Paper and internal painting are his private concern, into which the diocesan surveyor does not intrude unless to order paint as a protection against decaying woodwork.—R6.

J. S. WILSDEN.

REPENTANCE.

- I. PRELIMINARY, § 1.
- II. THE MEANING OF REPENTANCE, § 2.
- III. THE PROCESS OF REPENTANCE, § 3.
- IV. THE AUTHORITY OF THE CHURCH.
ABSOLUTION, §§ 4-11.
- V. THE PLACE OF REPENTANCE IN THE
CHRISTIAN CHARACTER, § 12.

I. The idea of R. is interwoven with the whole texture of the PB. R. and Faith are man's response to God's Grace. They are

1. *Preliminary*, required of those who are baptised (Cat.) and are necessary for a right reception of HC (Cat., HC *passim*). By penitence we prepare for Daily Prayer. The awakening or deepening of R. is to be sought for in the discipline of sickness (VS). In every year the season of Lent calls to R. and to penitential discipline (Commin.; and Colls., Eps. and Gospels for Lent). The Ordination Service speaks of the authority given to the Ch., and within the Ch. to the Priesthood, in connection with Christ's ministry of forgiveness.

II. R. (*μετάνοια*) denotes a "change of mind"—a change from sin to God. It is the necessary condition of forgiveness.

2. *The Meaning of Repentance.* Sin is the assertion of man's will against God's: it therefore of necessity separates us from Him. In R. the sinner gives his will back to God, in heartfelt sorrow for his sin, in full confession of it to the Father, in steadfast purpose of amendment. Then and not till then can God restore the man to fellowship with Himself: that restoration is forgiveness.

It is needless to discuss whether R. comes of God's gift or of man's free-will. Certainly it is God's gift which we pray Him to bestow (Lit., Ash-W. Coll., Exh. MEP; cp. Acts 11 18). Indeed, our Saviour won for us the gift of R. on the Cross. On the other hand, strong and frequent exhortations to repent (Exhs. HC, VS, etc.; cp. Mark 1 15, Acts 2 38, 17 30) imply that we are free to choose or to reject God's gift.

There is a close connection between R. and Faith. Remorse but not R. is possible without faith: a man cannot turn from sin to God unless

he believes in Him. On the other hand, a man cannot truly believe in God, so long as wilful sin stands in the way. That whole-hearted self-surrender, which should be the first movement of the regenerate life, includes both R. and faith. Thus the two great Sacraments, which mark the beginning and the renewal of our Union with Christ Who is our Life, require of necessity the presence of that Faith and R. which they, in turn, purify and strengthen.

III. When we truly repent, we make Christ's act our own. His death (a) expressed the divine hatred of sin, (b) was the full acknowledgment of guilt, (c) was the act of satisfaction for sin.

In all these cases Christ did for us what we could not have done for ourselves. Nevertheless He made possible for us that R. which expresses (a) hatred of sin in *Contrition*, (b) acknowledgment of guilt by *Confession*, (c) *Satisfaction* for sin by Newness of life.

(a) *Contrition* is spiritual sorrow for sin. A contrite sinner realises that the sin is an outrage on the God of Holiness, and is ingratitude to the God of Love. Before Contrition can be complete he must not only be convinced of the sin but assured of God's mercy (note the use of Ps. 51 in Communion).

The scholastic distinction between *attrition* and *contrition* was a real distinction, though (as we shall see below) the use made of it led to some strange doctrine. The attrite sinner is sorry for himself and afraid of the punishment: the contrite sinner thinks rather of the wrong done to God. Attrition springs from servile fear: contrition from filial love.

(b) The PB insists on the absolute necessity of *Confession* of our sins to God (Exhs. in HC, MEP, VS, Commn., etc.). That this Confession may be real and thorough, there must be honest self-examination.

The 1st Exh. in HC exhorts those who intend to come to the HC "to consider the dignity of that holy mystery and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that holy Table. The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life." The insertion of the Ten Commandments at the beginning of HC is clearly for the purpose of helping communicants in their self-examination. The quotations from Deut. 27 at the beginning of the Commn. Service evidently have the same purpose. In the office of VS the minister is directed to help the sick man in this self-examination: "Then shall the minister examine whether he repent him truly of his sins," etc.

From the insistence on thorough self-examination it is evident that the PB enjoins not only a confession of sinfulness but a particular confession of sins. We are to own them one by

one in order that we may disown them. Confession of sin is made to God. Is it to be made in the presence of man? The PB provides forms of general Confession to be said by all (MEP, HC). This public acknowledgment can of course only be of a general character. Under certain circumstances the PB recommends private and particular confession in the hearing of a priest. This will be dealt with when we speak of Absolution.

(c) It is obvious that, from the PB standpoint, no sinner can make *Satisfaction* to God in the same sense in which our Lord "by His one oblation of Himself once offered made a full sacrifice, oblation and satisfaction for the sins of the whole world." It is equally plain that every true penitent must "steadfastly purpose to lead a new life" (HC Exh. and Invit., Comm. Exh.). If the sin has been against man as well as against God, he must make "restitution and satisfaction to the uttermost of his power" (Exhs. in HC and VS).

IV. The PB insists with the utmost emphasis on the direct access of the individual soul to God. Sin is an offence against

4. *Absolution.* God. It is God's forgiveness that we need. God's love moves us to Contrition. To God we confess. Before God we promise amendment. Yet with equal clearness the PB teaches that the Church, and the Ministry as the organ of the Church, have a function and an authority in connection with Forgiveness, and that for two reasons. (a) We are members one of another. Therefore sin is not only a matter between God and the individual. It concerns the whole society. It is specially obvious that the presence of a notorious sinner at the Sacrament of Fellowship will be a scandal and an injury to the whole Body (see Rubric at beginning of HC and Exhs. 1 and 3). Even when the sins are secret, grave mischief may be done. Therefore it is right that, in the interest of the whole society, the Church should exercise discipline, and should be satisfied of a sinner's R. before he is restored to fellowship with the Body. (b) Our Lord has committed to His Church the Ministry of Reconciliation. The Church is privileged to bring home to its penitent members the assurance of God's forgiveness. It fulfils this work through the Ministry.

In order to understand the PB teaching about Absolution it is necessary to consider at some length (i) the Scriptural authority for the doctrine, and (ii) the history of Penitential Discipline in the Church.

(i) With regard to *Scriptural authority*, in Matt. 16 19, 18 18, "Our Lord is committing to His Church, the new Israel, the office which was claimed by the synagogue of acting as arbiter or judge in all questions of religious truth and error, wrong and right.

5. *Scriptural Teaching on Absolution.* The Church is to exercise on earth a judicial authority in spiritual things, which so far as she is true to Christ and guided by His Spirit will be ratified in Heaven. And the Church may exercise this authority either in her corporate capacity or through duly

qualified officers. In John 20 23 it seems that we have a particular application of the power signified, viz., that of passing judgment in reference to the sins of men. To forgive sins is one form of loosing (Job 42 9 LXX, Rev. 1 5 RV), to retain them is one form of binding. Authority to remit and retain sins was delivered by Our Lord to the eleven and to those that were with them (Luke 24 33) when He appeared to them on the evening of the first Easter Day" (Prof. Swete, *Fulham Conference on Confession*, p. 4).

It is clear (a) that the Commission of John 20 23 was given to the Church as a whole. Thus the Absol. in VS says, "He hath left power to *His Church* to absolve," etc. But the ministry is the natural organ of the Church for the purpose, so that our Ordinal rightly repeats Our Lord's Commission to every Priest who is ordained. "The Officers of a spiritual body are charged with spiritual work, and need spiritual power to do it. To remit and to retain sins is the mission of the Church, and the Lord, who knew the extreme difficulty of this most exacting of tasks, endowed her for it with a special gift of 'Holy Spirit' (John 20 22, 23). But the Church's duty in this respect is chiefly fulfilled, at least since the end of the Apostolic age, by the three Orders of the regular ministry, and the Easter gift of the Spirit goes with this exercise of responsibility. On these grounds the Western Church was justified when it ordered the use of *Accipe Spiritum sanctum* at all ordinations to the diaconate, the presbyterate, and the episcopate; and the Anglican Church when it followed the Latin Church so far as to retain the words at the Ordering of Priests and the Consecration of Bishops, adding on both occasions the solemn invocation of the Holy Spirit in the hymn *Veni, Creator Spiritus*" (Swete, *Holy Spirit*, pp. 323-4).

In the case of the discipline exercised on the sinner at Corinth, St. Paul speaks with apostolic authority (1 Cor. 5 3, 2 Cor. 2 9, 10); but he is careful not to act independently of the whole Church (1 Cor. 5 4, 5, 2 Cor. 2 7).

(b) Our Lord's commission is not limited to Absol., still less to a mere release from "Church censures." The words cover all that the Church does in applying our Lord's redemptive work to sinful man. They include Bapt. and the whole "ministry of reconciliation" (2 Cor. 5 18), of which the ministry of Absol. is certainly a part. The PB evidently alludes to John 20 23 in the Absol. of MEP: "He hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution," etc.

(ii) Passing to the *teaching and practice of the Church*, "in the primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be more afraid to offend" (Commin.). The accuracy of this description may be seen by reference to Tertullian, *De Pœnit.* 9-11; Cyprian, *Ep.* 16 (9) 2; Eusebius, *AE*, vi. 34; and many other passages of the Fathers.

In cases where the sin was notorious, the course was clear. But it sometimes happened that Christians knew themselves to be guilty of equally heinous sins of which the Church was ignorant. In such cases they would confess their fault to the Bp. (or to some priest authorised by him), and he would decide whether a public confession and penance were requisite. Presumably, in cases where he considered

public confession undesirable, the Bp., when satisfied of a person's R., would readmit him to communion by some sort of Absolution. In a letter to the Bishops of Campania (*Ep.* 168, *Ad Episc. Camp.*, etc.) Leo deprecates the Public Confession: "It suffices that the guilt of the conscience be laid open to the priests alone in secret confession . . . let so undesirable a custom (as the public penitence) be done away, lest many be kept from the remedies of penitence . . . for that confession sufficeth which is made first to God, then to the priest also, who draweth near to pray for the sins of the penitents. For so at length may more be stirred up to penitence, if the sins confessed by the penitents be not published in the ears of the people."

It would seem that in the East a larger liberty was left to the individual conscience. Thus, St. Chrysostom says: "I exhort and pray and beseech you again and again to confess your faults to God. I do not wish to make you a spectacle to your fellow-servants, and to make your sins known to man. Open your conscience before God, show Him the wounds and seek the remedy of Him. Show them to Him Who heals without upbraiding." On the other hand, from the days of Origen onwards, there are frequent exhortations to sinners to confess their sins to the priests when a guilty conscience kept them from Communion. The Fathers spake with no uncertain voice as to the reality of Absol.: e.g., Chrysostom (*Hom.* 5 1), "Heaven receiveth the beginning of judgment from earth: the judge sitteth on earth, the Master followeth the servant."

An entirely new departure is marked by the decree of the IVth Lateran Council (A.D. 1215), which requires Confession of all persons, once in the year, under pain of excommunication in life and unhallowed burial after death.

7. Mediæval Developments.

Instead of the practice of universal and compulsory confession being based on theology, mediæval theology on penitence seems to have been based on the practice. The character of this theology is well described by Canon Moberly: "Now the Schoolmen were nothing if they were not pitilessly logical. Their method herein was a method which would have destroyed, by excess of technical definition, even a basis that was in itself unexceptionably true. But their basis was not unexceptionably true. It was vitiated by having the compulsoriness of confession as its fundamental assumption. I will ask you to notice that (whilst using a method essentially faulty in itself) they had to use it to maintain the following positions which their basal assumption involved. They had to show theologically: (1) that the sacrament of penance was, in fact, an element, by Divine necessity, in the life of every Christian; (2) what that quality was in auricular confession, as contrasted with confession in solitude, which made it adequate for contrition, and the other not; (3) what that was in private Absol. which so differentiated it as to make forgiveness ordinarily impossible without the use of it; and (4) why all this necessity was not a yoke but a blessing to the normal Christian. Working upon a basis which required theological justification of such positions as these, and working by a method of logical antithesis which would have corrupted the most evangelical truth, they were driven into a series of distinctions which sadly overlaid, even when they were based upon, the realities of spiritual experience. I may briefly mention four.

"1. *Venial and Deadly Sins.* This distinction is true and valuable, if not pressed. The older distinction was into *levia*, *gravia*, and *gravissima*, which are obviously indefinite words. But the moment

words of degree are pressed into technical distinctions of kind, the definition which aimed at truth has passed into untruth.

"2. *Attrition and Contrition.* For contrition that was obviously imperfect a new name was invented. Then the relation between this and contrition became a bewildering controversy. It is a curious experience to plunge into its intricacies in the pages of Morinus. But the tendency is clear. It is towards the generally received belief that attrition (which is quite inadequate) becomes contrition in the sacrament of penance. Now, here again, we have something not so much false in origin as made false by over-technicality. No one who has any experience can doubt that imperfect contrition may be greatly deepened in the very act of the self-humiliation which open confession involves. But to take this up into a contrast of kind, and to say that real contrition must necessarily contain either the experience or, at least, the purpose of auricular confession, is to substitute technicality for life.

"3. The word *Satisfaction* is transformed in meaning. From having expressed that loving effort of the penitent 'to be good,' which is part of the necessary impulse of any loving, that is, any real contrition, it comes to mean a quantitative payment in lieu of the still outstanding temporal punishment. Here we come to what M. Boudinhon calls 'la pénitence tarifiée'—penance by tariff. And under this comes in the whole theory and system of 'indulgences.'

"4. *Form and Matter* is another distinction which has valuable meaning up to a certain point. In almost every sacrament it was pressed to far more technicality than it would bear. But it required a special act of force to apply it to the sacrament of penance at all. The ultimate Tridentine position laid down that the 'form' was the *Ego te absolvo*, etc.; and that the 'quasi-matter' was what the penitent supplied—his contrition, confession, and satisfaction. The extreme artificiality of this is obvious" (Moberly, *Fulham Conference on Confession*, pp. 34, 35 and 36).

The teaching of the PB is clear enough. It returns to the position of the Church before the

Lateran Council of 1215. It does not abolish the penitential discipline of the Church, but it gives liberty

to the individual conscience while it expresses the desire for the restoration of public penance (Commun.). The PB insists on the absolute necessity of self-examination, and confession of sins to God. With regard to Absol. the following points may be noted. (i) *Absolution belongs to the whole Church.* "Our Lord Jesus Christ hath left power to His Church to absolve, etc." (Absol. in VS). *The priest is only the organ of the Church for this purpose.* The Absolution in MEP is to be said by the priest alone, who is also empowered to say to a sick penitent, "by His authority committed to me I absolve thee . . ." (Absol. in VS). (ii) *Absolution readmits to the Fellowship of the Church:* in this respect it is strictly "judicial." (iii) *Absolution brings home God's forgiveness to the individual penitent.* So far as God's forgiveness means restoration of fellowship to God, the absolving Priest can only declare it with the authority of God's ambassador. But in so far as forgiveness implies the renewed vitality of the soul, and this vitality depends on a peaceful conscience and a strengthened faith,

Absol. may be a means of conveying grace to the penitent.¹

Absolution is of two sorts, *public* and *private*.

The penitential introduction to MEP, perhaps inserted in 1552 to remedy laxity due to the disuse of private confession now no longer compulsory, has been retained in all subsequent revisions, and, coming as it does in the forefront of the PB, seems clearly to express the deliberate judgment of the Ch. of Eng. that *Public* Absolution, as is provided here and in HC, is of real efficacy.¹ *Private* Absolution, following on special Confession, is provided for by the PB in the following two cases.

2. *Private Absolution.*

(a) *Visitation of Sick.* "Then shall the Minister examine whether he repent him truly of his sins and be in charity with all the world. . . . Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort: 'Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed unto me I absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Ghost.'"

(b) If it be right for a sick person with a troubled conscience to seek this ministry of Absol., it cannot be wrong for a person in health to do the same. And the PB provides for it. *The 1st Exh. in HC* describes the necessary preparation for every communicant—careful self-examination and immediate confession to God: it then continues: "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness."

Some words of Hooker may here be quoted (*EP* vi. 62): "We labour to instruct men in such sort that every soul which is wounded with sin may learn the way how to cure itself; they (the Romans), clean contrary, would make all sores

10. *Medicine, not Food.*

seem incurable, unless the priest have a hand in them"; and again: "To use the benefit of this help, for the better satisfaction in such cases, is so natural that it can be forbidden no man; but yet not so necessary that all men should be in case to need it" (*EP* vi. 617).

This ministry of private Absol., following on Confession, is obviously to be regarded as a medicine rather than a food of the soul. But who is to decide when the medicine is needed? It is left entirely to the conscience of the individual communicant to resolve when, and how often, he needs this remedy. The PB leaves us absolute liberty of conscience; any sort of compulsion to the use of private Confession and Absolution is contrary to Ch. of Eng. teaching: it is equally contrary to PB principle to deny the validity or legitimacy of this ministry, or to disparage it.

In the First PB (1549) the following words appear at the end of the first Exh. in HC: "Requiring such as shall be satisfied with a general confession not to be offended with those that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient for the quietness of their own consciences particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church; but in all these things to follow and keep the rule of charity." This paragraph disappeared from subsequent editions of the PB. It must be remembered that the liberty given in the Ch. of Eng. to use or not to use private Confession and Absol. was a tremendous innovation. When men were accustomed to the change it may well have been thought unnecessary to repeat the appeal for liberty and charity.¹ It ought to be unnecessary now.

The forms of Absolution provided in the PB are: (a) in MEP, "He pardoneth and absolveth . . ."; (b) in HC, "Almighty God . . . have mercy upon you, pardon and deliver you from all your sins," etc.; (c) in VS, quoted above. The particular form used is not a matter of primary importance. In every case the Priest is exercising the "ministry of the Word," and the Absol. is based on Scriptural authority. The precatory form of ABSOLUTION (as used in HC) is certainly the oldest. The earliest instance of the form used in VS ("*ego absolvo te*") is in the Pontifical of Egbert (8th cent.). But, whatever form is used, the minister in Absol. is generally held to be exercising a special ministry, different from that of the preacher or the teacher.

In the First PB (1549) the Rubric preceding the Absol. in VS was worded thus: "shall absolve him after this form; and the same form of absolution shall be used in all private confessions." In subsequent editions "after this form" became "after this sort," and the last clause was omitted. Liberty was thus

¹ [The distinction between the two functions of Absol. noted above (II and III) is confirmed by the fact that, while the *judicial* act is assumed to be complete, the *conditional* character of the ambassadorial element in Absol. permits a *prayer* for forgiveness as the immediate sequel.—G. H.]

² [Some would go further and infer from its position that this is the ordinary and sufficient assurance of God's forgiveness; and would urge that this inference is further borne out by the general tenor of the Exhs. in MP and HC, with which may be compared the last Answer in the Catechism.—G. H.]

¹ [Another interpretation of the omission is that these words might seem to leave the systematic resort to private Confession as in the view of the Eng. Ch. an equally desirable alternative with the use of the public Absolutions after private preparation gathered up in the public Confessions; whereas the Reformers definitely adjudged the latter to be the primary and normal course, and the former to be the last resort. But the argument in either case is somewhat precarious as being *essentially*.—G. H.]

given to the minister to use whatever form he thought best.

V. There can be no question that the PB regards R. not as a mere temporary condition, precedent to receiving God's forgiveness, but as an abiding attitude of the soul. Hooker rightly speaks of R. as "a name which noteth the *habitus* (*ἔξῃς*) and operation of a certain grace or virtue in us" (*EP* vi. 53). The more sure a Christian is of God's forgiveness, the deeper will his contrition become. It is for this reason that the Confession in the Communion Service, offered by those who are preparing to draw near to receive that holy Sacrament, expresses a stronger sense of sin than the Confession at MEP: "The remembrance of them is grievous unto us, the burden of them is intolerable." Thus the season of Lent is ordained in the Church not only to awaken to R. those who are sinful and forgetful of God, but to deepen the contrition of the faithful. The measure of a Christian's contrition is the measure of his peace with God, and a peaceful conscience is the indispensable condition of a life of active and loyal service.—Pe.

J. A. KEMPTHORNE.

REPRESENTATIVE CHURCH COUNCIL.—

This body grew out of the Houses of Laymen formed in 188 by the Convs., and consists of the four Houses of Conv. sitting jointly with the two Provincial Houses of Laymen. The interpretation and definition of points of faith and doctrine are beyond its scope. It is hoped by many that it may become a legislative body with large powers, but subject to the veto of Parl. (cp. ORDER, § 21). This is, however, a matter for the future. And it is a question whether it be not too unwieldy a body to "do more than express big opinions upon big questions" (Abp. Davidson, *R. Com. Eccles. Disc.* 3363). See further, CONVOCATION, § 7; FRANCHISE.—A2.

G. HARFORD.

REPROACHES.—A form of service used in the Lat. Ch. on Good Friday in which Christ is represented as *reproaching* his people, mainly in words taken from Scripture, for the insults and cruelty with which they treated him at his Passion.—sg.

J. W. TYRER.

REQUIEM.—The first word of the Introit in Mass for the departed. Hence this whole Mass came to be called R., or *Mass of R.*—ob.

A. M. Y. BAYLAY.

REDOS.—The word R., formerly also otherwise applied (*N.E.D.*), now signifies the ornamental wall or screen behind an altar. In early times a Baldachin surmounted the Holy Table, e.g., the magnificent silver one in

Sta. Sophia. Wren designed one for St. Paul's, and one has recently been put into Peterborough Cathedral. In English parish churches the east window was usually brought down to within a short distance of the altar slab. Underneath it (sometimes) ran an arcade of arches, e.g., Exeter and Ely Lady Chapels; or the space was filled in with panelling and sculpture, e.g., Oldham Chantry, Exeter; or a R., about the same height as the altar, consisting of a few niches with figures, or of one or more subjects,

was placed above it, and was called a "Table" (*English Altars* and other works, Alcuin Club). Later, the R. became much loftier, either as an open screen with statues (Durham), or a Triptych (Durham), or a wall covered with niches and statues, e.g., Christchurch Priory (late decorated), Winchester, St. Albans, St. Mary's Overy, and New, All Souls, and Magdalen Colleges (Oxford). Many similar smaller ones were built; some still remain in Westminster Abbey, etc.

At the Reformation all "Tables" were ordered to be destroyed. The wall was to be repaired, and a copy of the Decalogue, etc., "imprinted for the said purpose," to be fixed upon it.

2. In Post-Reformation Times.

In Cathedrals, "the said precepts be more largely and costly painted out to the better show of the same." Rs. came back in Stuart times. Many old ones had survived, and new ones were made. The Puritans, when in power, made short work of these, but after the Restoration many "altar-pieces" were put up, like those which Wm. Law's (1727) *Patronus* would "go 40 miles to see." Georgian altar-pieces abounded, generally enshrining the Decalogue, etc., sometimes with Moses and Aaron as supporters. During the early Gothic Revival something more "correct" was desired. In 1843 (September) the *Ecclesiologist*, in a piquant article well worth reading, protested against this craze, and suggested an ancient model which "would not cost the fifth part of some that only serve to spoil a church." But the craze has continued, and more money has been wasted on bad Rs. than on any other church furniture. Yet many good ones have been built, and some ancient ones restored. The Exeter Judgments (1873-75) upheld the lawfulness of sculptured figures on the R., and the St. Paul's Judgments (1889-91) that of representations of the Crucifixion. But in Pre-Reformation times many Rs. were without the Crucifixion. It is found at Winchester, St. Albans, and All Souls, but not at Christchurch Priory (Tree of Jesse), Magdalen, or New Colleges. But statues abounded, and the *motif* generally seems to have been the Communion of Saints. Van Eyck's subject for the great Ghent altarpiece was the Adoration of the Lamb. The *Last Supper*, often represented on modern Rs., was not formerly so used. Da Vinci, Ghirlandajo and others painted the *Last Supper* in the Refectory, then esteemed the proper place for it.—R4. W. A. WICKHAM.

RESERVATION.—The rule to let nothing of "the body of the passover" remain over until the morning (Exod. 12 10) may be

1. Primitive Usage.

traced among Christians in Jerusalem alone (Hesych. Hieros., in *Levit.* 8). Early Christians used to send by the deacons, c. 155, portions of the Euch. elements to those unable to be present, and some took them home for their own subsequent use in private. In a more formal way Bps. or priests from Irenæus' time sent them to others at

Easter as a sign of inter-communion (1 Cor. 10 17). This was forbidden in the East in 365, but at Rome itself Zephyrinus, c. 203, and other popes, etc., in Italy till the 8th cent. sent the "leaven" (*fermentum*), as it was figuratively called. This usage was derived from the primitive principle of doing "nothing without the Bishop," combined with the "*sancta*"—the custom of the Pope securing a material continuity in the Euch. services from day to day by reserving from each day's mass a host to be employed ceremonially in his consecrating on the day following. He also sent consecrated bread from his own mass to priests whose duty was to celebrate in the *tituli* or churches in the city (Duchesne, *Christian Worship*, and Eng. ed., 185). Thus the rite of the PRESANCTIFIED, which obviated consecration on Good Friday and Easter Even by reserving from the Euch. of Maundy Thursday, was a very simple matter in early times and grew naturally in Roman practice.

It was a work of charity to extend to those whom circumstances precluded from the daily, or frequent, communion in the congregation of the faithful, which their soul desired, some part of the Apostolic usage of "breaking bread at home," Acts 2 46. Tertullian, c. 192, contemplated the possibility of his widow marrying a heathen, who would see her consume a particle of the Euch. species which she might have with her in the house (*Ad uxorem*, 25). In time of persecution and when some, like Cyprian, felt that to be deprived of daily participation was a spiritual danger, R. was widely practised in the case of those in prison or in hiding. In 250 Cyprian advised, for sake of caution, that only one priest and one deacon should for the future go, otherwise unattended, to "offer" the Christian Sacrifice in confessors' cells (*Ep.* 5 2). Indiscriminate carrying of the Euch. on the person (as Satyrus, the brother of St. Ambrose, used to carry it), or reserving it at home in casket or receptacle (*arca*) by persons of either sex, was sometimes attended with undesirable circumstances (Cypr., *De laps.* 26, *De spect.* 5). After persecutions ceased, it became necessary in some places (Armenia, Spain; cp. Scudamore, *Notit. Euch.* 905) to curtail the old liberty of R., and as a general rule restrict it for the use of the sick. When recrudescence of persecution was anticipated, e.g., in Thessalonica c. 519 (cp. Scotland c. 1688-1792, and, not improbably, England c. 1642-60, as Jer. Taylor practised R.), resort was had once more to reservation.

Reservation for the sick and dying was continued in East and West all through the Middle Ages. In the Eastern Church the Sacrament reserved for the sick has continued to be placed entirely out of the sight of persons worshipping in the nave. In W. Europe the fact of its presence outside the time of celebration and communion by priest or congregation was, from c. 1100, by various expedients made more noticeable as time went on, while the doctrine

connected with Transubstantiation, a term coming into use about the time of the Norman Conquest, became familiar to the clergy through the hymns and lessons provided by Aquinas for the Corpus Christi feast in 1264. Meanwhile changes introduced in the church buildings in the 12th and 13th cents., some time before this festival was firmly established in England, prepared the layfolk to accept the use of the Sacrament for centralising their adoration. The veil which in earlier times had completed the enshrinement of the altar was removed except in Lent, and the faithful, gathered in churches built and furnished in the Gothic style, were enabled to concentrate their gaze upon the altar or upon the pyx. This receptacle (called at one time *chrismale*), which in England, as in some other places, was shaped like a dove, was suspended by chains or cords and pulleys just above the altar, and contained the host in readiness for being carried to the sick. It was not until the latter part of 15th cent. that in some churches in this country a niche in the reredos was provided, having lock and key; and the pyx, no longer suspended, was then constructed with a stem and foot, after the manner of a covered chalice. Although the Sacrament had been carried in procession at Canterbury on Palm Sunday and used for R. on Maundy Th. and Good Fr. from the time of Lanfranc, c. 1080, the entombment of the host in the Easter Sepulchre was a custom perhaps no earlier than the 13th cent., and was distinctly later than the burial of the rood. The use of a monstrance, or *ostensorium*, and a practice of benediction with the chalice are found locally, but had never become generally observed or enjoined by canon in the Church of Eng. before the parting of the ways was reached c. 1550. A generation earlier, in northern countries of western Europe, attention was drawn to the divergence between the original institution of the Euch. and its presentment in those days, both in terms of its doctrinal definition and in the furniture and arrangement of their churches. It was admitted by the fathers at the Council of Trent, 11 Oct., 1551, that the original purpose of our Saviour's institution of the most holy Sacrament was its reception, "*ut sumatur*" (Sess. xiii, cap. 5); but from that point they parted company with the English and German reformers. On the part of the Church of Rome the dogma of Transubstantiation was affirmed, *latría* to the Sacrament defended, reverent and triumphant processions of the Sacrament approved, and likewise R. thereof in *sacratio* and carrying in time-honoured manner to the sick (with bell and light), anathema being denounced against those who should maintain the contrary.

The Eng. clergy, on the other hand, were committed, notwithstanding, to the propositions of the 42 Articles of 1552, published in May, 1553, previously drafted in Cranmer's 45 Latin Articles, and, after some modification, included in their final form among the

2. Practical Grounds.

3. Medieval and Tridentine Use.

4. Anglican Doctrine.

Elizabethan 39:—"The Sacrs. were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly (duly, 1562) use them" (Art. 25, *olim* 26). "Transubstantiation . . . cannot be proved by holy Writ, but . . . hath given occasion to many superstitions" (Art. 28=29, *Of the Lord's Supper*). "The Sacrament of the Lord's Supper was not (commanded) by Christ's ordinance (to be) kept (reserved, 1562), carried about, lifted up, nor worshipped" (*ib.*). Bp. E. C. S. Gibson (*Articles* 664) thinks it possible that the last paragraph may be due to the promulgation of the decrees of Trent. The Council there had before it the Lutheran and Augsburg teaching as well as the opinion of the Franciscans (Darwell Stone, *Hist. Euch.* 2 141 ff.). The introduction of the Declaration on kneeling (BLACK RUBRIC) by the King's Council in 1552, its presumable purpose, its omission in 1559, and subsequent reissue as altered by authority in 1662, are narrated by Stone (2 144, 204, 318). Art. 28 does not in so many words declare that reservation is a thing unlawful in itself, but it draws attention to the truth that the practice in question, among others, was not by Christ's ordinance so done or established. Further, some results of the practice were declared to be superstitious.

Shortly before the Arts. were imposed, the rubric of the 1549 PB had limited the use of R. to days when there was a celebration of the Lord's Supper and "open Communion" in church. It prescribed the use of Gen. Conf., Absol., and Comfortable Words before the curate (having himself received in church) should distribute HC in the sick person's house; and the Thanksgiving to be said aft. On days when there was no HC in church, on warning received by him, he was to "visit the sick person afore noon," and, after short VS when requisite, celebrate in the house, using Introit, *Kyrie*, etc., and Canon of 1549. If there were other sick in the parish to receive HC the same day, he was to "reserve so much of the Sacr." in both kinds as should suffice for all, and after the 1st private Communion, at which he himself also was to partake, he was immediately to carry what remained on to the other house or houses to administer to expectant sick and their friends. A short form of Anointing was also provided. The thought of spiritual Communion, found in St. Augustine *In Jo. Evang.* iv. 25, was already familiar in Eng., through Sar. and York *Manuals*, and was addressed particularly to those too ill to swallow. Alex. Aless in his Latin PB introduced another consideration, lateness of hour. The recitation of the Canon or Consecr. in presence of the sick, and priest's Communion with them, were in 1549 a novelty in Eng., but were a return to primitive and perhaps apostolic custom. They had been recently suggested by German Ch. Orders, and were an expedient advocated by Hermann von Wied in 1543. The Abp. of Cologne forbade carrying the reserved Sacr., and encouraged private celebration even for men in health living far from "temples." At the rising in Devon, July, 1549, it was demanded to "have the Sacrament hang over the high altar and to be worshipped as it was wont to be." This demand was resisted. According to inventories taken 10 Apr. only 27 pyxes remained in Lincs. In Bucks, in 1552, 45, besides 1 monstrance, remained among 122 churches. Instances are found here and there where a

local authority allowed the pyx to be kept, presumably for clinical Communion, in July (6 Edw. VI), 1552 (*Hierurg. Anglic.* 2138). Many more parishes had sold it, and where this had not been done Edwardian Commissioners inventoried this ornament to the king's use. After Mary's accession Card. Pole, 10 Feb., 1556, required parishes to have *tabernaculum decens*, etc., and pyxes were replaced in 1554 under Marian Injunc. 13.

After the death of Queen and Primate, pyx and tabernacle were sold or done away with everywhere, and Easter Sepulchres commonly "defaced" or "broken," between taking of inventories under Injunc. 47 in 1559 and Elizabeth's 8th year, 1566. Whereas Bonner in 1554 had required clergy to "preserve" the Sacr. in a pyx, or otherwise, week by week, Abp. Grindal visiting his provinces (York, 1571; Cantuar, 1576) inquired whether among "monuments of superstition and idolatry" any "pixes" remained undefaced. He required the silver chalice with "a cover of silver for the same, which may serve also for the ministration of the Communion bread," to be everywhere provided (Cardwell, *Doc. Ann.* 1 148, 151, 399).

"From 1549 to 1552 reservation in the Ch. of Eng. was in its purpose limited to communicating the sick. In no case was the Sacr. to be kept beyond the day on which it was consecrated" (J. Dowden, *Further Studies on PB* 249). In 1552 the PB dropped all provision for even a limited reservation.

Winchester and Eton joined Oxford and Cambridge in petitioning Q. Eliz. to authorise prayers in Latin, for educational purposes. Her patent, 6 Apr., 1560, does not seem to have been continued by her successors, though Latin PBs were sometimes introduced in colleges (Ch. Ch., 1615; Peterhouse, 1633). The majority of colleges at Cam., c. 1568, refused Latin prayers (Mullinger 2 203). It is questioned whether Walter Haddon's appendix, *Communio Infermorum* (*Liturg. Services Q. Eliz.* 404), was ever used. It did not represent the PB of 1552 or 1559 accurately, and was largely derived from Aless, 1549. Though never reprinted till 1847, and superseded as it was by corrected eds. 1572, 1574, etc., it may yet have tended to keep alive the thought or practice of R. among English students, and possibly in Ireland, where Latin was allowed long after the pyx had been confiscated at Winton¹ and the tabernacle destroyed at Eton where Haddon had been a scholar and, in 1560, visiting commissioner.

So long as the rubrics continued vague, 1552-1661, as to what amount of the Order of HC was to be said in the sick house, a priest here and there might naturally be found to consider himself at liberty to reserve, particularly in times of persecution, as under the Puritan Directory, or in danger and isolation such as attended Jacobite Episcopalians in parts of Scotland. Writing while the PB was proscribed, Ant. Sparrow used the liberty of the press to publish his *Rationals* (1657). In one passage, 279, he says, citing Gratian, etc., that what is consecrated and remains "is all to be spent with fear and

¹ Three Communion service-books in Latin (and 3 Litaney books and a calendar) were bought for Winton Coll. Chapel in 1561 (Kirby, *Annals* 281). Possibly these were separate portions of PB, as B. Mus. C. 25 b. 3, *Ordo Distributionis*, 1548; cp. B. Mus. 221 a. 5, A.D. 1551, in the case of Aless.

reverence by the communicants in the Church": but, 349-50, he recommends following "the former directions in time past" (1549), on the ground that the rubric then in force from (1552 and) 1559 was not sufficiently explicit as to the rite of Communion of Sick. In 1662 the direction to consecrate the Euch. in the sick man's house was definitely supplied, but the permission or direction to make reservation in the Ch., which Bp. Sparrow had mentioned and which it is presumed he wished to see widely and by express authority restored, was not re-instated (though he reprinted his *Rationale* unaltered), while, on the contrary, in the Order for Administration in churches a new rubric was added, to require that, "if any remain of that which was consecrated, it shall not be carried out of the church; but the Priest" with others "shall, immediately after the Blessing, reverently eat and drink the same." This, like the somewhat similar rubric of the Scottish liturgy of 1637, was probably intended by some of the revisers to prevent desecration (cp. 3 Decretum, *De consec.* 2 23). At the same time its effect and, as our Archbishops, 1 May, 1900, have judged, one of its objects were prohibitive of such reservation as Cosin before 1640 and Thorndike, another of the revisers of 1661, had in mind, and which Jer. Taylor practised, presumably in time of persecution, and, as the inscription on his *pyxis* seems to imply, continued as a bishop of the Restoration, c. 1661-7. Those Non-jurors who practised R. for the sick among minor "usages" put their practice into form. They composed a rubric in 1718 (cp. *Alcuin Club Collection* 17 90) which would in the opinion of the present writer hardly have been sanctioned by authorities in England in 1661-2.

In recent years, when many Eng. priests have scrupled to receive HC unless they are fasting, and in some cases have been distressed by the surroundings in crowded slums, they have resorted to R. for the sick with or without their Bp's cognisance. The attempt made in some quarters to introduce the "Salutation of the B. Sacrament" and other devotions never authorised in the Ch. of Eng. has discouraged any movement towards securing authority for definite authorisation of a practice which is a relief to sundry consciences, but which has been held by highest Eng. authority in 1900 to be illegal at present. There is some hesitation also about taking a step which would tend to withdraw after 350 years the privilege which sick and bedridden people have enjoyed according to the use of the Ch. of Eng., in having the Euch. consecrated with their friends around them: much as the totally different custom in Scotland has become endeared to generations of Episcopalians across the border.

In the Scottish Episcopal Church, R. for the sick, though practised in Celtic and mediæval times, went generally out of use from 1560 until c. 1718, when the "usage" party among the English Non-jurors

published their HC office in London, deriving it in part from the 1549 PB (J. Dowden, G., 15 Nov. 1889). It was in fact forbidden already by the Scottish canon of 1636:—"In the ministrations he," the Presbyter, "shall have care that the elements are circumspectly handled; and what is reserved thereof be distributed to the poorer sort, which receive that day; to be eaten and drunken by them before they goe out of the church." In the next year the PB issued for Scotland contained a Rubric (Keeling, *Liturg. Brit.* 230) which in the opinion of Bp. Dowden and Dr. W. Bright distinctly excluded R., until a change was made for the Episc. Ch. of Scotland by the Scottish office of 1735 which has no rubric corresponding to the Eng. one, "And if any of the bread and wine." Accordingly, for the last 1½ centuries and more, the clergy who have used the Scotch office have not uncommonly reserved the Sac. for communicating the sick. "There was nothing that even seemed to forbid them so to do" (Bp. Dowden, G.). Early 18th cent. eds. of the Scottish office (previous to the new order of 1735 and 1764), printed in Edinburgh and professing to be "authorised by K. Charles I. anno 1636," were apt to omit the rubric, "In the ministrations . . . out of the church." The Non-jurors' office of 1718 (Ja. Bettenham, Pater-noster-Row) has the post-comm. rubric recognising clinical reservation (Dowden, *Annotated Scotch Comm. Office* 321). No special form is used at communicating with the reserved Sac. in Scotland (F. C. Eeles, *Alcuin Club Coll.* 17 90 n., 1910).—HC.

CHRISTOPHER WORDSWORTH.

RESPOND.—A peculiar species of antiphon, sung at each lesson at Nocturns, and, for the most part, in earlier times at the short chapters at the other Hours of Pr. as well. It consists of a text, which generally, in the more ancient Responds, is rather founded on Scripture than expressed in its actual words, and which is always divided into two or more clauses. This is followed by a second text, called the *Vers*, and then the latter of the above clauses is repeated, the *verse* being usually contrived with some ingenuity to join on to the clause and make one continuous sentence with it. For instance: "God did tempt Abraham, and said unto him: Take now thy son Isaac, whom thou lovest, and offer him to Me for a burnt offering* upon one of the mountains which I will tell thee of. *Vers*: Offer unto God thanksgiving, and pay thy vows unto the most Highest* upon one of the mountains," etc. The Respond, like the Antiphon, is one of the most ancient features of the Divine Service in the Western Church. Responds were frequently lengthened by having additional *verses*. One such *verse* in constant use was the first half of the *Gloria Patri*—without "As it was," etc. At the last *verse* in every case came the repetition of the last clause of the text with which the Respond began.—B2.

A. M. Y. BAYLAY.

RESPONSE.—See **VERSICLE**.

RESTITUTION.—The restoring of what has been misappropriated, wherever this is possible, is the necessary evidence of a genuine repentance. As such it is prescribed as a part of the preparation for HC (1st Exh.): "If ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make *restitution* and satisfaction,¹ according to the uttermost of your powers, for all injuries and wrongs done by

¹ Perhaps the word *satisfaction* is used to indicate *equitable compensation* in cases where actual restitution is impossible.

you to any other." The Jewish law of R. is given in Ex. 22 1-9; cp. Num. 5 7. David fixed the extreme of R. in the case of the offender whose transgression was described in Nathan's story (2 Sam. 12 6); and Zacchæus was willing to make like amends for any extortion of which he might have been guilty (Luke 19 8).—*PE.* E. HOBSON.

RESTORATION OF THE ROYAL FAMILY.— SEE STATE HOLY-DAYS.

RESURRECTION.—I. The Resurrection of Christ is, and always has been, a principal article of the Creeds. The starting-point of Christian belief is the conviction that Jesus Christ is living, that His ministry did not end at the cross, but that it is still continued on earth and in heaven. The apostles' assurance of this did not rest solely on a general belief in the future existence of the good; it rested on the assertion of those who said that they had seen Jesus alive after He had been committed to the tomb. They believed that "Jesus lives" because they believed that "Jesus rose." For them the Easter Faith depended on the Easter Message. No one now challenges the sincerity of those who bore this witness. So axiomatic for the early Christians was the R. of Christ that it is continually used as the ground of symbolic language about the possibilities of the Christian life (Rom. 6 4, Phil. 3 10, Col. 3 1), and incidentally it is alleged as the guarantee of His sovereignty and redeeming power (Rom. 4 25, 8 34, 14 9, 2 Cor. 5 15).

Not even in 1 Cor. 15 does St. Paul aim at proving Christ's R.; rather does he presuppose it and adduce it that he may convince

2. NT Evidence.

those who doubted their own Resurrection. He reminds his correspondents that it is part of the Christian tradition which he had received and preached that Christ "rose the third day" and was seen by various witnesses. His enumeration of these does not pretend to be exhaustive; he merely rehearses the main facts in the form already stereotyped by use. This was the Christian tradition when the Church of Corinth was founded (A.D. 50); and even earlier, for St. Paul had "received" it after his conversion (A.D. 35). The position and quality of the witnesses in this statement are noteworthy:—(1) *Peter*, the leader of the Twelve; cp. Lk. 24 34; (2) *the Twelve*, i.e., the Lord's most intimate companions; cp. Lk. 24 36, Jn. 20 19, (Mk.) 16 14; (3) *the Five Hundred*, *ἑκκατὸν*, i.e., "once for all"; it did not happen again to this large company to have such an experience (this is probably the appearance recorded Matt. 28 16, as being observed in Galilee; there were, apparently, only 120 disciples in Jerusalem, Acts 1 15); (4) *James*, i.e., James the Lord's brother, afterwards head of the Jerusalem Ch. (the Gospel acc. to the *Hebrews* gives an apocryphal account of this); (5) *all the Apostles*, the term "apostle" being here used in its widest sense; cp. Lk. 24 50, Acts 1 4. The witness of these leading individuals and well-recognised groups was the

rock on which the Christian Gospel rested; the other recorded appearances of the Risen Christ to (a) *the women* (Matt. 28 9, Jn. 20 14); (b) *the Travellers to Emmaus* (Lk. 24 13); (c) *the Seven in Galilee* (Jn. 21 1), were rather of a *private* character, and so were not recounted in the traditional form of words (1 Cor. 15 4 ff.).

How could these witnesses have been mistaken? Men, sometimes, see visions when

3. Proof of an Objective Event.

there is no objective reality corresponding to the mental picture; but in such cases there is a pre-disposition to see them, and here there was no expectation of the kind. To all seeming, the cross was the end. Nor were these apparitions observed only by individuals; they were seen by companies of persons. A plurality of witnesses increases greatly the difficulty of explaining, as the creation of subjective fancy, the fact to which they testify. It is further impossible, on the "visions" theory, to suggest a reason why these wonderful experiences ceased when they did, and why the last took shape in the story of the Ascension or final departure of the Master from sight. There must have been an objective reality behind the conviction of the apostles, which was so strong that, in the face of all obstacles, the Church was built upon it.

Christ, then, was *seen* (*εἶδον*). He was *objectively* present to the organs of sight (although none, apparently, saw Him save those whose vision was quickened by devotion and faith). But, if so, there is no difficulty in the details of the Gospel narratives which tell that He was *heard* and *touched*. The act of vision is as intimately associated with material processes as are touch and hearing; the true visibility of the Christ would demand a materialisation (so to speak) of His Personality quite as much as speech or even the act of eating.

According to the Pauline tradition—of which the Christian Sunday is a perpetual reminder—Christ rose on "the third day."

4. Its Time and Place.

There is no evidence that the first Christians found any prophetic forecast of this in their Scriptures (Hos. 6 2 is irrelevant, nor is it quoted of the R. in the apostolic age), so that it cannot be regarded as evolved from exegesis of the OT. And the predictions of His R. by Jesus (Mk. 8 31, 9 9, 31, 10 34) were not understood by those who heard them. Thus the tradition of "the third day" rests on fact, and at this time Peter and the rest were at Jerusalem, where, therefore, the first "appearances" of the Risen Christ were observed.

With this conclusion Lk. 24 and Jn. 20 are in complete agreement; these Gospels (as well as the Appx. to Mk.) follow what may be called the "Jerusalem tradition" of the R. Lk. 24 is a much-compressed narrative, for it cannot be supposed that the Ascension, which is described in the concluding verses, took place on the first Easter Day; and hence it is not inconsistent with the chronological data of

Acts 13, which leave "40 days" between the Resurrection and the Ascension. Thus there is nothing in Lk. which forbids us to accept additional evidence for "appearances" in Galilee, although this Evangelist does not mention them. And of these we have accounts in Jn. 21 and Matt. 28, the latter story probably being based on what was contained in the lost conclusion of Mark. Mk. 16:8 breaks off in the middle of a sentence, and what followed in the original Gospel we can only guess at; but the parallelism between Matt. 28:1-8 and Mk. 16:1-8 is so close that we may reasonably infer that the end of Matt. 28 was derived from the same source as the beginning. We have, then, two traditions as to the R. preserved in the Gospels, that of Jerusalem and that of Galilee, distinct from, but consistent with, each other; and the Pauline tradition, set down in writing before either of them, suggests that the Risen Christ was seen in both localities, but first at Jerusalem. The variations in detail of the several reports are not greater than might be expected.

II. The "Resurrection of the body" is as much a part of Christian belief as is the "Life Everlasting." It is emphatically asserted in the Apostles' and Athanasian Creeds, the version of the former in the Baptismal Office literally translating the phrase of the Old Roman Creed *carnis resurrectionem*. But "the resurrection of the flesh" is not a NT phrase, and it has offended many thoughtful minds. That the material elements of the body of flesh are to be re-collected and revived at the Last Day is a doctrine which taxes faith seriously. But the phrase "carnis resurrectio," while useful as suggesting continuity between the present and future modes of our being, need not be taken so crudely; and it is with a wise instinct that the Anglican Church has preferred the rendering "resurrection of the body," as nearer to the apostolic words (cp. Rom. 8:11, 1 Cor. 15:44).

Belief in the "resurrection of the body" rests upon belief in the fact of Christ's bodily R., and St. Paul's discussion of this (1 Cor. 15) demands the closest scrutiny. We must distinguish two *momenta* in his argument. (1) There is a sense in which Christ's R. only proves the *possibility* of ours (1 Cor. 15:12-13). His epiphanies after His Passion show that, at any rate, *He* survived death. There is, at least, one great exception to the negative "dead men do not rise." *He* survived; why should not we? Death is not the inevitable end, the *terminus ad quem* of human life. But (2) St. Paul's main argument goes beyond this. It rests, not upon the *likeness* of Christ's R. to ours, but upon its *unlikeness*. It was a unique event, and it carries with it and guarantees the R. of all who are "in Him." He is not only "the first fruits of them that sleep," but "in Christ shall all be made alive" (1 Cor. 15:22). He is the *ζωοποιός*, the Life-giver. Bearing this in mind, we approach St. Paul's illustration of the sowing of the seed. Many

commentators¹ have interpreted the "sowing" of 1 Cor. 15:36 as if it signified the burial of the corpse, and the choice of 1 Cor. 15 for the Lesson in the Burial Office has done much to confirm this perverse interpretation. But, in truth, the act of sepulture is not in St. Paul's thoughts anywhere in this chapter (except at v. 4), and his argument forbids us to equate *sowing* with *burial*. "That which thou sowest is not quickened except it die" (v. 36); that is, there are three stages in the transformation of a seed, viz., *Sowing, Dying, Quickening*, and they succeed each other in this order. The seed is sown *before* it dies. But the burial of a corpse comes *after* death. There is no analogy between the sowing of a seed which *precedes* the death of the seed, and the burial of a human body which *follows* the death of that body. What, then, does the sowing of the seed stand for in St. Paul's thought? The answer is that it stands for our *birth*, not our *burial*. And to describe the "sowing" of this human seed, the apostle adopts the imagery of Gen. 1, 2, where the story of the Creation is told. Man's birth is the time when the seed is sown—in corruption, weakness and frailty during this mortal life—to blossom out after death into the perfect fruit. Birth and R. are the crises; death is but an incident, a change through which emancipation comes. The *σῶμα ψυχικόν*, the body of earth, can only reach its highest, like all other living organisms, through the passage of death. It is not quickened except it die. Of Christ this was also true. Even His Life-giving powers could not find full scope except through death's release. He "became a Life-giving Spirit" (1 Cor. 15:45) at His R., and not in fullest measure until then.

The *unlikeness* between Christ's R. and ours becomes thus apparent. After death His *σῶμα ψυχικόν* was quickened into 7. Unlike as well as like the *σῶμα πνευματικόν*, "the body of His glory," the action of the Divine Spirit being so overmasteringly efficacious that no sensuous or fleshly element was left behind in the sepulchre. It was transfigured, the body of earth being in His case—for He was sinless—a fit habitation for the *πνεῦμα*. But that is not true of His disciples. For them the fleshly body has the taint of sin, and sin has the seed of death. Its "redemption" must involve the abandonment of what is tainted and corruptible, in order that the worthier elements of the *σῶμα ψυχικόν* may be transformed into a fit abode for the spirit. The *σῶμα πνευματικόν* does not, then, bear exactly the same relation to the *σῶμα ψυχικόν* in the case of the Christian, that it bore in the case of Christ. In our case there is no question of the "empty tomb." Our bodies of flesh will be resolved into their original elements. But, for all that, there will be a "something" which will persist, which can be quickened into a larger life only through the passage of death. This "something" is the seed of the spiritual body

¹ Dr. Findlay's commentary in the *Expositor's Greek Testament* is free from this common mistake.

of the hereafter, and it will be quickened into life by the action of the life-giving Spirit of Christ upon the *πνεῦμα* which has assimilated and attracted it, and used it as its appropriate organ.

The Christian doctrine of the R. of the body rests, then, not upon unassisted logic, but upon the revelation of the issues of Christ's R. Yet it meets the demand of reason for the continuance of earthly friendships and affections, whose progress has been interrupted by death. It expresses our belief in a future where intercourse and communion may be conceived as natural, or even as inevitable. The R. body will, we need not doubt, present sufficient resemblance (if that is the right word) to the earthly body to make identification possible. But men ask "With *what* body will they come"? Is it with the body of youth, of manhood, or of old age? We have no certain information. A curious speculation (based on Eph. 4:13) is given by Thomas Aquinas,¹ "Christus in juvenili aetate pati voluit . . . ut futuram resurgentium qualitatem in seipso praemonstraret." There is no means of testing such a theory, but the idea is a noble one, however faulty the exegesis, that our spiritual bodies shall all possess that state which corresponds to the perfect humanity in which Christ rose from the dead; for He, as the Head of the human race, is the ideal of youth, of manhood, and of old age alike.

The argument of 1 Cor. 15 is discussed at length by the present writer in the *Exp.*, May

8. Literature.

and June, 1908, and he has examined the evidence for the R. of Christ in *CQR*, Jan., 1906; both of which essays have been drawn on for this brief article. The bibliography of the subject is inexhaustible; but those who use this Dictionary will find Sparrow Simpson's *Our Lord's Resurrection* and Latham's *The Risen Master* useful. The most considerable destructive essay is that by Schmiedel in *Encyclopaedia Biblica*. The works of Westcott, Swete, Milligan and Orr on the subject will repay examination.²—K2.³ J. H. BERNARD.

RESURRECTION OF CHRIST.—To the modern mind belief in Christ's Sinlessness seems easier than belief in His Resurrection. Hermann (e.g.) in his *Communion with God* holds that God communes with us not so much through nature as through the historical phenomenon of Jesus Christ. Christ, unquestionably, as the Last Supper shows, thought Himself sinless. He "could not have spoken as He then did if He had been conscious of guilt within Himself." We see in Jesus the Almighty God: "God makes Himself known to us as the power that is with Jesus." This is a Gospel indeed. But R. is not a Gospel. It is in the sphere of the miraculous, not of the moral; and therefore

¹ *Summa*, Pars 3a, Quæst., xlii, art. ix, § 4.

² [C. H. Robinson adopts an independent attitude; E. A. Abbott, *The Kernel and the Husk*, etc., and K. Lake contend for an objective, but not a physical, Resurrection.—G. H.]

a hindrance to accepting Christ. "It is no Gospel, be it never so impressively delivered."

i. This distinctly modern objection is open to the following criticisms. 1. Both Sinlessness and R. are parts of the impression made by the Personality of Jesus upon His disciples. A personality which makes the first impression only is not the same personality as one which does both. We are here dealing with a religious experience. It can be taken as a whole or rejected as a whole, but it cannot consistently be treated eclectically and still assumed to be the same religious experience.

2. Both hang together as a matter of historical religious belief. It is true that some

moderns believe in the Sinlessness without believing in the R. : **2. Both Beliefs need Explanation.**

but religious history shows that this separation does not permanently continue. Those who deny Christ's R. always tend to deny His Sinlessness also. And the reason is that Sinlessness is just as much a miracle in the moral sphere as R. is in the physical. It requires an explanation. If the personality in Christ was really Divine, then His Sinlessness is explained. And at the same time His R. is rendered reasonable.

Moreover Sinlessness is unique. If Christ is unique in moral experience, so He may be, for anything we know to the contrary, in physical experience also. There may be an inner relation between Sinlessness and R., unless we are prepared to argue that the moral and the physical are unrelated. And if there is no parallel to Christ's R., neither is there to His Sinlessness. And we cannot recognise His uniqueness and then instantly demand a parallel.

ii. The modern mind requires carefully to realise what R. means, in the Christian idea of it. Christ's R. does not mean His mere survival of death. The contemporary Jews believed in survival apart from R. It is not a mere equivalent to immortality of the soul. Nor does it merely mean the triumph of the soul. The Jews knew that the souls of the righteous are in the hand of God. The disciples meant more when they affirmed that Christ was risen.

1. Resurrection means the triumph of the spiritual over the material. Popular religion regards man as a dualistic temporary combination of spirit and matter, which is to terminate in a permanent division at death. This is exactly what Christianity does not teach. Christianity holds that Body is the self-expression of Spirit; that the present body is an inadequate self-expression; but that ultimately the Spirit shall pervade the material and entirely subjugate it to the purposes of Spirit. Thus R. means the transmutation of our physical constitution into a perfect instrument for the expression of personality. This is not a doctrine to be lightly set aside as superfluous, or no Gospel at all.

2. Resurrection also signifies Redemption.

Christ died for our sins and rose again for our Justification. [See also RESURRECTION.]—K2⁴.

W. J. SPARROW SIMPSON.

REUNION.—The word "reunion" does not occur in the PB, but the evils of disunion are

plainly acknowledged in the Prayer for Unity, which was added to the Accession Service when George I came to the throne. In this beautiful Collect, based in part on Eph. 4 4-6, there is an acknowledgment of the evils which arise from "our unhappy divisions," a petition for the removal of "all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord," and an expression of the desire that henceforth we may be "all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee." It is much to be desired that this prayer should be transferred to some more conspicuous place in our public services. A more familiar but less emphatic petition for unity is found in the Prayer for the Church Militant—"beseeching Thee to inspire continually the universal Church with the spirit of truth, unity and concord."

The principle and obligation of Unity are dealt with in other articles (see CHURCH, HERESY, SCHISM): the object of the present article is to describe (1) the present state of religious disunion, (a) in Christendom generally, (b) in England especially; (2) the evils arising from religious dissension and chaos; (3) the attempts made toward Reunion in the past; (4) the nature of the proposals that are put forward at the present time; (5) some considerations which in the judgment of the present writer are essential to any fruitful negotiations.

(1) *The Present State of Religious Disunion.* A glance at the present condition of Christendom

reveals the existence of great bodies of Christians which are not only not united for common action in a single organisation, but are estranged by differences of doctrine, by want of mutual understanding, and, to a large degree, by a spirit of jealousy and by conflicting claims to authority. In the first place there is the great schism of East and West, which has existed now for some nine centuries, and which for more than four centuries there has been no serious attempt to heal. In its origin the schism was due far less to doctrinal causes than to political and racial differences, to the rival ambitions of Rome and Constantinople, and to the extreme claims of Papal absolutism. And so to-day it is not so much the question of doctrine that perpetuates the gulf as the question of government; but centuries of interrupted communion have widened the breach by emphasising differences of inherited tradition and atmosphere, and by familiarising men with the idea of separation as a permanent condition. Eastern Christianity has remained stationary and immobile, while the Church of Rome has developed fresh claims and new dogmas, and Western Christendom has been rent asunder by the effect of the Reformation. And the existence in some countries of "Uniate"

Churches, which combine obedience to Rome with an admixture of Oriental rites and of customs elsewhere forbidden by Rome, has not acted as a bridge between the two communions, but has rather been a source of strife.

When we turn to Western Europe, we find the Church of Rome nominally in possession of Italy, France, Austria, Spain, Portugal, Belgium, and about one-third of Germany, although in several instances the great majority of the population appear to be hostile or indifferent to any definite form of Christianity. In Northern Europe the principles of the Continental Reformation have prevailed, and some form of Protestantism is professed by the great majority of the people, Lutheranism being the most widespread type. In some countries—e.g., Germany and Switzerland—episcopacy has been altogether discarded; in Scandinavian countries there are bps., but the succession has been broken, except (probably) in Sweden, where it is not so highly regarded as in Eng. Speaking generally, the Protestants of the Continent are separated from Rome not only by their repudiation of the authority of the Pope, but by wide theological differences, by divergences of custom and discipline (e.g., clerical marriage), and also of worship and ceremonial. The OLD CATHOLICS represent an important principle, and their divergence from Rome is less considerable, but numerically they are weak. The Ch. of Eng., or rather the Ang. Communion, occupies a place apart. It differs from the Continental Reformation in its greater care to preserve the principle of continuity both in the episcopal succession and in its Creeds and public worship. It has claimed the rights and privileges of a national or particular Ch. without any intention of violating the principles of Catholic Unity; but in fact it is denied recognition and intercommunion by Rome, while it is in large measure isolated from Continental Protestants owing to their greater laxity as to questions of Ch. order and their disregard of continuity.

Lastly, we have in Eng. and in English-speaking countries all over the world the extreme

development of particularism, which shows itself in the multiplication of "Dissenting" or "Separatist" bodies. This is a peculiarity of the Anglo-Saxon race; in Continental Protestantism this fissiparous tendency is not nearly so marked. In England and Wales sixteen different denominations are represented in the "Free Church Council," the largest bodies being the Wesleyan Methodists, the Congregationalists and the Baptists; and this by no means exhausts the list of Christian denominations. In the United States it is said that 150 different religious bodies have an organised existence. And in addition to the organised denominations it must be remembered that there are a very large number of baptised Christians whose position is eclectic and undenominational; they are influenced by Christian morality and to some extent by Christian theology, but they do not

acknowledge Ch. membership or authority in any form. In view of such facts it is plain that in the Christendom of to-day we have a state of extreme religious diversity and disorder, which it is hardly an exaggeration to describe as "chaos."

(2) *The evil results* of this religious diversity are manifest to all thoughtful minds. They

4. Evils of Disunion.

have become most evident in the mission field, where rival Christian organisations are competing for converts among heathen peoples, to whom the significance of the doctrines or principles which divide them is often unintelligible, under conditions in which the original causes of strife in some cases no longer exist. Yet the evils are plain enough in any country. Waste and overlapping are perhaps the least of them, but they are very real evils. An English village or a Canadian township, for which under conditions of unity one clergyman and one place of worship would amply suffice, may have three or four half-empty churches or chapels and three or four half-starved ministers of religion, while there is a scarcity of men and money for carrying on the work which is needed elsewhere among heathen at home and abroad. The consequent waste of labour, machinery and funds is incalculable. But far more serious than the waste is the spirit of jealousy, rivalry and ill-will which almost inevitably springs up when different Christian bodies are at work in the same area. This may be, and sometimes is, mitigated by the cultivation of charity and mutual understanding. Yet it is almost impossible for human nature to avoid jealousy and rivalry under conditions which provoke competition. And this rivalry not only produces spiritual deterioration in the religious bodies themselves, but is a scandal and a cause of alienation to those who are outside. Experience both in the mission field and at home shows that religious diversity and competition are a great obstacle in the way of winning converts. At best they cause perplexity and bewilderment and doubt; when they degenerate into ill-will, they discredit Christianity altogether. "See how these Christians hate one another!" is often the excuse for, indeed the real cause of, aloofness from Christianity. Nearly 400 years ago Cranmer declared that we might easily convert even the Turks if we were agreed among ourselves, and the intervening centuries have only multiplied proofs that the task of the Ch. is made tenfold more difficult by her disunion. Nor need this be wondered at, if unity, external as well as internal, was the intention of our Lord and a fundamental principle of the Primitive Church.

(3) Before entering on the discussion of any proposals that are now suggested for Reunion,

5. Past Movements for Reunion.

it may be useful to glance at some of the attempts which have been made in the past in that direction. Before the Reformation the one great breach of external unity was the schism between the Eastern Ch. and Rome. Two chief

attempts were made to heal this division, the first at the Council of Lyons in 1274, and the second at the Council of Florence in 1439. In both cases union was actually proclaimed and a *Te Deum* was sung, but in both cases the scheme entirely failed. The project of conciliation was in each case urged by the Eastern Emperor, under the growing pressure of Turkish attack, without any real support from the bps. or the general public opinion of the Eastern Ch. At the Councils there was no adequate discussion of the real points of difference, and the agreement arrived at was instantly repudiated by both clergy and people in the East. The failure is instructive. Since the Council of Florence there has been no serious attempt at reunion between Rome and the East, although in the 18th cent. some doctors of the Sorbonne took advantage of Peter the Great's visit to Paris to interest him in a scheme of conciliation. As regards the relations between the Ch. of Eng. and the Eastern Ch., some correspondence took place in the 17th cent. between Abps. Abbot and Laud and Cyril Lucar, but Cyril became a Calvinist, and perished under Jesuit intrigues.

The Reformation broke up the religious unity of Western Christendom; but this was not the intention of the first generation of Reformers. They had demanded reform, and had not intended to set up a rival Ch.; and in Germany, long after the deaths of Luther and Calvin, conferences were held with the hope of re-establishing communion; but Luther's abandonment of Episcopacy was a grave obstacle, and the Jesuit influence was strong against conciliation. Cassander, Wicelius, Pareus, Grotius, Calixtus, and John Durie (who obtained help from many English bishops, including Laud and Davenant), all in different ways worked at the problems of reunion. If Gustavus Adolphus had lived longer, something might have been effected, especially in conciliating Lutherans and Calvinists. In a later generation negotiations took place between Bossuet, the champion of Gallicanism, and the German philosopher, Leibnitz. The most obvious issue of these movements was the establishment of the United Ch. of Prussia by Frederick William III, from 1814 onwards.

In England the feeling against Rome was intensified by the cruelties of Mary's reign and by Romanist plots afterwards; but in the time of Charles I a Papal agent sounded Bp. Mountague, and reported favourably on the tenets and worship of the English Ch. The great English divines of the 17th cent. were more in sympathy with reunion than those who had preceded them, but the most definite negotiations took place in the 18th cent., when Abp. Wake entered into correspondence with Dupin and other theologians of the Sorbonne, with a view to uniting the Ch. of Eng. with the Gallican Ch. The proceedings, however, had no sanction from Rome. The French representatives were ready to recognise Eng. Orders, and Wake held that Transubstantiation need cause no difficulty. The death of

Dupin and the opposition of the Jesuits brought the matter to an end. The correspondence showed an admirable spirit on both sides, but in neither country was the general feeling ripe for such a movement.

As between the Eng. Ch. and Presbyterian or other dissenting bodies, attempts at conciliation have not been wholly wanting. In 1610 James I brought about the consecration of Presbyterian ministers, or titular bishops, to restore a modified episcopacy in Scotland. Thirty years later Abp. Ussher's book, *The Reduction of Episcopacie*, had a similar aim. After the Restoration, Richard Baxter and Jeremy Taylor were prominent champions of conciliation. Baxter and his friends submitted a scheme, based on Ussher's plan, according to which the bps. were to become presidents of diocesan boards of presbyters; and Jeremy Taylor's *Liberty of Prophesying*—a noble plea for toleration—pointed in the direction of comprehension. It was natural that when William of Orange came to Eng. he should wish, for political as well as for religious reasons, to fuse the Protestant Dissenters with the Ch. of Eng. The attempt was made, but without any sufficient knowledge of the principles at stake, and the failure of the scheme of comprehension can hardly be regretted.

(4) For the understanding of the present state of the question and the proposals now suggested, we must resume the history of

6. Recent Attempts towards Reunion with Rome.

R. from 1850 onwards, limiting ourselves to those aspects which specially concern the Ch. of Eng. Two influences combined to reopen the question in the middle of last century. (a) The rapid growth of infidelity caused in many minds a sense of the need of uniting all Christians against a common enemy. (b) The Oxford Movement laid stress on the unity of the Visible Ch. as a fundamental principle: its adherents could not acquiesce in disunion, but their convictions on the subject of Orders and Apostolical Succession led them to look towards union with Rome or the Orthodox Eastern Church rather than with Nonconformist bodies at home. Tract XC was itself in the nature of a "bridge" between England and Rome, since it denied any fundamental incompatibility between the 39 Arts. and the Tridentine doctrines. In 1853 the Anglo-Continental Society (now the Anglican and Foreign Church Society) was founded, and it has done useful work in spreading knowledge and promoting friendly relations. In 1857 the Association for the Promotion of the Unity of Christendom was formed, to bring about Corporate R. between the Roman, Orthodox Eastern, and Anglican Communions. In 1863 the *Union Review* was started, and in 1865 Dr Pusey published the first part of his *Eirenicon* (*The Truth and Office of the English Church*), in which he urged that the chief obstacle to R. with Rome lay not in her *de fide* doctrines, but in her popular system of worship. Dr. Pusey followed up his

Eirenicon by interviews with many of the French bps., and received some encouragement, but his hopes were dashed by the triumph of the Ultramontane party at the Vatican Council, and the promulgation of Papal Infallibility in 1870. Undoubtedly this event interposed a fresh and formidable barrier against union with Rome. Nevertheless, an attempt at *rapprochement* was made some twenty-five years later, when Lord Halifax and the Abbé Portal endeavoured to secure the recognition of Anglican Orders by Leo XIII. In spite of the favourable opinion of the Abbé Duchesne, hostile influences prevailed at the Vatican, and in 1896 the Bull *Apostolicae Curae* pronounced English Orders to be invalid (see T. A. Lacey, *A Roman Diary*). Under these circumstances it is generally recognised that proposals for R. or inter-communion are at present useless, and all that can be done is to encourage prayer, mutual courtesy and charity, and deeper study of the principles which are in question.

Our relations with the Orthodox Eastern Church are of a more hopeful kind, though progress is slow. The Report of

7. Relations with the Eastern Ch.

the Committee of the Lambeth Conference of 1908 records a steady growth of friendly intercourse between the two Communions. At the Bonn Conferences of 1874-5 Eastern theologians joined in discussing the *Filioque* clause and other points of difference from the West, and, though those Conferences were not continued, there have since that time been repeated efforts to make the principles of the Eng. Ch. clearer to the Orientals; there has been frequent interchange of courtesies between Eastern and Ang. bps.; Ang. clergy have ministered to Orthodox Easterns in cases of emergency, and *vice versa*. No definite proposals for R. can be formulated at present, but real progress has been made towards mutual recognition and a certain measure of inter-communion. The Lambeth Conference of 1908 recommended the establishment of a permanent Committee to deal with all that concerned our relations with the Orthodox Eastern Churches, and of Commissions to ascertain the precise doctrinal position of the ancient separate Churches of the East.

Among the Old Catholics of Germany, Austria and Switzerland a friendly feeling has always

8. With Old Catholics, etc.

existed towards the Ch. of Eng., and invitations to Holy Communion have been mutually given; but the (Jansenist) Church of Holland has stood aloof, and the consecration of an Old Catholic bishop for the British Isles in 1908 was an unjustifiable act which is likely to impede the growth of friendly relations. As regards the Moravian *Unitas Fratrum*, some definite proposals for the participation of Anglican Bps. in the consecration of Bishops and ordination of Presbyters of the *Unitas*, and for the recognition of such Bishops and Presbyters, were sanctioned by the Lambeth Conference in 1908, but have not hitherto been fully accepted by the *Unitas*.

At the same Conference the Bishop of Kalmar in Sweden came to confer on the subject of an "alliance" between the Swedish and Anglican Churches, and produced strong evidence that the Swedish Episcopal Succession was unbroken. Further correspondence and investigation were thought desirable, and in 1909 the Bishops of Winchester, Salisbury, and Marquette, with others, visited Sweden with a view of promoting closer relations (cp. *The National Church of Sweden*, by Bp. J. Wordsworth, 1911).¹

It is, however, with regard to non-episcopal bodies at home that the need of R. is most

9. Home Reunion.

urgently felt. Perhaps the most definite pronouncement on the subject on the side of the Ch. is the "Lambeth Quadrilateral" of 1888, which laid down as the necessary basis of R. (a) the Holy Scriptures as the rule of faith, (b) the Apostles' Creed and Nicene Creed as the statement of faith, (c) the two Sacraments ordained by Christ Himself, (d) the Historic Episcopate, locally adapted in the methods of its administration to varying needs. This was reaffirmed at Lambeth in 1897, while in 1908 the Conference suggested that, in the case of orthodox non-episcopal Churches which had been careful as to the form and intention of Ordination, an approach might be made to R. on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610 in Scotland. It is indeed in Scotland that the greatest efforts towards unity have been made, by such men as Bps. Charles Wordsworth and G. H. Wilkinson, through conferences and united prayer; and a Christian Unity Association has been founded. In England a joint letter was issued in 1905, asking for united prayer for R. on Whit-Sunday, and acknowledging that "our Lord meant us to be one in visible fellowship," and that "our existing divisions hinder or even paralyse His work"; this letter was signed by the two Abps. and by the Presidents of the chief Dissenting bodies. In Australia suggestions for terms of R. were made by the Presbyterians, and have been discussed by the Bps. and the General Synod; in the United States a Committee to discuss the holding of a World Conference on matters of Faith and Order was appointed in 1910 by the Convention of the American Church.

Meanwhile the separated bodies have been taking steps towards union among themselves. The establishment of the "Free Church Council" facilitates common action on many questions; in 1907 three Methodist bodies were fused into "The United Methodist Church," and in 1909 the Established Ch. of Scotland consented to an unrestricted Conference with the United Free Ch., the latter being itself an union of two Chs. The non-episcopal bodies have awakened to the waste and unseemliness of rivalry; they no longer regard disunion as an advantage or a sign of vitality: but their view is often

utilitarian rather than based on a conviction that unity is a sacred principle, and they sometimes seem to aim at intercommunion or federation rather than at a closer unity, while the questions of episcopacy and succession are stumbling-blocks which have hitherto proved fatal to any definite proposals for Reunion.

(5) It remains to mention some points which appear to be of primary importance in attempts towards R. The process of re-

10. Conclusions.

moving deep-seated prejudices and misunderstandings must necessarily be slow. Perhaps for some time the work must be of a preliminary nature—prayer for guidance and for charity, personal intercourse and acquaintance, historical study of the divisions of Christendom and of the principles which those divisions represent, deeper realisation of the obligation of unity and of the practical evils which disunion involves, the clearing away of cant, and the discarding of party watchwords. It has been pointed out not only by Anglicans but by members of other communions (e.g., Dr. Döllinger and Dr. Newman Smyth) that in some ways the Church of England is specially qualified to take a lead in the R. of Christendom, since she stands somewhat nearer to the Protestant non-episcopal bodies than does the Church of Rome or the Orthodox Eastern Church. Yet this very fact makes her position very difficult; if she assimilated herself to those ancient Churches she would be in danger of alienating Dissenters at home, whereas if she were to neglect the principles of succession and continuity she would (apart from the sacrifice of principle) most certainly alienate those Roman Catholics and Easterns who care for R., and make any complete R. on Catholic lines impossible. It has been observed that the evils of disunion are most keenly felt in the Foreign Mission Field, and it may be hoped that workers in that field will make many contributions to the solution of the problem. The World Missionary Conference at Edinburgh in 1910 encourages that hope. In all discussions it is essential that both sides should have a clear idea of what kind of unity they are seeking. The word is ambiguous, and it is sometimes used to denote not an actual unity in a single organised body, but a loose federation, or a state of intercommunion with "interchange of pulpits." To the present writer it seems that there can be no true unity unless there is complete union of organisation and government in each area, and a central meeting-point and council in the Episcopate of the whole of Christendom. Thus, complete unity would not demand the universal acknowledgment of a centralised supremacy, like that of Rome, or absolute uniformity of ritual and discipline (or even of doctrine, except in fundamentals) among Roman Catholics, Easterns and Anglicans. But it would involve the elimination of all rival organisations in any national area such as England, and the possibility of a General Council or of machinery for the settlement of questions arising between the great Communions

¹ Their report, issued in 1911, recommends the offer of communion to properly qualified Swedish Churchmen by the Lambeth Conference or by a meeting of English Bishops.

of Christendom. Such unity, he believes, could only be attained on the basis of the Historic Episcopate and the principle of continuity, without which (as experience seems to show) the solidarity of Catholicism must yield to separatism and disintegration. He does not underrate the difficulty of convincing men of the essential character of episcopacy, nor can it be wondered at that those who reject the principle should regard insistence on it as a great and gratuitous obstacle to the progress of the cause of R. (see EPISCOPACY, APOSTOLICAL SUCCESSION).

I. von Döllinger, *Reunion of the Churches* (Eng. Transl., 1872); A. J. Mason, *The Principles of Ecclesiastical Unity*; Bp. Gore, *Orders*

11. *Liturgica and Unity*; J. Armitage Robinson, *The Vision of Unity*; Newman Smyth, *Passing Protestantism and Coming Catholicism*; C. A. Briggs, *Church Unity*; *Reports of Conferences of Bishops of the Anglican Communion*, 1888, 1897, 1908 (S.P.C.K.); *The Reunion Conference at Bonn, 1874*; *do.*, 1875 (with preface by H. P. Liddon); *Life of Dr. Pusey*, vol. iv. *The Reunion Magazine* (founded in 1909) is edited from an Anglican standpoint, but welcomes contributions from all quarters.—K⁶.

WALTER HOBHOUSE.¹

REVERENCE.—R. is rightly described as "fear arising from high respect." In relation to worship we may recall the derivation of the Latin word, "worthy approach to God." The directions of PB rubrics are conclusive as to attitude: "all kneeling," "all devoutly kneeling." The rubric dealing with kneeling at HC emphasises the point. The gifts of the faithful are to be "reverently" offered. The words of the Pr. of Humble Access also indicate the true spirit of reverent prayer. The confession of sin guides the expression to a real sense of divine nearness. Bodily postures, such as bowing the head when the Holy Name is mentioned, are indications of a desire to carry out the natural feeling of R. "The Lord is in His holy temple." It is prescribed in the 18th canon (1604) and in Q. Elizabeth's Injunctions (1559) that "When in time of Divine service the Lord Jesus shall be mentioned, due and lowly R. shall be done by all persons present." The authority of Phil. 2:10, which deals with pr. in the name of Jesus, cannot be quoted in support, but the feeling which prompts the R. is absolutely correct, as George Herbert's lines testify:

"When once thy foot enters the church,
be bare;

God is more there than thou; for thou art
there

Only by His permission."

—R2. G. J. HOWSON.

REVISION OF PB.—Liturgical history is, for the Pre-Reformation period, concerned with the successive products of a series [of waves of revising activity, modifying by changes, additions

¹ The late Bp. of Salisbury (Dr. J. Wordsworth) most kindly read through this art. in proof not long before his lamented death, and made several valuable suggestions and additions. No one in recent times has laboured more unceasingly in the cause of R. or has had a more profound knowledge of the problems connected with it.

and subtractions the earlier forms of Christian worship. In England the Sarum and other

1. The Principle.

Uses were so many revised recensions of common archetypes. Cardinal QUIGNON's work is a proof that in the early 16th cent. a fresh impulse towards revision was already strongly at work within the Western Ch., and the outstanding fact about the First PB of 1549 is that it embodies the momentous decision by which, of the three alternatives of change, (1) the abandonment of liturgical worship, (2) the construction of new forms, and (3) the reconstruction of the old, the last was the method adopted in the Eng. Ch. That the alterations were so many and so considerable as to require the term reconstruction rather than revision was due to well-known causes, of which the classical account is to be found in Pref.² (*Concerning the Service of the Church*), and Pref.³ (*Of Ceremonies . . .*), both forming part of the First PB (see further, HISTORY OF PB). But the principle underlying the process is best expressed in *The Preface* of 1661 (cp. RITUAL, §§ 5, 17-19).

The First PB had not been long in use before "weighty and important considerations," as

2. Actual Revisions.

the Revisers of 1661 judged in looking back, called for revision to follow reconstruction. It is always difficult, and sometimes impossible, accurately to forecast the effect of liturgical and ceremonial changes—so many subtle and obscure currents of thought and feeling affect men's judgment in such matters. It was only natural, then, that the first revision of 1552, when the experience of the practical working of the new Service-Book was fresh, was a more extensive one than was thought necessary in 1559, when the Second PB was re-introduced practically in its entirety. When, after its second suppression under the Commonwealth, the PB came once more under discussion with a definite purpose of revision, the time was again ripe for thoroughgoing treatment, and, accordingly, the whole book was carefully overhauled, not a few additions being made and a large number of minute corrections introduced (see ART. HISTORY OF THE PB, § 20). In 1689 it seemed as if the trial of the changes of 1662 had already proved the need for further alterations. A Royal Commission was issued, and detailed proposals were made. But the moment was not opportune for such a work, and the secession of the Non-jurors had deprived the Church of some of its most devout and learned liturgical scholars. So the proposals¹ were dropped, after being thrown out by the Lower House of Convocation. The Gorham and *Essays and Reviews* controversies produced an immense crop of pamphlets,² most of them calling for revision to guard against Tractarian and Rationalistic doctrine; but nothing came of the agitation.

¹ Reprinted as a Blue Book in 1854.

² The Association for promoting a Revision of the PB, of which Lord Ebury was president, printed the titles of 66 issued from 1857 to 1863.

Some twenty years later the matter was handled in Conv., and an ed. of the PB with suggested alterations was printed in 1879 as the *Convocation PB*. But the only authorised changes have been those covered by the SHORTENED SERVICES ACT, 1872, the substitution of the new lectionary in 1871 (both results of the Ritual Commission), and certain other alterations introduced under the authority of the Crown, e.g., the excision of the special services for Gunpowder Plot, etc.

The sister Churches of Scotland (1764), the United States (in 1789 and again in 1892), and Ireland (1877), have used their powers of self-government to carry through more or less comprehensive revisions. The Report of the Royal Commission on Eccles. Discipline, followed by the issue of Letters of Business, in 1906, has given to the Convs. an opportunity of making proposals for alteration under exceptionally favourable circumstances. Committees were appointed at once, and have been twice reappointed, to deal both with the question of a new ORNAMENTS RUBRIC,¹ and the modification of the PB by way of enrichment or adaptation. It remains to be seen what success their labours will have.

It is widely recognised that, in any alterations proposed, the general doctrinal standard of the PB and its principles of ceremonial should be loyally maintained, and that the actual substance of the book and its main lines of liturgical structure should be reverently adhered to (see DOCTRINE, RITUAL, §§ 2 ff., 54 ff., 67 ff.). How safeguards can be provided against the overstepping of these limits, will be discussed later. Perhaps those in authority might formulate some statement of the limits they accept which would conduce to reassurance.

For many objections are raised to the policy of R. at the present juncture. The most formidable have been judiciously handled by Bp. Chase (*Charge*, 1910, pp. 68-78), whose statement may be summarised briefly.

1. *The Dislike of Change*. . . . "Conservative adaptation and conservative reform are . . . the only way to prevent ultimate revolution and disaster. . . . Remember that the Ch. of Christ is the home of the Spirit of Christ." The distrust of the competence of revisers, which many feel, and which Dr. Wickham Legg has expressed with characteristic vigour (in his *Shall we Revise the PB?* 1911), is natural enough, and is dealt with below."

2. *Convocation is Unreformed*. "But the practical difficulties of solving the problem of the reform of Convocation are very great, far greater than they appear when we first take the problem in hand. It may be that for years to come they will prove insuperable. And, if a reformed Convocation would be a fitter machine for doing this or any other work, is Convocation, as it is to-day, a machine which can

be rightly called unfit? It is not given to rash and sudden changes. Its action is controlled and modified by many practical checks. It is profoundly conscious of, and sensitive to, outside Church opinion."

3. *The PB alone keeps the Ch. together*. But no one desires to meddle with that in the PB which makes it a bond of union. And between Conv. and Parl. there is little danger of overmuch change. (See further, § 10.)

4. *The Concurrence of Parliament*. "This in my judgment," writes Bp. Chase, "is the one really formidable argument. No one desires, no one thinks it well, that such questions should be debated in detail in the House of Commons, nor, I imagine, does the House of Commons desire to debate them. It does not seem certain that application for Parliamentary sanction could not be made in such a way as to preclude those dangers and difficulties of which we are all aware. Convocation can be trusted to consider the question of procedure with the utmost care."

On the other side, the same witness presents positive reasons for Revision.

1. *The Duty of Adaptation*. "A living Church, if her life is to continue sound and strong, must adapt her rules to the teaching of experience and to the circumstances of the present. To have a system of rules and yet not to obey some of them because they are antiquated or ambiguous undermines the sense of the sovereignty of law; and the loss of a feeling for the sacredness of law means deterioration of character whether in an individual or in a society. I am sure that we must not exclude moral considerations from the arguments which determine our convictions in this matter."

2. *The Administrative Necessity*. "Some of those who strongly deprecate an authoritative revision of the Rubrics cut the knot by the expedient of a private revision of the Rubrics. But one who is called to the work of administration cannot to-day sanction disobedience to Rubrics and to-morrow enforce obedience to Rubrics. If the rule of a Bishop is to commend itself, as it should, to every man's conscience, it must be consistent; if his rule is to be consistent, the directions of the Prayer Book, which it is his duty to see carried out, and which his people rightly expect him to see carried out, must be clear in meaning and possible of observance¹."

3. *The Special Urgency*. English Disestablishment may, by some turn of circumstance, become the lesser of two evils. The Ch. would "be able to meet all the dangers and perplexities and demands of that time . . . more calmly, more unitedly, more safely, if the question (of R.) had been already settled."

Two thorny questions, more than any other

¹ It is obvious that the phrase "possible of observance" is to be taken with reasonable qualification. It would be hard to say that any rubric is literally impossible of observance. But not a few are so inexpedient now that no authority could compel earnest and sensible ministers to obey them.

¹ See, in that art., especially § 15; cp. also § 6 below.

difficulties, block the way. And first there is the question about the ORNAMENTS OF THE MINISTER. The legal and historical aspects are discussed in that art., and also (from a different standpoint and with a full summary of the relevant facts) under ORNAMENTS RUBRIC and RITUAL LAW. The general principles involved are indicated under RITUAL, vii (Ornaments). Here it is only necessary in a few words to state the issues on which a decision depends. The moderates say that what the minister wears is purely a point of decency and order: and so it would be, if a *new* dress were being designed. In the present case, plain men of the Right and Left wings agree in this, that by association the Euch. vestments have come to be significant of doctrine. Now uniformity is no longer in this matter a practical policy. By no coercive procedure can vestments be universally imposed or universally banished without disruption. As things are, each side—with all variations of temper from the coolness of Gallio to the zeal of Luther or Loyola—can with a show of authority and reason describe the other as composed of law-breakers. Either side can only *persuade*, and not *coerce* the other. Neither is likely to convert the other within less than a generation. The question is therefore narrowed down to the two alternatives: (1) that the process of peaceful persuasion shall go on, with the unhealed sore of imputed illegality to hinder it, and with the increased scandal to the Ch. that an opportunity of healing it has been let slip; or (2) that some compromise shall be legalised by general consent (whether in one of the forms noted under OR., § 15, or in some new shape), under shelter of which a better understanding may later be arrived at. In a word, the Ch. must tacitly condone an illegal compromise, or take steps to legalise one. (See further, ORDER for the *practical*, and not *logical*, nature of ritual rules.)

6. The Ornaments Rubric.

The second difficulty arises in regard to the liturgical use of QV. The Irish Ch. no longer recites it, and the Amer. Ch. omits it from the PB, and has dropped the reference in Art. 8 (cp. QVICUNQUE VULT). Those who oppose any change claim to be the defenders of the Catholic Faith against those who wish to break down all doctrinal restrictions. Those who desire a change reply that they are not proposing to alter the Art., which deals with the doctrinal status of the QV., but only to modify or discontinue the liturgical use of it as a whole, in consequence of those warning clauses which have been admitted by high authority to be gravely misleading. And again the same dilemma presents itself. In many chs. the recitation has been discontinued for very many years, and it is practically impossible to enforce it universally. So the Ch. must continue tacitly to condone an illegal compromise, or must legalise one. It may be said, and it is said, that to alter a law because it is broken is to reduce

law to an absurdity. If, however, law be, in its essence, a working compromise based on general consent (cp. ORDER, §§ 23-25), then the conclusion may merely be that the law is, for the present at least, unworkable, and should therefore be repealed or amended. The inviolable sanctity of rubrics is not an article of the Catholic Religion.

The alterations proposed were conveniently classified in Resolution 27 of the Lambeth Conference of 1908.¹

"In any revision of the BCP which may hereafter be undertaken the following principles should be held in view. (a) The

8. Proposals Classified.

adaptation of rubrics in a large number of cases to present customs as generally accepted, "except where the deviation arises from negligence, or is in other respects hurtful" (*e.g.*, in regard to discretion as to the use of exhs., and of the versicles bef. and aft. the Gospel).

(b) "The omission of parts of the services to obviate repetition or redundancy," "without breach of ancient liturgical precedent."

(c) "The framing of *additions* to the present services in the way of enrichment," "much valuable guidance" being 'available from the American, Scottish, and Irish Service Books.'

(d) "The fuller provision of *alternatives* in our forms of public worship," *e.g.*, 'additional Proper Prefaces,' and 'alternative endings to the Litany.'

(e) "The provision for greater *elasticity* in public worship," *e.g.*, 'a shortened form of MEP for use when another Service is combined therewith,' and, for 'the Administration of HC,' 'alternative uses of the prescribed words when the number of communicants is large . . .'

(f) "The change of *words* obscure or commonly misunderstood," *e.g.*, 'hell, wealth, damnation, indifferently.'

(g) "The revision of the *Calendar* and other Tables prefixed to the BCP," including 'the insertion of some national Saints.'

The Committee further suggested that a better or more elastic order for the recitation of the Psalter might obviate the 'difficulty and distress' caused 'to many devout and thoughtful persons' by 'the use of the Commenary Pss.,' and the inconvenience of reciting Pss. 'inappropriate to the day or season, or to the particular occasion'; and, moreover, in regard to the Lectionary, that 'further revision would be of advantage.'² "A Book containing special forms of service, which might be authorised by particular bps." was also recognised as a desideratum, the supply of which the Abp. of Cant. was requested to further.

¹ Double or single inverted commas in the text mark quotations from *Resolutions of the Conference* or the *Report of the Conference Committee*.

² It may be noted that Pope Pius X has instituted a new Order of Psalter recitation, to begin Jan. 1, 1913, and is about to deal with the Lectionary. The adaptation of the Daily Lessons to the Christian year is desired by many Eng. Churchmen.

A comparison of the amendments recorded under RITUAL, § 20-54, as introduced in the Irish and American PBs, together

8. *Rubrics.* with the notes on interpretation, will prove the necessity for a careful overhauling of the rubrics. Those that are ambiguous need to be made plain, discretion for varying uses being clearly allowed or disallowed. Those that are impracticable, or so burdensome as to be unedifying, need to be relaxed or removed. And directions need to be supplied where an unnecessary and undesirable licence of variation is now left.

Whether PB R. can be successful depends more upon *procedure* than upon anything else.

Four stages can be more or less clearly traced in regard to previous

10. *Procedure.* Rs.: (1) a *preliminary* period of criticism and trial prolonged over years; (2) an *initiatory* public or semi-public debate or conference, where points of dispute were discussed; (3) a *constructive* process of private deliberation by a limited body of divines, forming a R. Committee, and usually keeping in touch with the Government so as to avoid making impracticable proposals; (4) a *legislative* enactment by Parl. (as 1549, 1552, and 1559), or Conv. (as 1604 *ex post facto*), or by both in concert (as 1661-2).

At the present juncture, stages (1) and (2) have received ample development. For 250 years the 1662 PB has been under trial and criticism, and the last fifty years have been marked by a wide variety of practical experiments, along with an unprecedented growth of interest in liturgical studies. The R. Com. on Eccles. Disc., together with the discussions at the Pan-Anglican and Ch. Congresses, the debates in Conv., and the deliberations and proposals of Conv. committees, have been amply sufficient to initiate a R. movement. The third stage is (Feb. 20, 1912) at last being reached, the constitution of a R. Committee.¹

Only some single body of manageable size can hope to grapple effectively with the problems involved. Yet such are the complications, that one liturgical scholar has been able forcibly to urge that without careful elaboration of procedure such a committee cannot safely get to work. His suggestions demand consideration, and will bear extension.² There are four distinct provinces within which it is necessary to take care lest, in seeking to amend, the Revisers make matters worse, or fail to reach the highest attainable standard. And the same persons can hardly be expected to be equally well qualified for all; so that the work of the committee will hardly be adequately done unless it includes among its members, or calls to its aid, groups with special qualification in each of these provinces.

(1) Liturgical scholars, who, by long familiarity

with many orders of service of many types, have learnt to recognise intuitively the lines of sound liturgical structure, are needed to advise in regard to additions or re-arrangements. But they will need to do more than pronounce whether proposals are or are not formally in accord with ancient precedents. To carry weight their judgment will need to indicate intrinsic merits or defects. And the proper course would appear to be to call upon such men to construct or reconstruct, with some general instructions from the committee as to the length, character, and contents of the services to be dealt with. Their drafts would then be submitted to the other groups.

(2) Men of trained literary capacity, and with ears attuned to the balance and rhythm of the best English prose, are needed to ensure that the PB shall not be disfigured by such halting, ill-jointed, and commonplace productions as have sometimes been issued "by authority." The verbal forms of any new or altered *prs.*, etc., should be regarded as only provisional till reviewed for style and, if necessary, revised by acknowledged masters in English letters.

(3) Men with a wide range of pastoral and administrative experience and knowledge of ceremonial practice are needed to revise the rubrics from the practical and executive side, and to indicate phrases to be modified, directions to be adapted to changed customs, gaps to be filled, and relaxations to be granted. They would also criticise any drafts from the standpoint of use and convenience.

(4) Lastly, theologians of the three main schools of thought are needed in order to ensure that, under cover of convenience, or beauty, or edification, the balance of doctrine shall not be disturbed. This group should not be constituted in proportion to numerical preponderance in the Ch., but should contain (say) three of each, and each sub-group if unanimous might have power to veto the addition, subtraction, or alteration of any clause, phrase, or word, on the ground that the change proposed was regarded as out of harmony with the general tenor of the PB. By some such arrangement for blackballing suspected changes, security would be given to all parties.

A valuable discussion of the whole question will be found in Frere's *Some Principles of Liturgical Reform*, 1911: the author's distinction between matters which can properly be treated now, and others which may be kept in view, in case some more thoroughgoing R. be feasible at a later time, should be carefully noted, or his suggestions will be put aside at once as impracticable. Cp. W. C. Bishop, *CQR*, Oct., 1910, and *Rubrical Revision*, 1910; also pamphlets ed. H. C. Beeching; a series against R. issued by the E.C.U.; and *CCR*, 1908-11, as well as many earlier years. The proposals of Conv. committees are obtainable in pamphlet form (SPCK).

—BT.

G. HARFORD.

RING.—The wearing of rings, the most prominent and important of which is the *finger ring*, reaches back to the earliest civilised period. The finger ring bore the signet of the

¹ At present the sixteen persons nominated by the Abp. of Cant. are a purely advisory body, have no power of initiative, and have received no authorisation from York Conv. (March 12).

² See art. by W. C. Bishop in *CQR*, Oct., 1910.

wearer. In Gen. 38] 17, 18 Judah gives his daughter-in-law his signet as a pledge, and in Gen. 41 42 Pharaoh puts his

1. Antiquity of Rings.

ring on Joseph's hand as a token of authority. With the same object in Esther 3 10 Ahasuerus gives his ring to Haman. The ring was worn on the right hand (Jer. 22 24), and from Exod. 28 11 it may be inferred that it was engraved with some device or with the name of the possessor. Jewish signet rings, with names upon them, have at different times been discovered, some as old as the 7th or 8th century, B.C.

Universally and in all ages the ring has been worn: (a) as a symbol of authority; (b) as an ornament. In the Christian

2. The Marriage Ring.

Church the ring most familiar to us is the Marriage Ring, and various explanations have been given of it in this connection. The early Church probably adopted its use from customs which existed among the Jews and heathen. Tertullian (*Apol.* 6, *De Idol.* 16) speaks of the "one finger, on which her husband had placed the pledge of the nuptial ring," and St. Ambrose (*Ep.* 34) mentions the ring in connection with the ceremony of espousal. In the Marriage Service of the PB the form used at the giving of the ring by the man is, "With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow"; in the Pr. which follows occur the words, "So these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge." It is clear from the above what object is prominent in the mind of the Church with regard to the Marriage Ring. It symbolises the marriage tie or bond, in virtue of which the husband gives to the wife, as the "weaker vessel," the right to cling to him as the stronger; it is a pledge of the due maintenance of the wife by the husband in "worldly goods"; and a sign of the wife's being admitted to the "nearest friendship and highest trust" which the husband can give.

The Marriage Ring is ordered to be placed on the fourth finger of the left hand. In the Sar. Manual the direction is to place the ring first on the thumb at the invocation of the First Person of the Holy Trinity, on the next finger at the Name of the Second Person, on the third finger at the Name of the Third Person, and on the fourth finger at the word *Amen*. In an old rubric (*Hereford Missal*) the reason given for the ring remaining on the fourth finger is, "because a vein reaches from that finger to the heart, and signifies the union and perfection of love."

The ring is also given at *Investitures*. (a) The *episcopal* ring, very commonly worn by Bps. of the Anglican Communion, though not ceremonially conferred in our Order of *Investiture*. Consecration, signifies the espousal of the Bp. to his church. It is most frequently worn on the middle finger of the right hand. (b) The *King* at his Coronation is invested with the ring, which is placed by the Abp. on the fourth finger of his right hand, and is "the ensign of Kingly Dignity,

and of Defence of the Catholic Faith" (see Maskell, *Mon. Rit.* 2 33, and the *Order of the Coronation of King Edward VII*).—23. H. D. MACNAMARA.

RIOTOUS BEHAVIOUR on the part of clerks was specifically condemned by canon 75. No "Eccles. Person" was to give himself to drinking or riot (*crapulae*), to spend time idly or in unlawful games, under pain of ecclesiastical censures. Immorality, BRAWLING and drunkenness of clerks are dealt with under the CHURCH DISCIPLINE ACT, 1840. See Phillimore, *Eccl. Law* 2 841.—A4.

R. J. WHITWELL.

RITUAL.

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I. INTRODUCTORY.

RITUAL is a prescribed order of outward corporate approach to God. It is the concerted

response of the Ch. to the apostolic counsel, "Draw nigh to God, and He will draw nigh to you."

The R. of each several branch of the Historic Catholic Communion within the Ch. of Christ provides a series of rites or liturgical forms, with accompanying ceremonies and ornaments, and with due provision for sacred seasons and times of worship. The purpose of R. is the external expression by a congregation of internal states of soul with a view to mutual edification. All four elements of R.—liturgical forms, ceremonies, ornaments and places, times and seasons—should combine to aid the worshippers to re-create or represent imaginatively, and so to reproduce and refresh within themselves simultaneously, the normal phases of the religious life. The range of religious experience is so infinitely varied, and its nature so individual, that the practical problem of constructing a system of R., which by definition is to be for corporate use, is both complex and delicate. It is not surprising, therefore, that mistakes have been made in the attempts at its solution, and that acute differences arise in judging either actual systems or proposals for solution. Only by starting from a platform of admitted principles can such mistakes be avoided and such differences resolved. Accordingly, this art. begins with an enunciation of such principles as may command general agreement. The points common to all the elements of R., or at least to the first three, are so many and important that they demand exposition first. Points of contrast or characteristic function and regulation will follow in order.

II. RITUAL PRINCIPLES.

i. The primary function of R. is the *expression* of RELIGION (see that art.). It follows

from this that it is a form of Art, for the all-inclusive function of Art is expression. It follows

2. Its Nature—Art.

also that it makes its appeal to the spirit through the imagination which creates the world of Art. All this has been obscured by the groundless prejudice which relegates Art to a place apart from common life, where artists and leisured amateurs indulge their peculiar tastes, and which associates the imagination only with what is remote, far-fetched, or purely fictitious. The truth is that the imagination is vitally concerned in every activity which is properly human (see further, MAN, §§ 18-25), and finds continual outlet in speech, song and gesture, as well as in the commonly recognised art forms. The first test of R. will then be, whether it expresses in some natural order the main realities with which religion deals, and represents in a convincing and satisfying manner the right response of the soul to the present action of those realities. Words and music, movements and postures, dress and accessories, and the sacred time-series in which these find their places, ought to impress prepared worshippers as true aesthetically, i.e., as reflecting the real spiritual experience of souls like their own, so being suited to move them also to kindred soul-activities, it may be of penitence, joy, or aspiration. So the framers of the PB speak of being content with such ceremonies "as be apt to stir up the dull mind of man to the remembrance of his duty to God."

ii. R., just because it is *expression*, is not directly concerned with the proving of truth

3. Its Basis—Truth.

or the discovery or definition of spiritual realities. But all R. must express more than man's strivings and desires. In fact, the mere existence of desire is a witness to some system of believed fact from which the desire starts. Christian R. is not then strange in having an intimate relation to truth. But it is its peculiar boast that the system of truth which underlies it rests upon a supreme Divine revelation, and authenticates itself to the reverent learner as true and as sufficient for soul-life and growth. Further, the R. of the Eng. Ch. not only preserves the close connection of Catholic worship with the central truths of the Christian religion, but has been jealously revised so as to remove whatever might have crept in of unfounded legend or unwarranted doctrinal development or misleading ceremony or perverted ornament or superstitious festival. To take one example, there can be little doubt that the elimination from the PB of every clause or sentence necessarily implying Prayer for the DEAD was due to the fact that it is not clear from Holy Scripture that God desires or approves such prayer. Another example would be the prohibition of the ceremony of ELEVATION at the consecration of the bread and wine in HC. The second test of R. will then be whether it is based on Christian truth as revealed in the NT, or at least is in full harmony with such TRUTH.

The PB Pref.¹ claims that "the (Elizabethan) Book, as it stood before established by law, doth not contain in it anything contrary to the word of God, or to sound doctrine." Pref.² adds that "nothing is ordained to be read, but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same." So it is forbidden by canon 4 to affirm that the R. of the PB "is a corrupt, superstitious, or unlawful worship of God, or containeth anything in it that is repugnant to the Scriptures."

It should be noted how radically this position differs from the unworkable and unwarrantable claim of the Puritans, whose view may be taken from the *Adm. to Parl.*, 1572 (Frere, *PM*, p. 14), which pleads "that nothing be done in this (i.e., the ministration of sacraments, etc.) or in any other thing, but that which you have the express warrant of God's word for."

iii. If the Christian Ch., especially as represented by the Eng. branch of it, is careful that its R. should rest on a basis of truth,

4. Its End—Edification.¹

it is even more sharply distinguished from other organised religions in demanding that outward religion shall be the true expression of the soul within, and that religion and morality shall be a close-knit unity. We cannot stay to draw this out at length. Under RELIGION it is shown how this unity, which is a necessary outcome of the spiritual nature of MAN, is constantly liable to become weakened or broken in the historical development of religious and moral ideas, practices and institutions. Here we can only note that this postulate of edification gives the third test of Christian R., Does it call forth, quicken, and nourish the spiritual and moral life? Is the worshipper a better man for his worship? Does it store his memory and impress his imagination with what is wholesome and uplifting? Does it so clothe truth with circumstance, attribute, and occasion, that it passes unconsciously into the life, moulding motives, and prompting deeds?

So the PB Pref.¹ sets forth as the aims of the revisers, "the preservation of Peace and Unity in the Ch., the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God." "Divine Service," according to Pref.², was ordained "of a good purpose and for a great advancement of godliness . . . that the people . . . might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion." Pref.² declares that ceremonies should serve "to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition."

It will not, of course, be a valid objection to a system of R. that this or that member of a body of worshippers is not edified by it. But there ought not to be in such a system any considerable elements which jar the moral sense or lower the spiritual vitality of reverent and instructed

¹ The word "edify" is used rather widely in the PB Prefaces, and often includes convenience, here distinguished from edification.

Christians, or which are obvious irrelevancies from the point of view of edification. A Church is not a concert room, a lecture-hall, or a theatre. The art of R. may not follow the law of art for art's sake: its art must always be for religion's sake. So balanced sentences, exquisite music, convincing argument, stately processions, gorgeous dresses, imposing ceremonial, splendid architecture, if used at all must be so used as to serve some properly religious end. All this may sound commonplace and unnecessary. But those who have had long, wide and varied experience of Ch. circles in which liturgical and ceremonial elaboration is usual know well the inevitable risk of degradation of Ritual. In a large congregation it is hard to keep watch over all, and so a certain proportion misuse the beauty of the R. by finding in it a purely æsthetic pleasure, or turn worship into formalism by a mere punctilious performance of the external order. Again, where some devout and zealous clergyman has introduced an elaborate ritual with due explanation, it may happen that he is succeeded by one who is neither devout nor zealous, or who only continues the usages he finds from disinclination or inability to make new changes. In such cases the danger is intensified. It is proper to point out that even the most informal religious services have kindred risks of superstition and unreality. The only way to guard against these risks is to allow no rite, ceremony, ornament or sacred day to be introduced or maintained in use unless it can be justified by the principles and practice of the Eng. Ch., and, further, without giving frequent clear and concise explanations of its meaning and purpose. R. can only be made edifying by interpretation in sermons, instructions, and class lessons. In other words R. is only one method of edification: it cannot take the place of other modes (see RELIGION).

iv. It follows from the nature of MAN, a spiritual being set down to live his life in a material world, with a body of flesh and blood as his primary means of communication with that world, that all kinds of practical considerations control his activity. His power of expression, and therefore his capacity for worthily taking his part in R., depends upon his experience. Again, since R. is for a congregation, it must in the main be adapted to the experience of the least favoured worshippers, who can fairly be regarded as having a right to be considered. If some parts of the worship are beyond the reach of children or uneducated people, its general drift and meaning, and most of its constituent parts, should be within their comprehension when suitably explained. The same principle of practical "*convenience*" or utility comes into play at every turn. A religious service must respect the average capacity of nerve-response and endurance, which varies at different periods and with different races. The general artistic, intellectual, spiritual and economic level of the population must affect the

expediency of many degrees and details of Ritual. For example, costly or numerous ornaments will be unsuitable or impossible in poor countries or districts. The fourth test of R. is, therefore, whether it embodies a convenient order. Assuming it to be æsthetically fitting, sound as to doctrine, and devotional in tendency, is it also reasonably practical? Will it work well and easily? Does it fit the persons, occasions and circumstances for which it is designed? Is it reasonably simple and intelligible?

This fundamental principle of the Ch. of Eng. that R. is not a cast-iron system, but the free adaptation of varied outward means to high spiritual ends, is finely expressed in the classical sentence of Pref.³: "Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified." The same practical end is recognised in the reference at an earlier stage of the Reformation (28 Henry 8, c. 10) in 1536 to the "ceremonies, uses and other laudable and *politic* ordinances, for a tranquillity, discipline, concord, devotion, unity and decent order heretofore in the Ch. of Eng. used instituted taken and accepted," the last words indicating perhaps the construction placed upon the papal decrees in the Roman Canon Law recognised as valid in England. In the same year, in H. 8's first Injns., the clergy were expressly ordered, in regard to the ten Arts drawn up in the Conv. of that year, that they should "plainly show and discern which of them be necessary to be believed and observed for their salvation, and which of them be not necessary, but only do concern the decent and politic order of the said Ch.," or "certain laudable ceremonies, rites, and usages of the Ch. meet and convenient to be kept and used."

In this connection Pref.⁴ asserts that the ceremonies retained "be neither dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve"; on the other hand, Pref.⁵ states that "the number and hardness of the Rules called the *Pie*, and the manifold changings of the service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it after it was found out." The same Pref.⁶ adds that the whole is now "in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof. . . . and for that the Rules be few and easy."

III. RITUAL POLICY.

i. The *application* of the above principles belongs to the department of Ch. ORDER, and, as they have been applied in the construction and revision of the PB, they have given rise to certain working rules of R. policy which now demand attention. The first is a corollary from the principle of freedom in the outward routine of worship, and is carefully expressed in the last clause of Art. 34: "Every particular or national Ch. hath authority to ordain, change,

and abolish ceremonies or rites of the Ch. ordained only by man's authority, so that all things be done to edifying" (see the full text under ARTICLES OF RELIGION, § 7).

So earlier in Pref.² it was explained that the ceremonies "that remain are retained for a discipline and order, which (upon just causes) may be altered and changed and therefore are not to be esteemed equal with God's Law. . . . And in these our doings we condemn no other Nations" (the *ritual* changes of Germany and Switzerland, as well as the conservatism of Italy and Spain, being covered by this caution), "nor prescribe anything but to our own people only: For we think it convenient that every country should use such Ceremonies as they shall think best." Moreover, that this claim to a right of local adaptation of R. was no insular peculiarity, but a genuine Catholic element of Ch. life, is proved by Gregory's well-known direction to Augustine of Canterbury to collect into an English R. whatever he should find to be most pious, religious, righteous, and most likely to be pleasing to God from the Ch. of Rome, the Ch. of Gaul, or any other Church (Bede, *HE* 1 27). Again (Pref.³) "the appointment of (this) order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or Common Order in Christ's Ch., except he be lawfully called and authorised thereunto." Similarly in Pref.¹ it is laid down with the greatest generality that "the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient."

None of these references in any way defines the constitutional methods by which the authority of the Ch. is expressed,

7. Relation to Tradition.

or the organ or organs in which that authority is conceived as resident. The discussion of this point must be sought elsewhere (see ORDER). It has been held by some recent Anglican ritualists that these definitions of authority are indefinitely limited by an alleged obligation to follow Catholic usage and tradition. But it is as difficult to point to any admission in the Anglican formularies of such an absolute obligation in regard to matters not laid down in Scripture, as it is to draw any line between matters which may or may not, on this view, be altered. This question is of such importance in relation to present difficulties that it will be useful here to quote at some length from the Memorandum drawn up in 1898 by W. C. E. Newbolt, Darwell Stone, and Montagu Villiers, and numerously signed by a group of clergy generally in favour of what is known as advanced ritual (quoted *R. Com. on Eccles. Disc.* 1 185 f.).

"Practices which were explicitly or by implication abolished at the Reformation, or . . . foreign developments which never had any footing in the Eng. Ch., cannot be rightly introduced except by or under the sanction of authority . . . The

immediate authority with which, as Eng. Churchmen, we have to do is that of the Eng. Ch., not that of the Roman, or the Gallican, or any other Ch. . . . It follows that nothing can have valid eccles. authority for Eng. Churchmen which the Eng. Ch. has never received or authorised. It follows also that, while confessedly the Ch. of Eng. is bound, in respect of doctrine, by continuous Catholic consent and Ecumenic decrees, no variable rite or ceremony can have valid authority for Eng. Churchmen which the Eng. Ch. has definitely repudiated, whether explicitly or by implication, even though it may at one time have had the authority of that Church. Nor can it be claimed that disciplinary rules or usages, merely because they have for a time obtained in other parts of the Ch., or in all the Churches of the West, or even throughout the whole Ch., have thereby acquired for themselves the authority of the Catholic Ch. in such a sense that a national Ch. cannot set them aside for her own members." Further, "we pledge ourselves to the use of the rites and ceremonies prescribed in the PB as opposed to the omission of them. We pledge ourselves to the use of them as the positive and sufficient rule and order of the ministrations of the Ch. for which they are provided, as opposed to modifications of them, whether by change, addition, or omission, except in so far as such modifications may be enjoined or allowed by lawful authority. . . . In so interpreting the obligation we have accepted we are only acknowledging that we stand in the same position as the clergy in other parts of the Catholic Ch., since nowhere, so far as we are aware, is it allowed to the clergy to depart from the formularies of worship imposed by authority."

ii. The second rule is that the preference should always be given to what is old and accustomed. "Common ex-

8. Continuity.

perience showeth," we read in Pref.¹, "that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change." And to those who objected to the retention of "some of the old Ceremonies" it was replied that "if they think much that any of the old do remain and would rather have all devised anew: then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity" (Pref.³). Accordingly, in the 1st Act of Unif. (1549) it was stated that the compilers of the PB had had "as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the primitive Ch."; and the last Act of Unif. (1662) in its opening words asserted that the Elizabethan PB was "agreeable to the word of God, and usage of the Primitive Church." At the same time this does not imply that even *primitive* usage imposes a perpetual obligation, as some writers seem to contend.¹ Neither the Feet washing,

¹ Cp. W. C. Bishop, *Rubrical Revision: an Appeal to Principle* (1910, p. 29).

nor the Agape, nor the Kiss of peace, can be admitted to have "an authority so high that they cannot be forbidden and ought to be restored, or at least permitted as far as is practicable, and as opportunity offers." As Bp. Creighton, historian and statesman, once said (*CCR*, 1899, p. 33): "The great work of the Ch. of Christ is to mould the future . . . Its eyes are turned to the past for warning and instruction, not for imitation" (cp. Hooker, Preface to *EP* 4: "In the apostles' time that was harmless, which, being revived now, would be scandalous"). The Revisers of 1662 rejected all proposed alterations which secretly struck at "some established doctrine or laudable practice of the Ch. of Eng., or indeed of the whole Catholick Ch. of Christ." Leave out the adjectives italicised, and the sentence is revolutionised and made absurd. If the practice was never "laudable," or has ceased, by incrustation with wrong associations, or from change of circumstances, to be so, the obligation to retain or restore it is gone. All that can be safely deduced from the formularies is that what is old, and especially what is primitive, can claim to be *favourably considered*, but that the final verdict must be by intrinsic worth. The view which regards us as still bound, not merely reverently to weigh, but blindly to accept, all items of doctrine or practice, which were generally adopted in the Primitive Ch., not only gives to that stage of the Christian religion a place of infallibility which cannot be supported from the NT or from the Anglican formularies, but ignores the time-element in human life. A prayer-sentence, a ceremony, an ornament is not a dead, fixed entity. It is an element in religious life, and varies in value and meaning with the development and history of individual Christians and of the Divine-human Society of which they are members.¹ So it is laid down clearly in Pref.² that "some (ceremonies) at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition," being "so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still." Accordingly, Ch. authorities "should put away. . . things which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

Moreover, it must be pointed out that the rule of continuity is *second in order* to the rule of authority. It cannot be left to private judgment to set aside the authority of the Eng. Church. Yet it has been contended, not merely, as by some writers, that primitive usage should be decisive in authoritative PB revision, but that it of itself confers authority upon

individual incumbents to set aside in its favour the usage, and even the clear orders, of their Church. On this matter a double weight attaches to the following passage from Newbolt and Stone's *The Ch. of Eng., an Appeal to Facts and Principles*, since it was quoted by Abp. Davidson before the *R. Com. on Eccles. Disc.* (2 373 f.) as the conclusion of his long historical review of modern R. problems.

"The Eng. Ch. voices to us the Catholic Ch., appeals to us in clear tones, emphasising a definite position, claims to have made such alterations, as were made with a certain end in view, with her eye on the Primitive Ch., and with a determination to preserve all laudable practices of the whole Catholic Church. It can hardly be disputed that this represented not only the teaching of the great Caroline Divines but also of the Tractarian leaders of the last century. Our difficulties arise now from the fact that this attitude is not accepted, and that in its place has arisen the dangerous and anomalous contention that the Eng. Ch., or rather the Ch. in England, is committed to an untenable position; that she only represents so many dioceses of the Western Ch., and may well be arraigned on the charge of schism; that she parted with certain things at the Reformation which she had no right to part with, and betrays generally stiffness in accepting certain foreign developments which are of a missionary value and are branded with the Catholic stamp; and therefore it is the duty of all those who owe allegiance to the Catholic Ch. to ignore all the peculiarities and crotchets of a pseudo-Anglicanism and to take advantage of troublous times to make a series of expeditions into the regions of pure Catholicism and annex privately such portions of the heritage as those who live in England seem to have been deprived of, to dwell in them, to obtain "squatters' rights," and then at last, by persistence and threats, to obtain episcopal recognition and public toleration for their annexations. The result of this policy has been and must be disastrous; in grasping at the shadow of 'catholic privileges,' we have lost the essential principle of catholicism, 'obedience to authority.' If it be true, and it may be true, that the Ch. of Eng. in asserting her independence, allowed herself to be severed too completely from the rest of Western Christendom, the way towards a better understanding is not the way of individual desertion, or actions which are barely distinguishable from profound distrust of, and dislike to, the body in which the individual finds himself placed. . . .

The PB in the Preface practically says that the Ch. of Eng. has abolished no Ecumenical custom. If A or B thinks that she has so abolished a laudable practice, it is not open to him to correct the Ch. of Eng. in that particular, any more than a Roman priest who conscientiously objected to refuse the chalice to the laity could supplement his defective catholicity from the Anglican and Eastern Churches, and yet remain in the Roman obedience. It is the Church in the exercise of her collective authority who must decide these things. And that is the point to which all effort should be directed, how to secure the expression of the living voice of the Ch., instead of in the direction of individual reformation. It may, however, be contended that we owe nearly all the advantages we have gained to individual enterprise, often undertaken in the teeth of constituted authority. To which it may be answered, that in the first place there was no conception in the minds of the Oxford leaders that it was competent to them to take over any doctrine or practice which was not to be found in the authorised system of the

¹ Cp. the destruction of the Brazen Serpent, 2 Kings 18 2, with John 3 14.

Eng. Church. Their advance was not in the face of authority, but in the face of the holders and representatives of authority, who ignored or repudiated the authority which they unquestionably possess. The Tractarian objective was the assertion of, and the securing, those Catholic rights and privileges which the Ch. of Eng. claimed never to have parted with, and most firmly to maintain, not the right to hold as individuals that which the Ch. had once repudiated, or to develop in regions where the Ch. gave no lead. It may, further, be doubted whether the advantages secured by private enterprise have been so conspicuous as they are asserted to be. English people have learnt to tolerate certain things which once roused them to frenzy and riot, from the surplice in the pulpit to the Eucharistic vestments; but, correspondingly, they have not learnt to desire instruction but to despise sermons; neither as a body do they appreciate the Eucharistic sacrifice, however much many of them may rejoice in the accessories which symbolise that doctrine. It is quite open to anyone to say that the victories won in persistent opposition to the bps. have been dearly won, and that the fault has been by no means all of it on the side of the bishops. Certainly no one can say that the course of the Catholic movement, as it is called, has been a happy one; the positions have been carried at tremendous loss, a party has been pushed through like a wedge driven broadside foremost, and in some cases hopeless indifference has been mistaken for acquiescence, and a chasuble and Eucharistic lights accepted as compensation for an attenuated flock which has been either starved or over-driven. Can anyone say that the education and spiritual attainments of the people, even when they are not actively hostile, are up to the same level as the outward symbols of advance? Restored ritual and restored Catholicity have not gone hand in hand, and the reason is that the sense of authority has been weakened by opposition to the bishops, and that ritual and doctrinal changes have been accepted in too many cases, out of deference to the wishes of a popular priest, as part of 'his way,' which, with many other things, must be put up with; while, in other cases, a violent outbreak of Protestant fanaticism merely means that the unpopular 'ways' of a priest generally disliked have been assailed at the point of least resistance. The whole of the later developments of the Catholic revival are characterised by the weakness which always waits on individualism. It would surely seem to be of the most vital importance to recall men's minds to a truer and more dignified conception of the Eng. Ch. as such, not as something to be apologised for, minimised, or even ridiculed, but in the spirit of those who would say *Σκόρπον ἔλαξες, ταύραν κόσμι.*"

iii. Another fundamental rule explicitly laid down in the PB is that in the interests of unity

10. there shall be uniformity of R.,
Uniformity. for "whereas heretofore there hath been great diversity in saying and singing in Churches within this realm, some following *Salisbury Use*, some *Hersford Use*, and some the use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use" (Pref.³; cp. art. US).

The preamble to the 1549 Act of Uniformity, which ordered the First PB in which Pref.³ first appeared, adds that "besides the same (Uses) now of late much more divers and sundry forms and fashions have been used in the cathedral and parish

churches of England and Wales, as well concerning the Mattins or Morning Prayer and the Evensong, as concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same." It goes on to state that the Crown had "appointed the Abp. of Cant. and certain of the most learned and discreet bps., and other learned men of this realm" (a Ritual Committee, in fact) "to . . . draw and make one convenient and meet order, rite, and fashion of common and open prayer and administration of sacraments, to be had and used in his majesty's realm of England and in Wales." Similarly, the Elizabethan Act, after stating that "at the death of . . . King Edward VI there remained one uniform order . . . which was set forth in one Book . . ." went on to enact "that all . . . Ministers . . . shall . . . use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the said Book" (four alterations in the Lessons, Litany, and Words of Administration being excepted) "and none other, or otherwise." And penalties are provided "if any . . . Minister . . . shall wilfully . . . use any other Rite, Ceremony, Order, Form, or Manner of Celebrating the Lord's Supper, openly or privily, or Mattins, or Evensong . . . than is mentioned and set forth in the said Book." Moreover, these terms carry the more weight, in that this Act was at the last revision incorporated in the PB, becoming No. 1 of its contents (see below, §§ 15, 16), and was subscribed as such by the Convocations, as well as re-enacted by Parliament. It is here noted as evidence of Ch. policy. (For its legal aspect see RITUAL LAW, §§ 2-4.) The Preface to the Advertisements of 1566 states that the Queen considered it "necessary . . . for all her loving subjects . . . to be knit together in one godly unity of doctrine and to be conjoined in one uniformity of rites and manners . . . as also to be of one decent behaviour in their outward apparel," and had "by her letters directed . . . that . . . some orders might be taken whereby all diversities and varieties among them of the clergy and the people (as breeding nothing but contention, offence and breach of common charity, and be against the laws, good usage and ordinances of the realm) might be reformed and repressed and brought to one manner of uniformity throughout the whole realm." A stronger statement still is found in one of the canons of 1571, which were not indeed submitted to the Lower House but were signed by "all the Bishops of both Provinces in Synod, in their own persons, or by proxy" (Strype's *Parker* 45), and put in force by them, thus affording the surest contemporary evidence of the views of the eccles. authorities. The canon on Chancellors, etc., requires that the clergy "observe the order and customs presented in the Book of Common Prayers as well in reading the Holy Scripture, and saying of prayers, as in ministration of the sacraments: that they neither diminish nor add anything, neither of the matter, nor of the manner." Finally, canon 14 of 1604, which won full authority, requires that "all ministers shall observe the Orders, Rites and Ceremonies prescribed in the PB as well in reading the Holy Scriptures, and saying of Prayers, as in Administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof."

It is quite clear therefore that the principle of *utility* (§ 5 above) was in the 16th and 17th cents. understood to require a rule of all-round uniformity in Ritual. But uniformity

is not identity. No two services can ever be exactly alike. Even lumps of clay though forced

11. **Meaning of Uniformity.** into the same mould will come out different. And the service of free worshippers, however carefully ordered, cannot even approach the mechanical precision of a regiment at drill, and ought not to be expected even to aim at such a standard. Moreover a glance at the PB makes it clear that this was never intended. So much is left without explicit ordering that the word 'uniformity' cannot possibly to be taken as an exact term, to be interpreted with scientific rigidity. It is a term of general description, to be qualified in application as the occasion and circumstances require. (a) Express alternatives, for example, are provided. This canticle *or* that psalm is to be said *or* sung, and a choice of prayers is occasionally given. In 1549 alternative vestures were allowed at HC, and the Advertisements and Canons forbade the use of cathedral and collegiate churches to be uniform with that of parish churches. (b) Similar alternatives may be *inferred* with reasonable certainty in not a few cases, e.g., the right to *sing* the other Psalms by analogy of *l'enite*. (c) There are many elements in the PB services the manner of performing which is left unprescribed. Moreover, the Act of Unif. Amendment Act, 1872, whatever *liturgical* defects may be found in its provisions, was approved by Convocation at the time, and therefore carries with it due Ch. authorisation for the considerable relaxations of uniformity which it sanctions (cp. SHORTENED SERVICES ACT). (d) Further, the large amount of discretion left to the minister naturally tempts him to take discretion where it is not legally open to him; and the area of the PB is so considerable, and the real or apparent ambiguity of its rubrical directions so great, that it is only natural, and it has actually happened, that wide deviations have by custom established themselves. The difficulty also of enforcing conformity (see below) has greatly helped this tendency to variation.

iv. The fourth working rule of R. policy requires the *enforcement* of the prescribed

12. **Enforcement.** uniform order. That there shall be an authoritative ordering of public worship, recognisably the same in all parishes, is not a mere counsel of perfection, or an urgent recommendation, but an express requirement, binding upon ministers and people. The intention of the Bps. and divines who prepared the First PB is expressed in the words already quoted: "Now from henceforth all the realm shall have one Use." And the ground of obligation is set down in Pref.³: "Although the keeping or omitting of a ceremony"—the principle obviously applies to any R. order—"in itself considered is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order.'" The appointment

of the which order pertaineth not to private men." It is obvious that individuals are not intended to be given the option of disobedience. What was new in 1549 was (1) the systematic regulation of R. by statute, and (2) the co-ordination of secular and spiritual courts for the purpose of its enforcement (see further, ACTS OF UNIFORMITY, § 2). The older service-books had rested upon the *jus liturgicum* of the bps., subject to any valid regulations of Canon Law, and had depended for enforcement solely upon the eccles. courts. It was nothing less than a revolution, none the less so because in the circumstances inevitable, to make the PB practically, what later it actually became, a schedule to an Act of Parliament.¹ The way had been prepared for this by a late ordinance of Convocation in the previous reign which had imposed the Use of Sarum upon the Province of Canterbury. The second Act of Unif. in 1552 only altered the PB, but left it on the same footing as regards enforcement. The third Act, that of Elizabeth in 1559, embodied the same policy, and—as has already been noted—is the one Act of Parliament which is also a duly Synodical ordinance of the Ch. of Eng. Moreover, the fourth Act in 1662 expressly confirms or revives the previous Acts, which are to this day in full force, except that the statutory obligations of the laity no longer, by an Act of 1846, carry any civil penalty for breach. It is easy, in these easy-going days of general toleration, to criticise this policy of compulsory uniformity. But those who have read history with any measure of imaginative sympathy will be slow to pass judgment. Froude, for example, says of the Puritans that "at the heart of the matter it was they who were giving importance to what was of no importance . . . They would have created with all their hearts a despotism as hard, as remorseless, as blighting, as the Romanist" (*Hist.* 5 23, 80). During the Reformation period hardly any saw that there was an alternative. The Marian Reaction, the Knox regime in Scotland, and the administration of the Long Parliament, were at least as much associated with coercion as the Edwardian, Elizabethan and Restoration settlements. The Anabaptists and Congregationalists had an alternative, indeed; but so impracticable did it seem for general adoption that it was no wonder the Christian world was not persuaded. The exigencies of national politics, under pressure of international factors such as France and Spain, the Papacy and the Lutheran States, Scotland and the Netherlands, made internal unity a necessity, and in those days this was inconceivable and impossible without external union in matters of religion, which required that a measure of uniformity should be enforced.

Hardly was the last Act of Unif. placed upon the statute book than its fundamental policy was proved unworkable. The NONCONFORMISTS, *i.e.*, the Puritans who had under

¹ See further RITUAL LAW, §§ 1-2.

Charles I remained within the Ch. of Eng. without conforming to its R., now became DISSENTERS. National unity in matters

13. Failure of Enforcement.

of religion was thenceforth outside the region of practical politics. The Toleration Act of 1688 only gave legal sanction to a nonconformity of practice which was already a permanent factor in English religious life. But the violent contrast between the requirements of the law and the defiance of the law by the Dissenters made it all the more difficult to insist upon rubrical precision among conformist ministers, many of whom were Puritan in sympathies, and all of whom had succeeded to their cures after the almost total disuse of liturgical worship during the Revolution.

Neither was the 18th cent., which the Ch. entered upon weakened by the secession of the Non-jurors who knew and cared most for R., a likely period for establishing, what had never yet obtained, a state of uniformity. Elizabeth had indeed succeeded in securing a large and general measure of agreement in doctrine, and the resolute administration of Abp. Whitgift had produced at least the appearance of ritual conformity. But Laud's "new broom" found disorder so general and so serious that the attempt to deal with it cost him his life. It has been shown that there were periods of alternation, stagnation following development, in regard to Ceremonial. Here we just record the fact, pointedly expressed by Abp. Davidson before the R. Comm. on Eccl. Disc., that there has *never* been at any time generally enforced even as much uniformity as an elastic interpretation of the laws would require. He said that "there have been always from the days at least of Q. Eliz. to our own, notwithstanding very definite rubrics and stern Acts of Uniformity and searching episcopal injunctions and visitations and repressions and other similar utterances and actions, *wide varieties prevalent* in the mode of conducting Divine worship." Yet he adds: "Looking back across the last two cents, it is hard to exaggerate the good we have secured from our rule of uniformity in public worship." His meaning, no doubt, was that all persons and parties held by the PB as their directory of Ritual. They might take its rubrics rigidly or loosely, interpret them in this way or in that, claim the freedom of the spirit or feel bound by the terms of the letter, but for all the PB expressed an accepted ideal, and their current ways of using it would be defended, so far as coming short of its requirements, as necessary concessions to circumstances. As Thomas Hancock claimed,¹ the Acts of Unif. were at least a great safeguard to the laity that, in the matter of psalms, lessons, and prayers, the ministration of the Sacraments, and the forms of marriage, burial, and so forth, they were sure of a "decent Order," to use the phrase which recurs so often in Tudor documents, and were delivered from the tender mercies of an unfettered individualism.

¹ *The Act of Unif. a measure of Liberation* (CHS Tract).

And so long as the variations from strict conformity were generally of the same type, the result was to produce a new uniformity in the shape of a uniform diversity. But whenever a school of "rubricians" arose, and set about revising neglected usages, the situation changed. The last instance of such a movement has been, of course, that which began in Oxford with the Tractarians, and which has produced the problems which press acutely for solution still. In its bearing on R., as distinct from Doctrine, this movement has been reviewed at length in Abp. Davidson's evidence before the R. Comm. on Eccl. Disc., summarised in the *Report*. But the outcome has been that, while in the immense majority of churches there is now a more consistent and loyal observance of the rubrics as a whole than perhaps ever before, on either side of the central body represented in these churches there is a considerable minority who diverge so widely, by defect or by excess, from the plain requirements of the PB in the types of service which they conduct, that an outsider going from one to the other would hardly recognise that they belonged to the same Ch. or could both be professedly based on the same PB. The significance of the Report, which carried special weight in that it was unanimous, was twofold. It frankly recognised that there had arisen a real need for "such modifications in the existing law relating to the conduct of Divine Service and to the ornaments and fittings of Churches as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Ch. of Eng. and of its present needs seems to demand." But with equal clearness the Commissioners demand that "obedience to the law so altered shall be required, and, if necessary, enforced, by those who bear rule in the Ch. of England." (For the proposals under discussion for modifying the law, see REVISION OF PB, and, for methods of enforcement, see ORDER, COURTS.)

IV. VARIORUM SYNOPSIS OF PB RITUAL.

It has been claimed above that the four primary and essential principles of R. are Art, Truth, Edification and Utility.

14. Scheme of Synopsis.

Because R. is the *expression* of religion, its nature is Art. Because it is the expression of *religion*, it must be based on Truth and it must aim at Edification. And, just because it is genuinely *human*, R. must pay constant regard to the practical requirements of Utility. It is further claimed that the Ch. of Eng. has, more or less explicitly, discerned and approved these principles, and, in execution of them, has framed four rules of policy, represented by the words Authority, Continuity, Uniformity, and Enforcement. As mistress in her own house, she claims authority over the whole sphere of R., limited only by clear prescriptions of Holy Scripture. As the child of her past, yet now full grown, she respectfully studies and is predisposed to follow

the usages of the past, and especially of the purest ages of the Christian Ch., but she ever controls her policy of continuity by a critical application of the primary principles. As director of the worship of a nation, she prescribes a Uniformity of Ritual. And, as a Society which cannot be efficient without discipline, she seeks to enforce her rules by laws, canons, visitations, injunctions, and judicial processes (see RITUAL LAW).

In further support and illustration of these claims, it might be thought enough to refer simply to the PB, as being in every one's hands. But (1) in the PB the statements of principle and policy are isolated from the parts in use by many pages of tabular matter, often buried in the obscurity of microscopic type, and unfurnished with those clues to their aim and structure which can be given by paragraph headings; (2) the familiar text by its mere quantity occupies so much room that the rubrical directions, often again relegated to very small type, are difficult to grasp as a whole and in relation to one another; and (3) no ordinary PB presents the instructive variations of the successive revisions of the PB. Accordingly, the task has been undertaken of presenting all the explanatory and directive contents of the PB in a variorum edition, exhibiting not only the changes introduced by the Eng. Ch. itself, but also the important alterations made in the Irish and American editions, with only such inserted titles and headings and appended notes, as are necessary to display the meaning and structure of the several sections. The main divisions of the PB are indicated in the due order of its contents by letters in alphabetical sequence.¹ The larger divisions and smaller sections are marked by large and small numerals, following the letters (e.g., D2⁴ = Daily Morning Pr., Praise division, 4th Section *Te Deum*).

The three main English revisions are identified as sources by inverted commas thus:

'1549 but not 1552'; '1552 but not 1549'; '1549 and 1552.' 1559 and 1604, *Ir.* and *Am.*, are indicated by notes. Words not otherwise marked or noted were inserted in 1662.²

By this means it will be an easier task to find out quickly what the PB requires, to trace and estimate the nature and extent of the successive revisions of the PB, and to test the

truth of the claim (B1¹ last clause) that "the main Body and Essentials of it (as well in the chiefest materials as in the frame and order thereof) have still continued the same unto this day." At the same time, it should be readily possible, both to ascertain afresh the principles and policy of the Eng. Ch. as to R., and to trace their working out in the actual details as introduced, omitted, retained or modified in the process of revision. (See further, HISTORY OF PB.)

"The Book of 'Common Prayer and Administration of the Sacraments and other Rites and Ceremonies' 'of the Church' 15. Title Page 'according to 'the use of' 'the Church of England' together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches: and the Form or manner of Making Ordaining and Consecrating of Bishops, Priests and Deacons.

1 'the' 2 'after' 3 'in'.

THE CONTENTS OF THE BOOK.

(The numerals in the side columns indicate the numerical positions of the corresponding titles in 1549 and 1552 respectively.)

	'49	'52
1. An Act for the Uniformity of Common Prayer. ¹ A ⁴ .	0	0
2. The Preface. B1.	0	0
3. "Concerning the Service of the Church. B2.	7	1
4. "Concerning " Ceremonies." A ⁴ B3.	14	2
5. 'The Order how the Psalter is appointed to be read.' B ⁴ B4.	2 ⁵	3 ⁴
6. 'The Order how the rest of the holy Scripture is appointed to be read.' B5	2	5
7. A Table of 'proper Lessons and Psalms.' C1	4	6
8. "Tables and Rules for the Feasts and Fasts through the whole year. C2-4	0	7
9. "The" "Calendar," with the "Table" of "Lessons." C5.	2	8
10. The Order for 'Morning Prayer.' D1-3.	3	9
11. The Order for 'Evening Prayer.' D1-3.	3	9
12. The Creed of St. Athanasius. E4.	3	9
13. "The Litany." F1-9.	6	10
14. Prayers and Thanksgiving upon several occasions. F10-26.	0	10
15. "The "Collects, Epistles, and Gospels, to be used at the" "Ministration" "of the holy Communion throughout the year." G1-83.	4	11
16. "The Order of the Ministration of the" "holy Communion." H1-6	5	12
17. The Order 'of' "Baptism, both publick and private." J1-19	7	13
18. The Order of Baptism for those of riper years. II-9	0	0

¹ A mnemonic connection is either obvious or easily found. Thus, A = Acts of Unif. B = (Basis of principle and policy) Prefaces. C = Calendar and Tables. D = Daily Morning Pr. E = Evening Pr. F = (Forms of Pr. and Th.) Lit., Prs. and Ths. G = Gospels (Collects, Epistles, etc.). H = Holy Comm. I = Infant and Private Baptism. J = (Joining the Ch.) Adult Bapt. K = Catechism. L = Laying on of hands (Confirm.). M = Matrimony, Churching. N = (Nursing souls) Vis. and Comm. of Sick. O = (Obsequies) Burial. P = (Penitential office) Communion. Q = (Quires) Psalter. S = Sea. T = (Three Orders) Ordinal.

² The text is taken from the Sealed Book for the Chancery, as printed in Stephens' *BCP with Notes*, 1849. The variations of earlier books are taken from Jas. H. Parker's *First PB of Ed. VI.*, 1877, or the Parker Society's reprints. The variations of the 1548 OHC are noted in their place. J. H. Parker's book also gives the variations of the abortive Scottish PB of 1637 (cp. *SCOTTISH COMMUNION OFFICE*).

19. ¹⁵ The "Catechism," with the Order for "Confirmation" of "children." KI-7, LI-6.	49	52
20. "Matrimony." (10, 16) M1-9	8	14
21. "Visitation of the Sick, and Communion of the " Sick." ¹⁸ NI-9	9	15
	10	16
22. "Burial." OI-9.	10	17
23. ¹⁷ "Thanksgiving" for "Women" 'after child'-bearing. M10-15.	11	18
24. ¹⁸ A Communion 'or Denouncing of Gods anger and judgments' against sinners. ¹⁹ PI-9.	12	19
25. ²⁰ The Psalter. q.	13	20
26. The Order of Prayers to be used at Sea. s.	0	0
27. A 'Form and Manner of' ²¹ Ordaining 'Bishops, Priests, and Deacons.' TI-3.	0	0
	0	21

¹ (The 1552 Act was prefixed to the book which it enforced.)
² "A Preface." ³ "Of" ⁴ "omitted or retained." ⁵ "why some be abolished and some retained." ⁶ "The Table for the order of the Psalms to be said at M and E Pr." (2, 4). ⁷ "at M and EP for certain feasts and days." ⁸ "an almanack." ⁹ "A" (The) "Table and Calendar for Pss. and Lessons with necessary rules pertaining to the same." ¹⁰ "Matins and Evensong." ¹¹ "Introits." ¹² "celebration of the Lord's Supper and HC." ¹³ "with proper Lessons and Pss. for divers feasts and days." ¹⁴ "The Supper of the Lord and HC, commonly called the Mass." ¹⁵ "Of" (and so for next three items) "Confirmation, where also is a Catechism for children." ¹⁶ "same." ¹⁷ "The purification of women." ¹⁸ "The Th. of women after child-birth." ¹⁹ "A Declaration of Scripture" ²⁰ "with certain pss. to be used" "the first day of Lent, commonly called Ashwednesday" "divers times in the year." ²¹ "Certain Notes for the more plain explication and decent ministration of things contained in this book." ²² "making and consecrating"

16. Uniformity Act of 1559.

A. An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, *Primo Elisabethæ.*

(1) ¹ Where at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the 5th and 6th years of our said late Sovereign Lord King Edward VI.* . . .
 (2) Be it therefore enacted [repeal of Mary's repealing Act] . . . (3) That all . . . Ministers in any Cathedral, or Parish-Church, or other place . . . shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, . . . with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: (4) and, That if any . . . Minister . . . refuse to use the said Common Prayers, or to minister the Sacraments . . . in such order and form, as they be mentioned, and set forth

¹ The numbering of the sections is not from the official ed., but from the more convenient arrangement of Stephens, *Eccles. Stat.*

in the said Book, or shall wilfully . . . use any other Rite, Ceremony, Order, form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book,—*Open Prayer in, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches or private Chappels, or Oratories, commonly called the Service of the Church*—or shall preach . . . or speak any thing in the derogation . . . of the said Book . . . and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall . . . [forfeit one year's income and suffer 6 months' imprisonment for the first offence, see further Acts of Univ. . . . (5, 6.) Second and third convictions. (7, 8.) Penalties for first and second convictions of unbenefticed offenders imprisonment for one year, and for life. (9-13.) Penalties for lay depravers or hinderers.]

(14) and, That . . . all . . . persons . . . shall . . . having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed. . . . upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Service of God there to be used and ministered, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish. . . . [(15-18.) Jurisdiction Eccles., civil, and conjoined. (19.) Books to be obtained. (20.) Limit of time for indictment. (21.) Third offence of a Peer to be judged by Peers. (22.) Mayors to have certain jurisdiction. (23.) Eccles. jurisdiction to carry penalties. (24.) No offence to be twice punished.]

(25.) Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorised under the great seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: (26) And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

(27.) And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, so set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.¹

B1—The Preface.²

¹ The Act of Chas. II and the Edwardian Acts will be found digested under Acts of Uniformity.

² It adds Prefixed at the Revision of 1662, and prints in full, after a new Pref. justifying the Revision and explaining serialism the reasons for altering or retaining the successive portions of the service. Cp. Irish PB.—Am. replaces by a new Preface summarised below.

B1¹—*Principle and Practice of Revision.* It hath been the Wisdom of the Church of England, ever since the first compiling of her Publick

17. *Preface of 1662.* Liturgy, to keep the Mean between the two Extreams, of too much Stiffness in refusing, and of too much Easiness in admitting any variation from it. For, as on the one side common Experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

B1²—*Puritan demands.* By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majesties happy Restauration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what perswasion soever, did graciously condescend.

B1³—*Moderation of Revisers.* In which Review we have endeavoured to observe the like Moderation, as we finde to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as

secretly striking at some established Doctrine, or laudable Practise of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretenses, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said alterations: For we are fully perswaded in our judgments (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translation of the holy Scripture itself.

B1⁴—*General and particular causes of Alterations.* Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands; but to do that, which to our best understanding we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptising of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

B1⁵—*Commendation of Book.* And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with anything that can be done

in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

[B1¹—*American Preface*. The Protestant Episcopal Ch. in the United States of America prefixed to the revised PB of 1789 a preface which was retained in 1892. After setting forth that it is an "invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Ch., what cannot be clearly determined to belong to doctrine must be referred to Discipline," it goes on to quote Pref.¹ in support of revision (see B1¹ above, "The particular forms of Divine worship. . . expedient"), and in description of the conservative character of the process (see same section). Next the Revisers quote the first sentence of B1⁴ and the last of B1³ for the aims of the revision and the general excellence of the existing PB. Then, after referring to the occasion offered by the Independence of America, and the need for modifying the prayers for civil Rulers, they add that "they could not but, with gratitude to God, embrace the happy occasion which was offered them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient." A caution is added that "this Ch. is far from intending to depart from the Ch. of Eng. in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Finally, they hope that all will receive and examine their work "with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner."]

B2¹ Concerning the Service of the Church.

B2¹—*Aim of Common Prayer*. "There was never any thing by the wit of man so well devised, or so

sure established, which, in continuance of time, hath not been corrupted:

18. *Original Preface*.

As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion."

B2¹—*Elaborations and corruptions*. "But these many years passed, this godly and decent Order of the ancient Fathers, hath been so altered, broken,

¹ "The Preface." *Ir.* prefixes The Original Preface (1549). Altered in 1552 and 1662. *Am.* keeps the heading but omits all the old text, replacing it with directions generally equivalent to those specified under B2⁹ n. 4 and B1¹ n. 3.

and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out."

B2¹—*Revised Order*. "These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture."

B2¹—*Rules few and easy*. "Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie."¹

B2¹—*One Use for the Realm*. "And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use."²

¹ "Furthermore, by this order, the curates shall need none other books for their public service, but this book and the Bible: by the means whereof, the people shall not be at so great charge for books, as in time past they have been."

² *Need for careful reading* (par. omitted in 1662). "And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by the reason of so often repetition, they could say many things by heart: if those men will weigh their labour with the profit and knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof."

B2⁴—*Provision for diversity or doubts.* "And for as much, as nothing can be so plainly set forth, but doubts may arise in the use and practise of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book." "And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

¹ "almost"

B2¹—*Leave for other languages in private use.*¹ "Though it be appointed, That all things shall be read and sung in the Church in the English tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand."²

B2²—*Daily recitation.*—"And all Priests and Deacons" are "to say daily the Morning and Evening Prayer, either privately or openly,"³ not being let by sickness, or "some other urgent cause."

¹ "Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the congregation." ² "shall be bound" ³ "except they be letted by preaching, studying of divinity, or by]"

B2³—*Public ministration.* "And the Curate that ministrereth in every Parish-Church or Chappel, being at home, and not being otherwise reasonably" ¹ hindered, "shall say the same in the Parish-Church or Chappel where he ministrereth, and shall" ² cause a Bell to be tolled thereunto "a convenient time before he begin, that" ³ the people "may come to hear Gods Word, and to pray with him."⁴

¹ "letted" ² "toll a bell thereto" ³ "such as be disposed" ⁴ The Act of Unif. Amendment Act, 1872, qualified B2³ as specified below under D1¹ n. 3. It also sanctions, where the prescribed services for the day are duly performed, an additional form of service varying from any form prescribed by the PB; but all except Anthems and Hymns must be taken from the Bible or PB, the Order for HC not being available for selection; and the form of service and the mode in which it is used must be approved by the Ordinary. The Act also declares and enacts that MP, BP, Lit. and HC may all be used as separate services; that the Lit. may be used alternatively or additionally at EP; that a sermon or lecture may accompany any of these; and that a separate sermon or lecture need only be prefaced by the Bidding Pr. or a Collect. *Am.*, in addition to directions equivalent to the above, gives the Bp. power to set forth and require special forms for Days of Fasting and Thanksgiving, etc. *Ir.*, in addition to such directions as above, provides that whenever it is found that the use of all the prescribed services in any ch. upon Sundays and holy-days is attended with serious inconvenience, the Ordinary shall have power to dispense with one or more of them. Cp. also the 1549 rules, D⁶,⁷ below, and see further B5 and D1¹ n. 3.]

¹ "Of Ceremonies, why some be abolished and some retained."

[¹ *Ir.* Concerning Ceremonies (1549) [Text in full]. *Am. om.*]

B3¹—*Ceremonies classified.* "Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by indiscreet devotion,

[¹ B2¹,² are in roman type in the sealed books, the earlier parts being italic.]

[² *Ir.* provides for public use at the discretion of the Min. and with the consent of the ordinary. . . in Irish or any other language that is better understood by the people.]

and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred."

B3²—*Church Authority.* "And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God. *Let all things be done among you*, saith St. Paul, *in a seemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto."

B3³—*Party feeling.* "And whereas in this our time, the mindes of men are so divers, that something it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes readred, why some of the accustomed Ceremonies be put away, and some retained and kept still."

B3⁴—*Tests of Ceremonies.* "Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark that they did more confound and darken, than declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of Moses Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still."

B3⁵—*Use and local prescription of ceremonies* "But now as concerning those persons, which

peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys."

B4¹—"The Order How the Psalter is appointed to be read."

B4¹—"The Psalter shall be read through once every month," as it is there appointed, both for M and EP. ¹But in ^{20. Psalter} ^{Cycle.} February it shall be read only to the 28th, or 29th day of the month.

[1 *Add* "The Table and Calendar, expressing the Order of the Pss. and Lessons, to be said at "' Matins and Evensong' ['M & EP'] " throughout the year, except certain proper feasts, as the rules following more plainly declare." 2 (A more clumsy arrangement obtained before 1662, reckoning Jan. 31 and Mar. 1 with Feb.) *Am. om.*]

B4²—"And, ¹whereas" *January, March, May, July, August, October, and December* have One and thirty days apiece; ¹ It is ordered, that the same Pss. shall be read the last day of the said months, which ²were read³ the day before: ³ So that the Psalter may begin again the first day of the next month ensuing."

[1 *Am.* (cp. *Ir.*) when a month hath 31 days 2 *Am.* are appointed for 3 *Am. om.* 4 (A double ref. to the Cal. and Table of Pss. came here before 1662). *Am. om. the rest, but adds*, The Min. shall, on the days for which they are appointed, use the Proper Pss., as set forth in the Table of Proper Pss. But *Note*, that, on other days, instead of reading from the Psalter as divided for Daily M and EP, he may read one of the Selections set out by this Church. Table

of Selections of Pss.—(1) Pss. 1, 15, 91. (2) 4, 31, 17, 91, 134. (3) 19, 24, 103. (4) 23, 34, 65. (5) 26, 43, 141. (6) 32, 130, 121. (7) 37. (8) 51, 42. (9) 72, 96. (10) 77. (11) 80, 81. (12) 84, 122, 134. (13) 85, 93, 97. (14) 102. (15) 107. (16) 118. (17) 123, 124, 125. (18) 139, 145. (19) 147. (20) 148, 149, 150.

B4³—"And where" 'as' "the CXIX Ps. is divided into 22 Portions, and is overlong to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions."

[1 *Ir. om.* B4³ but retains B4⁴ placing all before the Psalter.]

B4⁴—"And at the end of every Ps., and of every such part of the CXIX Ps. shall be repeated this Hymn, *Gloria be to the Father, and to the Son: and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.*

B4⁵—"Note, that the Psalter followeth the Division of the Hebrews, and the Translation of "the Great English Bible," set forth and used in the time of King Henry the Eighth and Edward the Sixth."³

[1 (Before 1662 the corresponding note merely called attention to the variant numbering of the Pss.) 2 The 1871 *Lectiary* and *Ir. add*, Upon occasions to be approved by the Ordinary, other Pss. may, with his consent, be substituted for those appointed in the Psalter 3 'A' ('The') "Table for the Order of the Pss. to be said at "' Matins and Evensong" ('M and EP'). This was needed when the Psalter was not printed with the PB.

B5—"The Order How the rest of Holy Scripture¹ is appointed to be read.

[1 "beside the Psalter"]

B5¹—"The Old Testament is appointed for the first Lessons¹ at "' Morning and Evening Prayer"; ² so as the most part thereof will be read every year once, as in the Calendar is appointed.

[1 *Am.* and the NT for the 2nd Lessons at M and EP throughout the year. 2 *Matins* and *Evensong* 3 "and shall be read through every year once, except certain books and chapters, which be least edifying, and might best be spared, and therefore are left unread."]

B5²—"The New Testament is appointed for the second Lessons at "' Morning and Evening Prayer," and shall be read over orderly every year ¹ thrice, besides the Epistles and Gospels; Except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts."

[1 The 1871 *Lectiary* twice; *Ir.* as appointed in the Table of Lessons. (*Ends.*)]

B5³—"And to know what Lessons shall be read every day, ¹ look for the day of the month in the Calendar following, and there ye shall ² find the Chapters that shall be read for the Lessons both at "' Morning and Evening Prayer"; Except only the Movable Feasts which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all

which days are to be found in the Table of proper Lessons.²

[1 "find" 2 "perceive the books and" 31871 *Lectiary and Ir. add.* If EP be said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative 2nd Lessons are specially appointed in the Table), the 2nd Lesson at the second time may, at the discretion of the Min., be any chap. from the four Gospels, or any lesson appointed in the Table of Lessons from the four Gospels. Upon occasions to be approved by the ordinary, other lessons from the Canonical Scriptures may, with his consent, be substituted for those which are appointed in the Calendar. (*Ir.* also provides that the Sunday lessons on Adv. Sunday, Easter Day, Whitsunday, or Trinity Sunday shall displace the Proper Lessons of any coincident holy-day, but on other Sundays shall be alternatives.)]

B5—"And" 1 note. "that whensoever proper Psalms or Lessons are appointed²; then the Psalms and Lessons" of ordinary course "appointed in the" Psalter and "Calendar" (if they be different) "shall be omitted for that time."

[1 "here is to be noted" 2 "for any feast, moveable or immoveable"]

B5—"Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after,"² where it is not in this Book otherwise ordered.³

[1 "Ye must" *Am. and Ir. place this note before Collects*, see c3 n. 4 2 "except there fall some feast that hath his proper." (Two sentences about Leap Year and the beginning of chapters stood here till 1662.)]

c1—"¶ 1 Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holidays throughout the year. ¶ Lessons proper for Sundays. Sundays of Advent. Mattins. Evensong. . . ."

22. Proper
Lessons and
Psalms.

[1 (Title mainly from Elizabethan lectionary.) 'Proper Pss. and Lessons for divers feasts and days at M and EP' (only greater Sundays and holy-days).]

c1—"¶ Lessons proper for Holidays. S. Andrew. Mattins. Evensong. . . ."

c1—"¶ Proper Psalms on certain days. ¶ Christmas-day. Mattins. Evensong. . . ."

c2—"Tables and Rules for the Movable, and Immoveable Feasts; Together with the days of Fasting and Abstinence, through the whole year."

23. Calendar
Tables.

c2—"Rules to know when the Movable Feasts, and Holidays begin."

Easter-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after. *Advent-Sunday* is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after. *Septuagesima* Sunday is Nine, *Sexagesima* Eight, *Quinquagesima* Seven, *Quadragesima* Six, weeks before *Easter*. *Rogation-Sunday* is Five weeks, *Ascension-day* Forty days, *Whitsunday* Seven weeks, *Trinity-Sunday* Eight weeks, after *Easter*.

c2—"A Table of all the Feasts that are to be

observed in the Church of *England* through the year.

All Sundays in the year.—The Circumcision of our Lord JESUS CHRIST; The Epiphany; [and all Red-Letter days: list not reprinted here].

C2—"A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year."

The Evens or Vigils before The Nativity of our Lord, The Purification of the Blessed Virgin *Mary*, The Annunciation of the Blessed Virgin, *Easter-day*, *Ascension-day*, *Pentecost*, S. *Matthias*, S. *John Baptist*, S. *Peter*, S. *James*, S. *Bartholomew*, S. *Matthew*, S. *Simon* and S. *Jude*, S. *Andrew*, S. *Thomas*, All Saints.—Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Sat., and not upon the Sunday next before it.²

² Days of Fasting⁴ or Abstinence.—I. The Forty days of Lent. II. The Ember-days at the four Seasons, being the Wed., Fri., and Sat. after the First Sunday in Lent, the Feast of Pentecost, *September 14*, *December 13*. III. The three Rogation-days, being the Munday, Tues., and Wed. before Holy Thursday, or the Ascension of our Lord. IV. All the Fridays in the year, except *Christmas-day*.

[1 *Am. replaces this paragraph by* A Table of Fasts: Ash-Wednesday; Good Friday. 2 *Ir. adds*, The Abps. and Bps. may appoint Days of Humiliation and Days of Thanksgiving, to be observed by the Ch. of Ireland; and may prescribe special services for the same. 3 *Am. prefixes* Other 4 *Am.* on which the Ch. requires such a measure of Abstinence as is more especially suited to extraordinary acts and exercises of devotion.]

c2—" [A] Certain Solemn day[s], for which [a] particular Service[s] are [is] appointed.¹ 1. The Fifth day of *November*, being the day of the Papists Conspiracy. 2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First. 3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second."

[1 (These three were discontinued by Royal Proclamation in 1800, and their place is taken by the Accession Day of the reigning Sovereign.) *Insert*, The eleventh day of May, being the day on which his Majesty began his happy reign.]

c3.—Five Tables to find Easter; c4.—Three Tables to find the Sunday Letter or Golden Number; c5.—The Calendar¹, with the table of Lessons. [See further, for c3-5, CALENDAR, LECTONARY. Note printers' customary but unauthorised omission of the three Red-letter Days, K. *Charles Martyr*, K. *Charles II Nat. and Red.*, and *Papists' Conspiracy*.]

p¹—"The order¹ for 'Morning and Evening Prayer'² daily to be said and used throughout the year.³

[1 'Where' 2 'shall be used and said.' 3 In 1552 D¹⁻³ came after D1¹: in 1559 they were removed, altered, and prominently placed before D1¹ by the Queen or Privy Council without warrant from the Act (cp. HISTORY OF PB, § 13). *Am. om.* D¹⁻³.]

D¹—"The Morning and Evening Prayer shall be used in' 1559 the accustomed 'place of the Church, Chappel, or Chancel'²; 1559 Except it shall be otherwise determined by the Ordinary of the place. 'And the Chancels shall remain³ as they have done in times past'.

[1 'such' (Text as altered in 1559 printed PBs

without statutory authority) 2', and the Min. shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and' (Text as under n. 1) 3 'remain, as']

D²—'And here is to be noted, that' 1² such-Ornaments-of-the-Church-and-of-the-Ministers-thereof at all times of their Ministration, shall-be-retained-and-be-in-use,-as were -in- this Church-of-England,-by the Authority-of-Parliament, -in -the -second -year -of -the-Reign-of-King-Edward-the-Sixth.³

[1 'the Min. at the time of the Communion, and at all other times in his ministrations, shall use neither alb, vestment, nor cope, but being Abp., or Bp., he shall have and wear a rochet; and being a Priest or Deacon, he shall have and wear a surplice only.' 1559 (cp. D¹ n. 3) 'the Min. at the time of the Communion, and at all other times in his ministration, shall use' such ornaments in the Ch. as were in use by the authority of Parliament in the second year of the reign of King Edward VI, according to the Act of Parliament set in the beginning of this book." (Cp. 1 Eliz. c. 2 s. 25: Provided always, and be it enacted, that such ornaments of the Church and of the Ministers thereof shall be retained and be in use, as was in the Church of England by authority of Parliament in the second year of the reign of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of the Commissioners appointed and authorised under the Great Seal of England, for causes ecclesiastical, or of the Metropolitan.) 2 Words hyphenated are quoted from the proviso given in the last note. 3 The 1552 rubric replaced the rubric of 1549 placed at the end of the book (followed by D⁴⁻⁷) under the title 'Certain Notes for the more plain explication and decent ministration of things contained in this book:—In the saying or singing of matins and evensong, baptising and burying, the Min. in parish churches or chapels annexed to the same shall use a surplice. And in all cathedral churches and colleges the Archdeacons, Dean Provosts, Masters, Prebendaries and Fellows, being graduates, may use in the quire beside their surplices such hood as pertaineth to their several degrees which they have taken in any university within this realm. But in all other places every Min. shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees.' Cp. also for 1549 rules for ministerial dress H⁴ n., H⁵ 1 n.]

D⁴—1549 only. ¶ 'And whensoever the Bp. shall celebrate the HC in the Ch., or execute any other public ministration, he shall have upon him, beside his rochet, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his Chaplain.' Cp. § 81 n.

D⁵—1549 only. ¶ 'As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures: they may be used or left as every man's devotion serveth without blame.'

D⁶—1549 only. ¶ 'also upon Christmas Day, Easter Day, the Ascension day, Whitsunday, and the feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.'

(D⁷—1549 only. ¶ 'If there be a sermon, or for any greater cause, the Curate by his discretion may leave out the Lit., Gloria in excelsis, the Homily, and the exh. to the communion.')

D¹—The "Order for" 1² 'MORNING PRAYER,' "Daily through" 'out' "the Year."³

[1 "An" 2 'Matins' Am. daily MP. 3 (The ensuing Order is modified by the Act of Unif. Amendment Act, 1872, in the following manner. Leave is given at all additional services, and in churches other than Cath. and Collegiate churches, on any weekday except Christmas Day, Ash-Wed., Good Friday, and Ascension Day, to omit any or all of the portions next specified:—Exh., Venite, all Pss. but one, either Lesson (unless Proper), either Canticle or alternative, Lesser Lit. and Lord's Pr., any or all prs. aft. 3rd Coll. except the last two. Also upon any special occasion approved by the ordinary there may be used in any cath. or ch. a special form of service [i.e., presumably a form of M or EP with varying lessons, pss., prs., etc.] approved by the ordinary, so that there be not introduced into such service anything, except anthems and hymns, which does not form part of the Holy Scriptures or PB.) Ir. contains similar provisions. Am. relaxes the actual rubrics, see below.]

¶ [The Order for MP] Here and onwards consult App. for relevant illustrative arts., as guided by the ref. mark of the paragraph.

D¹—¶ 'At the beginning' 1 of MP' 2 'the Min. shall read with a loud voice some one, or more of these Sentences of the 22. Mattins, 1. Scriptures, that follow. And then he shall say that which is written after the said Sentences.'³

[1 'both' 2', and likewise of Evening Prayer' 3 Am. has three different rubrics here. ¶ The Min. shall always begin the MP by reading one or more of the following sentences of Scripture. ¶ On any day not a Sunday, he may omit the Exh. following saying instead thereof, *Let us humbly confess our sins to Almighty God*, and may end the MP with the Collect for grace and 2 Cor. 14 14. ¶ On any day when the HC is immediately to follow, the Min. may, at his discretion, pass at once from the Sentences to the Lord's Pr., first pronouncing, *The Lord be with you. Ans. And with thy spirit. Minister. Let us pray.*]

¶ [At the beginning of MP.] The people, entering, shall make their humble adoration, and, then kneeling . . . say some short private prs.; and after, sit down (Cor. Service, 1911). The Ministers, duly vested (D²), and the choir, after vestry prs. (brief, said quietly rather than sung, and not anticipating Praise versicles), enter, for order's sake in informal procession (best not in step, and at a medium pace), while the organ plays, and pass severally to the accustomed place (D², cp. canon 14). The people usually rise, and the service begins with, or (perhaps better) without, some or all kneeling for further private pr. The singing of a processional or other opening hymn is a recent innovation. In any case, except perhaps on festivals, the words should fit the Sentences, etc., which follow (cp. HYMNS).

¶ [The Min.] who may be a DRACON (by 1662 Act of Unif. s. 18).

¶ [shall read] In Cath. and many other chs. it is usual to monotone, but the intention of the PB seems to be to use the speaking voice to end of 1st Lord's Pr. (PH, p. 213). Except at shortened MP in parish chs. on weekdays, the Min. and people stand.

¶ [with a loud voice] To arrest the people's attention. ¶ say] See § 87.

Dr¹—*When the wicked man turneth away. . . .*

[1 (In 1552 taken from Great Bible, replaced in 1662 by AV. Am. prefixes 16 sentences proper to the Seasons, and so gives up the uniform penitential note.)]

¶ *When the wicked man*] The choice of the Sentence may vary with the day or season. Those which address the people, and can, therefore, be said facing them, are suitable to a full ch. (e.g., Adv. 8; Lent 1, 5, 9; other Suns., 6, 11). At shortened weekday MEP, one of the others can be said kneeling.

Dr¹—*Dearly beloved brethren, the Scripture'*

[1 Am. prefixes: ¶ Then the Min. shall say.]

¶ *Dearly beloved. . .*] For lawful omission, see Dr¹ n. 3. Sometimes shortened (without statutory sanction) by using only 1st and last clauses. Should be said facing the people.

Dr¹—¶ *A general Confession to be said of the whole Congregation after the Minister, all 'kneeling.' 'Almighty, and most merciful Father. . . .*

[1 Am. To be said by]

¶ *after the Min.*] Cp. § 88 for manner of repetition.

Dr¹—¶ *'The Absolution' or Remission of sins 'to be pronounced by the 'Priest 'alone,' standing; the people still kneeling. 'Almighty God, the Father of our Lord. . . .*

[1 Am. Declaration of 2 'Minister' 3 Am. Or this, [absol. from HC].]

¶ *The Priest*] The bps. forbid a DEACON to say this. ¶ *standing and turning himself to the people* (124).

Dr¹—¶ *'The people shall answer' here, and at the end of all other prayers, 'Amen.'*

[1 Am. Every.]

D2—¶ *'Then the Minister' shall kneel, and say "the Lord's Prayer" with "an audible "voice"; the People 'also kneeling, and repeating it with him, both here, and where-soever else it is used in Divine Service. "Our Father. . . from evil": For thine is. . . the Glory, For ever and ever. "Amen."*

¶ *Then likewise he shall say, O Lord, open. . .* Ans.: *And our mouth. . .* Priest. *O God, make speed to save "us."* Ans.

26. Mattins. ¶ *Praise. O Lord, make haste to help "us."*

¶ *Here all standing up, the "Priest" shall say, "Glory be. . .* Ans. *As it was. . .* Priest. *"Praise ye the Lord."* Ans. *The Lord's name be praised.*

[1 'The Priest being in the quire shall begin' 2 'Shall' 3 'called the Pater Noster' 4 "a loud" Am. om., with—voice 5 Am. still 6 Am. om. Priest—help us. 7 'me' 8 'And from Easter to Trinity Sunday, Alleluia.'

¶ *an audible voice*] The change from "loud" (necessary in 1549, as the Lord's Pr. began the service) to *audible* would favour the Lord's Pr. being said quietly (and, if monotoned, on a low note without organ) as part of the Preparation; but see COMMON PR., § 4.

¶ *O Lord, open. . .*] The musical part of the service begins here when MP is sung, and the ORGAN may give the note, and accompany the responses if desired.

¶ *Praise ye the Lord*]. Said facing the people.

D2—¶ *'Then shall be said, or sung 'this Psalm "following': Except on Easter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms. "Venite, exultemus Domino.*

Psal. 95. *O come, let us sing unto the Lord: let us. . . .*

¶ *Then shall follow "the "Psalms in order as they be appointed." And at the end of every Psalm "throughout the year, and likewise in the end of "Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated, Glory be. . . .* Ans.: *As it was. . . .*

[1 'without any Invitatory' Am. the following Anthem [Pss. 95 1-7, 96 9, 13]; except on those days for which other Anthems are appointed, and except also when it is used in the course of the Pss., on the 19th day of the month. 2 "certain" Am., a portion of the Pss. as they are appointed, or one of the Selections of Pss. 3 "in a table made for that purpose, except there be Proper Pss. appointed for that day." 4 Am. om.—year. 5 Am., the *Venite*, 6 Am. *Jubilate*, may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the *Gloria Patri*. 7 Am. ¶ At the end of the whole portion of the Pss. or Selection from the Psalter, the *Gloria in excelsis* may be sung or said instead of the *Gloria Patri*.]

¶ *Then shall be said or sung*] (For leave to omit *Venite* or Pss. on weekdays, see Dr¹ n. 3.) No method is prescribed. Min. and clerk or people may read or monotone verses or half-verses in turn (the colon, in any case, by old usage, being marked by a pause), or a choir may lead the singing, all singing all, or the sides alternating by verses or half-verses (cp. ANTIPHONAL SINGING; § 87).

¶ *Then shall follow the Pss.*] A hymn seems excluded here, though recommended by some writers. All but Ps. 136 are best said or sung (as above) by half-verses, to fit the Hebrew parallelism.

¶ *And at the end of every Pr. and of every part of the. . .* *cxix. Pr. (124).* The insertion of "Ans." in *Gloria Patri* suggests that it should always be taken responsively, and when so taken the Min. usually begins it, if said.

D2—¶ *'Then shall be read 'distinctly with' "an audible "voice" the First' Lesson, "taken out "of the Old Testament," "as is "appointed" "in "the Calendar, (except there be proper Lessons assigned for that day:)" "He, "that readeth," "so "standing, and turning him"self, "as he may best be heard of all such as are present." "And "after "that, "shall "be said, or sung "in English" the Hymn, called "Te Deum Laudamus, daily throughout the year."*

¶ *Note that "before every Lesson the Min. shall say," "Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.*

[1 "two lessons" Am. om.—voice 2 "a loud" 3 "that the people may hear"; 1r. by the Min. or other fit person appointed by him. 4 Am. acc. to the Table or Calendar. 5 "the second of the New, like as they be" 6 "by" 7 "the Min." 8 "the lesson" 9 "so" 10 Am. After which shall be said or sung the following Hymn. 11 "the first lesson" 12 "follow" 13 "except in Lent, all the which time in the place of *Te Deum* shall be used *Benedicite omnia Opera Domini Domino*, in English as followeth." 14 "And" 15 "thus. The 1st, 2nd, 3rd, or 4th chap. of Gen. or Ex., Matt., Mk., or other like as is appointed in the Calendar. And in the end of every chap., he shall say, Here endeth such a chap. of such a book. And (to the end the people may the better hear) in such places where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading: and likewise the Epistle and Gospel."]

¶ *Then shall be read*] The use of the RV has episcopal approval, and is increasingly common. For certain lessons (e.g., 1st at MP on Christmas Day) it is very desirable to use it. The movement of the reader to the lectern (in Cath. chs. a formal procession) is a subsidiary ceremony not required by the rubric, but agreeable with it, and is sanctioned by unbroken custom.

¶ *So standing*] in such a place, and turning himself, as he may best be heard of all such as are present. The people, by a like obviously convenient custom, sit.

¶ *He that readeth*] may be a layman, who must be invited by the Min., and may be licensed by the bp. as a READER (cp. CLERK, § 1. ii). Whether ordained or not, he should be proficient, if not specially trained, in READING. (For leave to omit, cp. D1¹, n. 3.)

¶ *Here beginneth*] The formula should be strictly followed, and the titles of books cited as in both AV and RV. The direction in n. 15 being now omitted, it is doubtful if the practice of singing Scripture lections is lawful anywhere.

D2⁴—¶ *Te Deum Laudamus.* ¹ *We praise thee, O God : we acknowledge. . .* ²

¹ Till 1662 there were no colons. ² *Am. v. 12a adorable : v. 16b thou didst humble thyself to be born of a Virgin.*

¶ *Te Deum*] should be said or sung, if antiphonally, by whole verses (cp. n. 1 above). For leave to omit, see D1¹, n. 3.

D2⁵—¶ *'Or this Canticle, 'Benedicite, omnia Opera.'* ¹ *"O all ye Works of the Lord,"* ² *'bless ye 'the Lord : praise him, and 'magnify him 'for ever.'* ³

[¹ "Domini Domino" *Am.*, Domini ² 'speak good of' ³ 'set him up' ⁴ *Ir.* Or this Ps., Laudate Dominum, Psalm 148.]

¶ *Or this Canticle*] On this option, see BENEDICTUS, § 3, and COMMON PR., § 4 d; and so for *Jubilate*.

D2⁶—¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament.* ¹ *'And after 'that, 'the Hymn following 'except when that shall happen to be read in the 'Chapter for the day, or for the Gospel on St. John Baptist's day.*

[¹ *Am.* acc. to the Table or Calendar. ² "the 2nd Lesson" ³ 'throughout the whole year, shall be used' 'shall be used and said'; *Am.* shall be sung or said ⁴ "Benedictus" 'Dominus Deus Israel, etc.' "in English, as followeth:" ⁵ *Am.* but Note, That, save on the Sundays in Advent, the latter portion [vv. 5-12] may be omitted. ⁶ *Ir.* Lesson.]

¶ *in like manner*] If the lessons are read by different Mins., the 2nd is usually assigned to the higher in rank or senior.

¶ *And after that*] See Banns, § 2, for publication. Bapt. may be administered here, 1st.

¶ *except when*] The wording is clumsy, but is probably not intended to restrict the option as to *Jubilate*.

D2⁷—¹ *Benedictus* "S. Luke 1 68. *Blessed be the Lord God of Israel : for he hath visited, and redeemed his people ; And hath 'raised up a mighty salvation for 'us. . .*"

[¹ *In two eds.*, 'The Song of Zachary ; *Benedictus* : and Thanksgiving for the performance of God's promises.' ² 'lifted up an horn of salvation to' : also in vv. 5, 6, 'fathers' 'father']

¶ *Benedictus*] For leave to omit, see D1¹ n. 3; and for option, cp. COMMON PR., § 4 d.

D2⁸—¶ *'Or 'this Psalm, Jubilate' Deo.* ¹ *O be joyful in the Lord all ye lands :*

[¹ 'the c' ² Not printed here till 1559.]

D2⁹—¶ *'Then shall be 'sung, or 'said the 'Apostles' Creed by the Min., and the people*

standing.' ² Except only such daies as the Creed of St. Athanasius is appointed to be read. *'I Believe in God the Father Almighty, Maker of heaven and earth : . . .*

[¹ *Am. om.* sung or ² *Am.* And any churches may, instead of the words, *He descended into hell*, use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed. *Am. and Ir. om.* Except. . . read. ³ *Am.* ¶ Or this [Nicene Creed]. (For 1549 use see D3¹ n. 7).]

¶ *Then shall be . . .*] In some chs. the liberty is taken of proceeding at this point to HC. on Sun. mornings, on the ground that Creed, Lord's Pr., and Coll. have their equivalents there, and that hurrying is thus more easily avoided.

¶ *sung or said*, cp. § 87.

¶ *by the Min. and the people*, cp. § 88.

¶ *the Creed of St. Ath.*] In not a few chs. the *Am.* and *Ir.* use of omitting QV. is followed without authority, sometimes with Trin. Sun. as the sole exception.

D3¹—¶ *'And after that, 'these Prayers following,'* ² *"all devoutly kneeling," 'the Min. first pronouncing 'with a loud voice,'*

27. Mattins. *'The Lord be with you. Ans.* *III. Prayer.* *And with thy Spirit. 'Min. ¶ Let us pray.' 'Lord have. . .*

'Christ have. . . Lord have. . . ¶ *"Then the Minister," 'Clerks, and people 'shall say' the Lords Prayer' with a loud voice."* ³ *'Our Father. . . temptation.'* ⁴ *"But deliver us from evil. Amen."*

¶ *'Then the 'Priest' standing up shall say, "O Lord, shew. . . Ans. : And grant. . .* ⁵ *Priest. O Lord, save the King. . . holy Spirit from us."*

[¹ 'then shall be said daily through the year' ² "as well at" 'Evensong' ('EP') "as at" 'Matins' ('MP') ³ *Am. om.*—voice. ⁴ 'The' ⁵ *Am. om.* down to O Lord, shew thy mercy. . . *Ir.* When the Lit. is said, the Min. may omit the LP and the three Versicles preceding it. ⁶ no variation of type till 1604. ⁷ 'the Creed and' ⁸ "in English" ⁹ '&c.' (text of Creed and LP. not given.) ¹⁰ 'Answer.' ¹¹ 'Min.' ¹² *Am. om.* down to O God, make clean. . .]

¶ *and after that, these Pra.*] For leave to omit Lesser Lit. and Lord's Pr., cp. D1¹, n. 3.

¶ *The Lord be with you*] Always said facing the people.

¶ *standing up*] Shortened service, remaining standing.

D3²—¶ *"Then shall follow' three Collects : The first of the day, which shall be the same that is appointed at the Communion ; The second for Peace ; The third for grace to live well. And the two last Collects shall never alter, but daily be said at " 'Morning Prayer' " throughout all the year, as followeth " ; all kneeling.*

[¹ 'daily' *Am.* the Collect for the day, except when the Communion Service is read ; and then the Collect for the day shall be omitted here. [Ends.] ² 'Matins' ³ 'the Priest standing up, and saying, *Let us Pray.* Then the Collect of the day']

¶ *three Collects*] In Adv. and Lent four Colls. are appointed (cp. c28). It is also common, without clearly lawful authority, to add the Coll. of a festival during its octave, or some Pr. which has episcopal sanction.

¶ *all kneeling*] It is widely held that this only applies to the people (cp. n29), and that the Min. should stand, as ordered in 1549. The words are not in EP (cp. n. 3, and POSITION, etc., § 4).

D3¹—¶ "The second¹ Coll. for Peace. O God, who art the author of peace and. . ."

[1 Am. A.]

D3¹—¶ "The third¹ Coll. for Grace. O Lord our heavenly Father, Almighty and" . . .

[1 Am. A.]

D3¹—¶ ¹In Quires and Places where they sing, here followeth the Anthem.

¶ Then these ²five Prs. following are to be read here, except when the Lit. is read; ³and then only the two last are to be read, as they are there placed.

¶ ⁴A Pr. for the ⁵Kings Majesty. O Lord our heavenly Father, high and. . .

[1 Am. om. these two rubrics and D3¹, but see D3⁷ n. 1r. Here may follow an Anthem or Hymn. 2 Ir. om. five. 3 Ir. in which case the Pr. for the Chief Governour or Governours of Ireland is to be read aft. the Pr. commencing, *We humbly beseech thee, O Father, mercifully to look upon our infirmities.* 4 (First in Lit. used in the Queen's chapel Jan. 1, 1559; then in appendix to Lit. of 1559 PB). 5 Am. President of the United States, and all in civil Authority. O Lord, our heavenly Father, the high and mighty ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold and bless thy servant the President of the United States, and all others in authority; and so replenish them. . .]

1 In Quires . . . In the Cath. and collegiate chs. here referred to, the ANTHEM would seem to be prescribed; elsewhere custom shows that it is at least lawful. The people may sit, as for the sermon, since they are being sung to; but standing is customary, to mark an act of worship. Custom, recognised as lawful, admits a Hymn here. The names of any for whom pr. or thanksgiving is asked may be announced before the people kneel again (but cp. p. 18, 20).

¶ Then these five Prs. Prescribed on Mon., Tues., Th., and Sat. (unless the view be accepted which restricts their prescription along with the anthem to Quires, etc.), and customary on Sun. when the Lit. is omitted or said at another time; often omitted when HC follows. For leave to omit on weekdays, see D1¹, n. 3. For other Prs. at discretion, see COMMON PR., § 56.

D3¹—¶ ¹A Pr. for the Royal Family. Almighty God, the fountain of all goodness. . .²

[1 (First in 1604 at end of Lit.) 2 Ir. A Pr. for the Chief Governour or Governours of Ireland. ¶ No chief Governour is to be prayed for until he be Sworn. ¶ When there is a Lord-Lieutenant, and also a Lord Deputy, or Lord Justices, then both shall be prayed for.]

D3¹—¶ ¹A Pr. for the Clergy and People. Almighty and everlasting God, ²who alone workest great marvels. . .³

[1 1559, cp. D3¹ n. 4. Am. The following Prs. shall be omitted here when the Lit. is said, and may be omitted when the HC is immediately to follow. 2 Am. from whom cometh every good and perfect gift; 3 Am. A Pr. for all Conditions of Men. A General Thanksgiving.]

D3¹ ¶ A Pr. of Saint Chrysostom. Almighty God, who hast given us grace. . .

D3¹—2 Cor. xiii.¹ The grace of our Lord Jesus Christ. . . evermore. Amen.

Here endeth the Order of Morning Prayer ²throughout the year.

[1 Am. adds 14. 2 Am. om.]

¶ Here endeth. But a hymn, or sermon, may follow (B2¹, n. 4). A collection may also be made, at the doors,

or through the seats with presentation at the Lord's Table by what seems to most the seemly and helpful analogy of HC.

E1¹—The "Order for" ²'EVENING PRAYER,' Daily "throughout the Year."³

[1 "An" 2 'Evensong' Am. daily EP. 3 (Like liberty of omission was given in 1872 for EP as is specified for MP under D1¹ n. 3 above.)

¶ The order for EP] For notes on equivalent rubrics, see corr. ref. nos. under D above.

E1¹—¶ ²At the beginning of Evening Prayer the Minister shall read with ²⁸ Evensong, a loud voice some one, or more ¹ Preparation, of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

[1 (E1¹ first printed here in 1662). 2 Am. The Min. shall begin the EP by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them.]

E1¹—D1¹.

E2¹—¶ ¹Then the Minister shall kneel, and say the Lords Prayer; the People ²also kneeling, and repeating it with him. "Our Father," ³which, art in Heaven. . . For ever and ever. Amen.

¶ Then likewise he shall say, O Lord, open. . . Ans. And our mouth. . . ²Priest O God, make speed to save "us."

28. Evening. Ans. O Lord, make haste to help" ¹ Praise. "us." ¶ Here all standing up, the Priest shall say, "Glory be to the Father, and to the Son: and to the Holy Ghost; Ans. As it was. . ." Priest. "Praise ye the Lord." Ans. The Lords name be praised.

[1 "The Priest shall say, Our Father" 'which' &c." 2 Am. still. 3 Am. om.—help us. 4 'me' 5 And from Easter to Trinity Sunday, Alleluia. As before is appointed at Matins.]

E2¹—¶ "Then" shall ¹be said or sung the "Pss. in order as they be appointed."

[1 Am. follow a Portion of the Pss., as they are appointed, or one of the Selections, as they are set forth by this Ch. And at the end of every Ps., and likewise at the end of the Magnificat [&c.] may be sung or said the Gloria Patri; and at the end of the whole Portion or selection of Pss. for the day, shall be sung or said the Gloria Patri, or else the Gloria in excelsis, as followeth. Gloria in excelsis. Glory be to God on high. . . [in full]. 2 "in the table for Pss., except there be proper Pss. appointed for that day."]

E2¹ "Then ¹a Lesson of the Old Testament, as is appointed"²: ³And "after that, Magnificat"⁴ (or the Song of the blessed Virgin Mary)⁵ "in English as followeth."

[1 Am. shall be read the First Lesson, according to the Table or Calendar. 2 "likewise in the Calendar, except there be proper Lessons appointed for that day." 3 Am. After which shall be sung or said the Hymn called Magnificat, as followeth. 4 'anima mea Dominum' 5 Ir. om. in English. 6 Ir. except when that shall happen to be read in the Lesson for the day.]

¶ Magnificat] The absence of any direction, as D2¹, to omit, when read in Lesson or Gospel, may be deliberate or more prob. inadvertent. And so of Nunc Dimittis.

E2⁴—“Magnificat” S. “Luke 1. *My soul doth magnifie the Lord*”¹: “and my” . . .

[1 No colons in 1st 4 vv. till 1662.]

E2⁴—¶ “Or” else this ‘Psalm’; Except² it be on the nineteenth day of the month, when it is read in the ordinary course of the Pss. *Cantate Domino*. Psal. 98. ‘O Sing unto the Lord a new song: for he. . .’³

[1 ‘the xcviijth Am. om. else. 2 Am. om. it be and *tr.* on. . . month to end. 3 Am. Or this. Bonum est confiteri. Ps. xcii. (vv. 1-4 in full).]

E2⁷—¶ “Then a Lesson of the New Testament, as it is appointed: And after that, *Nunc dimittis*”¹ (or the Song of *Simeon*)² “in English, as followeth.”⁴ ‘*Nunc dimittis*’, S. ‘Luke 2’ 29. “Lord, now lettest thou thy servant depart in. . .”

[1 ‘servum tuum’ 2 Am. shall be sung or said the Hymn called *Nunc Dimittis*, as followeth. 3 *Ir.* om. in English 4 *Ir.* except when that shall happen to be read in the Lesson for the day.]

¶ And after that Before *Nunc Dimittis* it is proper, upon occasion, to publish Banns, baptise (1st, 2^d), and catechise (x6th).

¶ *Nunc Dimittis* As followeth, but with option E2⁷.

E2⁸—¶ “Or else this Psalm”;¹ Except it be on the Twelfth day of the month. *Deus miseratur*. Psal. 67. ‘God be merciful unto us, and bless us. . .’²

[1 ‘*Deus miseratur nostri*, in English.’ 2 Am. Or this, *Benedic, anima mea*. Psalm 103 (vv. 1-4, 20-23 in full).]

E2⁴—¶ “Then”¹ ‘shall’² be said³ or sung ‘the’ Apostles’ Creed’ by the Minister and the people standing.⁴ *I Believe in God*. . .

[1 ‘the suffrages before assigned at Matins, the Clerks kneeling likewise’. 2 ‘follow the Creed, with other prs. as is before appointed at the MP after *Benedictus*’. 3 Am. om. or sung; *Ir.* sung or said. 4 Am. as D2⁹ n. 2, 3.

E3¹ = D3¹ text (not printed here till 1662; see n. 1, 2 above.)

E3⁴—¶ Then shall¹ follow² “three Collects”; The “first of the day”; ‘The’ “second”³ for “Peace”; The “third”

30. Evensong. ii. Prayer. for aid against all perils, ‘as here’ “after” followeth: Which two last Collects shall be daily said at “⁴ ‘Evening Prayer’ “without alteration.”

[1 Am. be said the Collect for the day, and after that the Collects and Prs. following. 2 ‘And’ “with” (after E2⁹ n. 1, 2). 3 “of” 4 *Ir.* or that for Grace and Protection. 5 ‘Evensong’]

¶ The omission of all kneeling (D3³) is prob. inadvertent, but leaves the Min. at least free, if not required, to stand.

E3¹—¶ “The second Collect at”¹ “² ‘Evening Prayer.’ “O God, from whom all holy. . .”

[1 Am. A collect for Peace. 2 ‘Evensong.’]

E3⁴—¶ “The third Collect for aid against all perils. *Lighten our darkness*. . .”¹

[1 *Ir.* Or this, For Grace and Protection. O *alm. and everlasting God*, (as H4⁹).]

E3⁴—¶ “In” Quires and places where they sing, here followeth the Anthem.

¶ A prayer for the “King’s Majesty. O Lord our heavenly Father, high and mighty. . .

[1 *Ir.* Here may follow an anthem or Hymn. 2 Am. places where it may be convenient. 3 Am. (see D3⁴ n. 2).]

E3⁴—D3⁴ (EP for MP in last rubric.)

E4¹—At Morning Prayer. ¶ “Upon these Feasts; “*Christmas*”-day, “the *Epiphany*,”

31. Quinquagesima “*Saint Matthias*,” “*Easter-day*,”

Val. “*Ascension*”-day, “*Whitsun-day*,”

“*Saint John Baptist*, *Saint James*, *Saint Bartholomew*, *Saint Matthew*, *Saint Simon*, and *Saint Jude*, *Saint Andrew*,” “and” “upon”

“*Trinity Sunday* shall be sung or said”⁴ at Morning Prayer, instead of the Apostles’ Creed,

“this Confession of our Christian Faith,” commonly called The Creed of *Saint Athanasius*, by the Minister and People standing. *QUICUNQUE VULT. Whosoever will be saved: before all* . . .

[1 “In the feasts of” *Ir.* the Creed (commonly called) of *St. Athanasius* [Ends]. 2 “the” 3 “Pentecost” 4 “immediately after *Benedictus*” (i.e., without displacing the *Apostles’ Creed*) 5 “Thus endeth the order of” “*Matins and Evensong*” [“M and EP”] “through the whole year.”]

¶ sung or said Best antiphonally like a Ps., and—if sung—to a plainsong melody or other unison chant. A selection of verses, including those relating to the Trinity or the Incarnation, is sometimes, without authority, sung as an anthem in place of the prescribed recitation; or the QV. is by custom omitted altogether, or except upon *Trinity Sunday*.

E1—“THE LITANY.” ¶ “Here followeth” the Litany’ or General Supplication to be

22. The sung or said after Morning

Litany. Prayer ‘upon Sundays, Wednesdays and Fridays,’ and at

other times, when it shall be commanded by the Ordinary.⁶

[1 ‘and Suffrages’ (cp. also below H5¹ n. 1). 2 Am. The 3 Am. ‘used’ 4 Am. Service on 5 Am. ends; *Ir.* and on such other days, and at such times as shall 6 *Ir.* ¶ When the Lit. is used as a separate service, it may be preceded by a Hymn and one of the Lessons of the Day; or when used in combination with the Communion Service the Min. may, instead of a Lesson, use one or more of the sentences appointed to be used at the commencement of the Order for MP, and then say, *Let us Pray*. ¶ When any desire the Prs. of the Congregation, the following words may, at the discretion of the Min., be added in the proper place of any of the petitions, especially him or her or those for whom our prs. are desired.

¶ Here followeth Neither place nor posture is prescribed by rubric or statute, but the 18th Injn. of 1559 prescribed in parish chs. that “the priests with other of the quire shall kneel in the midst of the ch. and sing or say the Lit, but the R. visitors might in Cath. and collegiate chs. sanction the old processional mode [“in such places and in such sort as (they) shall appoint”]. In 1662 a proposed direction to kneel was rejected, possibly because of the known variation in the greater chs. Canon 15 lets the Ordinary decide the place where the Lit. is accustomed to be said (24). Cosin, in 1627, asked, “Have you a little FALDSTOOL, or desk, with some decent carpet over it, in the middle alley of the ch., whereat the Lit. may be said?” But the desk was often in the middle of the choir or chancel, and many bps. dispensed with a special place. Moreover, up to the Lord’s Pr. there is no direction as to the Min., and custom sanctions the saying or singing of all up to this point by two laymen or clerics. Deacons used to take this office, and at coronations two bps. officiate. The solemnity of the petitions supports the usual restriction to ordained mins., with kneeling for the posture, the processional mode being reserved for great occasions in the greater chs. kneeling being prescribed for the Lit. in canon 18.

F1¹⁻⁴—[The Invocations.] "O God the Father of heaven: have mercy. . ."

¶ O God the Father . . . Meant to be repeated as response.

F2¹⁻⁴—[The Deprecations.] "Remember not Lord our offences, nor. . ."

F2²—"From all sedition,¹ privy conspiracy, and rebellion²: "from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us."

[1 "and" 2 "From the tyranny of the bp. of Rome and all his detestable enormities" (omitted in 1559 under the Act 1 Eliz. c. 2.)]

F3¹⁻²—[The 'Obsecrations.] "By the mystery of thy holy Incarnation; . . ."

F4¹⁻¹⁰—[Intercessions for Church and State.] "We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way; We beseech thee to hear us, good Lord."¹

[1 In F4⁶ "Bishops, pastors and ministers of the Church."]

F5¹⁻¹¹—[Supplication for spiritual and bodily needs.] "That it may please thee to give us an heart. . ."

F6¹—[Versicles and Lord's Pr.] "Son of God: we. . . Son of God: we. . ."

F6²—"O Lamb of God: that. . . Grant us thy peace."

F6³—"O Lamb of God: that. . . Have mercy upon us."

F6⁴—"O Christ, hear us. O Christ, hear us."

¶ O Christ, hear us Meant to be repeated as response.

F6⁵—"Lord, have mercy upon us. Lord, have mercy upon us. . ."

F6⁶—"¶ Then shall the Priest, and the people with him, say the Lords Prayer. "Our Father, which art in heaven,"¹ Hallowed be. . . "And lead us not into temptation; ²But deliver us from evil." Amen.

[1 'with the residue of the Paternoster.' ' &c.' 2 Till 1662 with change of type to mark response of people in last clause.]

¶ Then shall the Priest If a deacon or lay chanters have officiated so far, the Priest should here take the lead (cp. F7), and it has been suggested that he may and should stand at this point.

F7—[Versicles and Collect.] ¹Priest. "O Lord, deal not. . . Ans. Neither reward us. . . " ¶ Let us pray. "O God merciful Father, that despiseth not. . . through Jesus Christ our Lord."²

[1 "The Versicle." 2 It has been conjectured that Amen has been accidentally omitted in all edns. of the Lit.]

¶ . . . through Jesus Christ Our Lord Amen should properly be added here according to Dr. In the Book annexed a space divides the Pr. from the Anthem following.

F8—[The Anthem and Suffrages.] "O Lord, arise. . . O God, we have heard. . . O Lord, arise. . . Glory be. . . Ans. As it was. . . From our enemies. . . Graciously look. . . ¹Priest. "O Lord, let thy mercy. . . ²Ans. As we do put. . ."

[1 "The Versicle." 2 "The"]

¶ O Lord, arise . . . The Anthem and Suffrages, it is suggested, may be sung by lay chanters and choir up to the last Versicle, assigned to the Priest, who may again stand, as at MF.

F9—"Let us pray. We humbly beseech thee, O Father. . ."

¶ A Prayer of Saint Chrysostom. "Almighty God, who hast given us grace. . ."

²2 Corinthians, 13. The grace of our Lord Jesus Christ. . . Here endeth the Litany.

[1 'And the Litany shall ever end with this collect following.' 2 (Added in 1559.)]

F10—Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

¶ [to be used] at the discretion of the officiant or curate (except F15^{1,2}, 17, and 18). See COMMON PR., § 5 g.

F10¹—PRAYERS. ¶ ¹"For 33. Occasional Rain. O God heavenly Father, who by thy Son. . ."

[1 (In 1549 after HC.)]

F11—¶ ¹"For fair weather. O Almighty Lord God, who for the sin of. . ."

1 [(In 1549 after HC.) Am. modifies.]

F12¹—¶ "In the time of dearth and famine. O God heavenly Father, whose gift it is. . ."

F12²—¶ ¹"Or this. O God merciful Father, who in the time. . ."

[1 Wording modified in 1662. Am. om. 2 Ir. adds (so Am.) A Pr. for Unity from Accession Service.]

F13—¶ ¹"In the time of war' and tumults. 'O Almighty God, king of all kings, and. . ."

[1 Am. revises.]

F14—¶ "In the time of any common plague or sickness. ¹O Almighty God, who in thy wrath didst. . ."

[1 (Expanded 1662 by adding reference to Moses and Aaron. Rewritten in Am.) Ir. substitutes a long new pr., and adds a pr. For a sick person, a conflation of two in Vis. of Sick.]

F15¹—¶ ¹In the Ember weeks to be said every day, for those that are to be admitted into holy Orders. Almighty God our heavenly Father, who. . .

[1 Am. To be used in the weeks preceding the stated times of ordination.]

F15²—¶ Or this. "¹Almighty God, the giver of all good gifts. . ."

[1 First in Ordinal, 1550; placed here 1662. 2 Ir. adds three prs., On the Rogation days, On New Year's Day, and For Christian Missions. Am. adds a pr. For Missions, two prs. For Fruitful Seasons; To be used on Rogation-Sunday and the Rogation-days; also two prs. (abridged from Vis. of Sick), For a Sick Person (see N6²) and For a Sick Child (N6¹); others For a Person or Persons going to Sea, For a Person under affliction, For Malefactors, after Condemnation (or else the Pr. in the Vis. of Prisoners, beginning, O Father of mercies, etc., may be used.)]

F16—¶ A Prayer that may be said after any of the former. ¹O God, whose nature and property is ever. . .

[1 (Printed with Lit. used Jan. 1, 1559, and found in appendix to Lit. in 1559 PB.)]

F17—¶ A Prayer for the High Court of

Parliament, to be read during their Session. *Most gracious God, we humbly beseech. . . .*³

[1 *Am.* Congress (*adapted*). 2 *Ir.* adds A Pr. for the General Synod of the Ch. of Ireland, to be used in all Churches and Chapels in Ireland on the day preceding the meeting of the General Synod, and during the Session of the Synod; also a *pr.* To be used in colleges and Schools. *Am.* adds A Pr. to be used at the meetings of Convention with directions to adapt it for general use.]

F18—¶ A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said. *O God the creator and preserver of all. . . .*

¶ *Pr. for all conditions. . . .* Only prescribed for Mon., Tues., Th., and Sat. at MP, and even for these days at discretion in parish chs. (cp. D1¹, n. 3). Not ordered at EP, though customary.

F20—THANKSGIVINGS.—¶ A General Thanksgiving.¹ *Almighty God, Father of all mercies. . . .*

[1 *Ir.* adds Which may be said of the whole congregation, after the Min.]

¶ *A General Thanksgiving* Not clearly prescribed for regular use, and not intended for joint recitation, though many find this common practice edifying.

¶ *The Collects. . . .* On the use of additional Colls., etc., cp. § 65.

F21—¶ For Rain (1604). *O God our heavenly Father, who by thy. . . .*

F22—¶ For fair weather (1604). *O Lord God, who hast justly humbled us. . . .*

F23—¶ For Plenty (1604). *O Most merciful Father, who of thy gracious goodness. . . .*

F24—¶ For peace and deliverance from our enemies (1604). *O Almighty God, who art a strong tower. . . .*

F25—¶ For restoring publick peace at home. *O Eternal God our heavenly Father. . . .*

F26—¶¹ For deliverance from the Plague, or other common sickness. *O Lord God, who hast wounded us for. . . .*

[1 1604 (*when title ended at Plague.*)]

F26²—¶¹ Or this. *We humbly acknowledge before thee, O. . . .*

[1 1604 (*with noisome pestilence for contagious sickness.*)]

G1—¶ The COLLECTS, EPISTLES AND GOSPELS to be used² throughout "the year."³ 4.

¶ Note, that⁵ the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

[1 'Introits' 2 "at the celebration of the Lord's Supper and Holy Communion" 3 "with proper ps. and lessons for divers feasts and days." 4 *Am.* *Ir.* The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, when it is not in this book otherwise ordered (verbatim from B5¹). 5 *Am.* The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.]

¶ *at the Evening Service next before* See EVX.

G1—"The first Sunday in Advent."¹ "The Collect. *Almighty God, give us grace. . . .*"

¶ This Collect is to be repeated every day

with the other Collects in Advent,² until Christmas-Eve. "The Epistle. Rom. xiii." 8. "The Gospel. S. Mat. xxi." 1.

[1 'Beatus Vir. Ps. i [ending with Gloria Patri] and so must every Introit be ended'. 2 *Am.* unto Christmas-day.]

(For variations in collects, etc., under G2-4, and later days passed over here, see COLLECTS.)

¶ *with the other Collects* Following them, by analogy of G6 and 20. These express directions (added in 1662) weigh against the not infrequent practice of repeating seasonal colls. when not directed (cp. G28, n. 3; H4¹).

¶ *until Christmas-Eve* Hardly as *Am.*, since at EP the Christmas Coll. would surely supersede the Adv. Coll.

G5—The Nativity of our Lord, or the Birthday of Christ, commonly called¹ "Christmas-day."² "The Collect." "The Epistle. Heb. i." 1. "The Gospel." S. John i." 1.

[1 'Proper Ps. and Lessons on' 2 '¶ At Matins. Ps. 19, 45, 85. The 1st lesson, Esai. ix. unto the end. The 2nd lesson, Math. i. unto the end. ¶ At the first Communion. Cantate Domino. Ps. 98: The collect. *God, which maketh us glad with the yearly remembrance. . . .* The Epistle Tit. ii. [11]. The Gospel. Luc. ii. [to 15]. ¶ At the second Communion. Domine Dominus noster. Ps. 8. 3 'Proper Ps. and lessons at Evensong. Ps. 89, 110, 132. The 1st Lesson, Esai. vii. *God spake once to Ahas*, etc. unto the end. The second lesson, Tit. iii. *The kindness and love of our Saviour*, etc. unto foolish questions.' *Am.* If in any ch. the HC be twice celebrated on Christmas-day, the following Coll., Ep., and Gospel may be used at the first communion (as under n. 2 from 1st PB); *Ir.* has similar rubric, except that the Gospel is Matt. i 18-25.]

G6—"S. Stephens day." The Collect.¹ ¶ "Then shall follow" 'the' "Collect of the Nativity," which shall be said continually unto New-years' Eve.

For "the Epistle. Acts vii." 55.

"The Gospel." S. "Matth. xxiii." 34.

[1 '(2nd less. and introit)' 2 'a'. 3 'day.']

¶ *unto New-year's Eve* Prob. till MP on that day, as last note. (Observe that the phrase by implication gives eccl. sanction to the title New-year's Day.)

G9—The Circumcision of Christ. ¶¹ The same Collect, Epistle and Gospel² shall serve for every day after unto the Epiphany.

[1 'If there be a Sunday between the Epiphany, and the Circumcision, then shall be used the same' 2 'at the Communion, which was used upon the day of Circumcision.']

G10—"The Epiphany," or the manifestation of Christ to the Gentiles. . . .¹

[1 *Am.* The same Coll., Ep., and Gospel shall serve for every day after, unto the next Sunday.]

¶ *The Epiphany* Strictly the Epiph. Coll. seems restricted to the day and its Eve. But the *Am.* usage is prob. a correct gloss.

G16—"The sixth Sunday"¹ after the Epiphany. . . .

1 ["(if there be so many) shall have the same" 'Psalm,' "Collect, Epistle, and Gospel, that was upon the fifth."]

G17—"The Sunday called Septuagesima," or the third Sunday before Lent.

G20—"The first day of Lent, commonly called Ashwednesday."¹ The Collect.

¶ This Collect is to be read every day in

Lent, after the Collect appointed for the day. For the Epistle. Joel ii." 12. "The Gospel." S. "Mat. vi." 16.

[1 Printed heading Ashwednesday crossed out by 1662 revisers, and The First Day of Lent substituted.]

¶ every day in Lent] The letter of the rubric seems to require the Quinquagesima Coll., Ep., and Gospel for Th. to Sat. aft. Ash-Wed.; but it is doubtful whether this was intended. The Ash-Wed. Coll. should not be used at EP on Shrove Tuesday. See further, p.

G28—"Good Friday." The "Collect"—s' "Almighty God, we beseech thee graciously. . . . " "Almighty and everlasting God, by whose Spirit. . . . " "Merciful God, who hast made. . . . "

[1 "On" 2 'At Matins. The first lesson, Gen. 22 unto the end'. 3 'At the Communion, Deus, Deus. Psalm 22. ¶ After the two Collects at the Communion, shall be said these two Collects following', (the endings being left incomplete).]

¶ The Collects] It may be doubted whether the Ash-Wed. Coll. is meant to be repeated on Good Friday and Easter-Eve, though the rubric (c20), strictly read, requires it. The two Colls. at the Communion (n. 3) were for the Day and for the King (H¹, n. 2, 3).

G30—Easter Day. ¶ 1 'At MP, instead of the Psalm, O come let us, &c., these Anthems shall be sung or said.' 1 Cor. v. 7. Christ our passover. . . . Rom. vi. 9. Christ being raised . . . alive unto God through Jesus Christ our Lord. 1 Cor. xv. 20. Christ is risen. . . . all be made alive' 3 Glory be. . . . Ans. As it was . . .

[1 'In the morning afore Matins, the people being assembled in the ch.: these Anthems shall be first solemnly sung or said'. 2 'Alleluia, Alleluia'. 3 'Alleluia. The Priest. Shew forth to all nations the glory of God. The Ans. And among all people his wonderful works. Let us Pray. O God, who for our redemption didst give. . . . ¶ Proper Pss. and Lessons. At Matins: Pss. 2, 57, 111. The 1st Less., Ex. xii. unto the end. The 2nd less., Rom. vi. unto the end. At the first Communion. Conserva me. Ps. 16.]

G30—"The Collect." Almighty God, who through. . . . "The Epistle. Col. iii." 1. "The Gospel. S. John xx." 1¹, 2.

[1 'At the second Communion. Domine quid. Ps. 3. The Collect (same as for 1st S. aft. Easter). The Epistle, 1 Cor. v. (6-9). The Gospel. Mar. xvi. (to v. 6). At Evensong. ¶ Proper Pss. and Lessons. Pss. 113, 114, 118. The second lesson. Acts ii. unto the end. 2 Am. If in any ch. the HC be twice celebrated on Easter-day, the following Coll., Ep., and Gospel may be used at the First Communion (as under n. 1, but Coll. as in G30¹ n. 3); *Ir.* has similar rubric, except that the Ep. is Heb. 13²⁰, 21.]

G30—"Munday in Easter Week. The Collect [as Easter]."

G30—"Tuesday in Easter week. The Collect" [as Easter].

[1 (Till 1662 the same as 1st Sun. aft. Easter.)]

G65—"The 'twentyfifth Sunday' after Trinity. . . . ¶ 'If there be³ any moe Sundaies before Advent-Sunday,³ the service of some of those Sundaies that were omitted after the Epiphany', shall be taken in to supply so many as are here wanting. And if there be

fewer,⁴ the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

[1 Am. Sunday next before Advent. 2 Am. more than 25 Sundays aft. Trinity, 3 'to supply the same shall be taken' 4 Am. than 25, the overplus shall be omitted. (Ends.)]

H—1 'THE Order For the Administration of "the" "Lords" "Supper," 28. H¹. 1. Ante-Communion. "or" "Holy COMMUNION." 2

[1 'The Supper of the Lord, and the 2 'commonly called the Mass'.]

H—¶ 1 So many as intend to be partakers of the holy Communion shall signifie their names to the Curate at least sometime the day before.

[1 Am. om.]

¶ shall signifie their names] No penalty for non-compliance is stated. It has been suggested (cp. COMMUNICANT) that the rule may be properly pressed at Easter, and that compliance may be a condition of the FRANCHISE.

H²—¶ 1 "And if any of those be an open and notorious evil liver," "or have done any wrong to his neighbours by word or deed," "so that the Congregation" be thereby³ "offended"; the "Curate" having knowledge thereof, "shall call him and advertise him," that "in any wise" he "presume not" to come "to the Lords table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least" declare himself to "be in full purpose so to do, as soon as he conveniently may."

[1 Am. If among those who come to be partakers of the HC, the Min. shall know any to be. *Ir.* If the Min. shall have knowledge or reasonable ground to believe that any person who is living in open and notorious sin intends to come to the HC, so that scandal would thereby arise, he shall privately admonish him not to presume to come to the Lord's Table till the cause of offence shall have been removed; and in every such case the Min. shall have regard to the canons relating thereto. 2 "by him is"]

H³—¶ 1 "The same order shall the Curate use with those betwixt whom³ he perceiveth malice and hatred to reign: not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate." Provided that every Minister so repelling any, as is³ specified² in this, or the next precedent Paragraph of this Rubrick,³ shall be obliged to give an account of the same to the Ordinary within fourteen dayes after at the farthest. 2 And the

Ordinary shall proceed against the offending person according to the Canon.²

[1 *Ir. om.* 2 *Am.* herein. 3 *Am. om.*]

[*shall be obliged*] The curate has thus no power of EXCOMMUNICATION, only of repelling temporarily the offenders specified, reporting the case to the Ordinary, who *shall proceed* in his court with the judicial determination of the case (cp. canons 109, 113).

H¹—¶ ‘The Table’ ‘at the Communion-time’ ‘having’ ‘a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel,’ ‘where Morning and Evening Prayer are appointed to be said. And’ ‘the Priest standing’ ‘at the north side of the Table’ ‘shall say the Lords Prayer, with’ ‘the Collect’ ‘following,’ ‘the people kneeling.’

[1 ‘Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say, a white alb plain with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, albs with tunicles. Then shall the Clerks sing in English for the office, or Introit (as they call it) a Ps. appointed for the day’. 2 *Am.* and *Ir. om.* to said. 3 *Am.* Minister. 4 ‘humbly afore the midst of the Altar’ 5 *Am.* right 6 *Am.* or where M and EP are appointed to be said. 7 “this” 8 *Am.* But the Lord’s Pr. may be omitted, if MP hath been said immediately before. *Ir.* The Min. shall say the Service following in a distinct and audible voice.]

[*The Table*] For its form, material, and position, see LORD’S TABLE; for its covering, see CARPET and FAIR LINEN CLOTH.

[*And the Priest standing*] A pause for prayerful recollection is usual and in order, whether kneeling or standing.

[*at the north side*] Diversely interpreted, cp. EASTWARD POSITION and NORTH SIDE. It is usual to place the Bread and Wine (see also MIXED CHALICE) in a niche, or on a ledge or CARNEDIE Table, within the sacristy, before the service, so as to avoid having to fetch them from the vestry at H¹. Similarly, the sacred vessels may be placed ready on the Holy Table. These acts should be performed by or under the supervision of one of the Mins. If the service begins with HC., the Min. or Mins. usually bring in elements and vessels on entrance. Reverence, and care for order and symmetry, are needed for these and similar acts.

H¹—Our Father. . . . But deliver us from evil. Amen. The Collect. “Almighty God, unto whom all hearts be. . . .”

[*Our Father*] By the rubric (n²) this should be repeated by the people, but by custom it is said, including *Amen*, by the Priest alone. When there is no choir the words are usually read not monotoned. With a choir the organ may give a note to suit the key of the music.

H¹—¶ “Then shall” ‘the Priest,’ turning to the people, ‘rehearse distinctly all the TEN COMMANDMENTS; and the people’ still ‘kneeling, shall after every Commandment ask God mercy for their transgression’ ‘thereof for the time past, and grace to keep the same for the time to come,’ as followeth. ‘Minister. God spake these words and said, I am the Lord. . . none other Gods but me. People. Lord, have mercy upon us, and incline our hearts to keep this law. . . . we beseech thee.’³

[1 ‘he say a Ps. appointed for the Introit : which

Ps. ended, the Priest shall say, or else the Clerks shall sing, *iii.* Lord have mercy upon us. *iii.* Christ have mercy upon us. *iii.* Lord have mercy upon us. 2 *Am.* Minister. 3 *Am.* transgressions *om.* thereof. 4 ‘of the same, after this sort’ 5 *Am. om., but adds,* ¶ The Decalogue may be omitted, provided it be said once on each Sunday. But *Note*, that whenever it is omitted, the Min. shall say the *Summary of the Law*, beginning, *Hear what our Lord Jesus Christ saith.* 6 *Am.* Then the Min. may say, *Hear also what our Lord Jesus Christ saith,* (Matt. 22 37-40 recited). Here, if the Decalogue hath been omitted, shall be said, *Lord, . . . Christ, . . . Lord, have mercy upon us.* Then the Min. may say, *Let us Pray.* (Post-Com. Coll. n⁴). 7 ‘Then the Priest standing at God’s board shall begin’ (here follows *Gloria in excelsis*, see n³). ‘Then the priest shall turn him to the people and say, *The Lord be with you.* The Ans. *And with thy spirit.* The Priest. *Let us pray.*]

[*the people . . . shall . . . ask*] Young Communicants may be trained to take part aloud and, when there is no choir, to time their words by the assistant min. or clerk, who should speak clearly here and elsewhere.

H¹—¶ “Then shall follow” one of these two Collects³ for the King.” ‘the’ ‘Priest’ ‘standing’ ‘as before,’ ‘and saying,’ “*Let us pray. Almighty God, whose kingdom is everlasting. . . .*” ¶ Or “*Almighty and everlasting God, we are. . . .*”

[1 *Am. om.* H¹. 2 “the Collect of the day, with” 3 “following” 4 ‘up’]

[*one of these two Colls.*] The first, as asking graces needed by both King and people, is suited for most frequent use.

H¹—¶ Then shall be said the Collect of the day. 1 And ‘immediately after the Collect’ ‘the’ Priest ‘shall read the Epistle,’ ‘saying,’ “*The Epistle*” ‘[or, *The portion of Scripture appointed for the Epistle*] is “written in the Chapter of—” beginning at the—verse. ‘And’ “the Epistle ended,” ‘he’ “shall say,” *Here endeth the Epistle.* Then shall he ‘read’ “the Gospel” (the people all standing up) saying, “*The holy Gospel*” is “written in the Chapter of—” beginning at the—verse. 1 ‘And’ “the Gospel ended,” ‘he’ “shall be sung or ‘said the Creed’” following, the people still standing, as before. “*I Believe in one God*” the Father Almighty. . . .”

[1 ‘The collects ended’ 2 *Am.* Minister 3 ‘or he that is appointed’ 4 ‘in a place assigned for the purpose’ 5 ‘beginning thus’ 6 ‘of Saint Paul’ 7 ‘to the—’ The Min. then shall read the Epistle. Immediately after’ 8 ‘the priest, or one appointed to read the Gospel’ “Shall say, *The Holy Gospel.* . . .” 9 ‘The Clerks and people shall answer, *Gloria be to thee, O Lord.* The Priest or Deacon shall then read the Gospel : After’ *Am.* and *Ir.* Here shall (*Ir.* may) be said or sung, *Gloria.* . . . (*Ir.* adds, And after the Gospel ended, *Thanks be to thee, O Lord, or Hallelujah.* Then) 10 ‘the Priest shall begin’ 11 *Am.* commonly called the *Nicene*, or else the *Apostles’ Creed*; but the Creed may be omitted, if it hath been said immediately before in MP; Provided that the Nicene Creed shall be said on (the 5 greater festivals). 12 ‘The Clerks shall sing the rest. The Father.’]

[*immediately after the Coll*], i.e., without interpolation of hymn or anthem, or the like; but additional colls. ordered by the PB or lawful authority should be duly inserted (61 n. 11).

¶ *the Priest shall read the Epistle* If alone, he may read it on the north (or—by custom—the south) side, facing the people, or he may step forward or go to a lectern so as to be better heard; but an assistant Min. (by old custom, even the clerk) may read it (the south side being usual). The celebrant (and gospeller), as well as the people, should sit (cp. Sirttmo).

¶ Ep. and Gospel, prior to 1662, were to be sung in cath. and collegiate, but not in parish, chs.; but the rubric (p2 n. 15) is now omitted.

¶ *The Ep. is written* The Bible titles are usually regarded as alone authorised, but *scripture* may be properly inserted by PB analogy (*St. Paul* instead of *Paul the Ap.*).

¶ *Then shall be read the Gospel*. The 1549 response has been continued by custom, and in some chs. a grill or hymn is interpolated here (cp. § 64 for these interpolations).

¶ *sung or said* Cp. § 87.

H1—¶ Then 'the 'Curate shall declare unto the people' what 'holy-days, or fasting-days' are in 'the week following' to be observed. And then also (if occasion be) shall notice be given of the Communion; and 'the banns of Matrimony published; and 'Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the 'King, or by the Ordinary of the place.

¶ Then ' "shall follow" 'the' "Sermon," 'or' ' "one of the Homilies" ' 'already set forth, or hereafter to be set forth by 'Authority.'

[I See H1 n. 2 Am. Minister 3 Am. of the Banns of Matr., and other matters to be published [ends]. 4 Ir. such other matters as may be directed by the Ordinary. 5 Ir. General Synod of the Ch. of Ireland, or permitted by 6 "After the Creed" 'ended' Ir. Here followeth the Sermon. 7 'if there be no' "Sermon" 8 Am. ends. 9 'some portion of' 10 'as they shall be hereafter divided' (See H2 n. for continuation). 11 'common'

¶ *what holy-days or fasting-days* Notification omitted without authority in many chs.

¶ *Banns, etc.* See art. BANNs, § 2.

¶ *prescribed . . . or enjoined . . .* The development of Ch. life has made almost inevitable a relaxation of these limits, which is, however, often abused by incongruous announcements.

¶ *Then shall follow the sermon, or . . .* On a strict reading a sermon is always ordered at HC, or at least at the principal celebration; otherwise the words are read as implying, "if there be one." But this requirement was relaxed in 1872 by the SHORTENED SERVICES ACT. Canons 45 and 46 requiring sermon or homily every Sunday specify no time, but are naturally connected with this rubric.

¶ *by authority* Some bps. have restricted the number of sermons by deacons and less qualified priests, and approved volumes of printed sermons for use at other times.

H1—¶ Then shall the Priest return to the Lords Table, and begin "the Offertory," 'saying' "one or more of these Sentences" 'following, as he thinketh most convenient' 'in his discretion.'

S. Matt. V.—"Let your light so shine before men, that . . ." [Refs. to chap. not verse.]

¶ *Whilst these Sentences are in reading*, the Deacons, 'Churchwardens, or' 'other' fit 'person' 'appointed' for that purpose, shall receive the alms for the poor, and other 'devotion'-s 'of the people,' 'in a decent basin, to be provided by the Parish for that purpose; and reverently bring' it to the Priest, who shall

humbly present and place it upon the holy Table.¹⁰

[1 'After such sermon, homily, or exh., the Curate shall declare unto the people whether there be any holy days or fasting days the week following; and earnestly exhort them to remember the poor.' Am. After which, when there is a Communion, the Min. shall return. . . . 2 'Then shall follow for' 3 'of holy scripture, to be sung whiles the people do offer, or else one of them to be said by the Min. immediately afore the offering.' 4 Am. om. and adds other sentences, Acts 20 35 [put first] and Ex. 25 2, Deut. 16 16-17, 1 Chron. 29 11, 1 Chron. 29 14 [at end]. 5 'Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering. In the mean time, whiles the Clerks do sing the Offertory, so many as are disposed shall offer unto the poor mens box every one according to his ability- and charitable mind'. 6 'Then shall the Churchwardens or some other by them appointed gather the devotion of the people, and put the same into' "the poor men's box." 7 Am. and Ir. persons 8 Ir. om. to purpose 9 Ir. them 10 "and" 'at' ('upon') "the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings" (cp. H5⁸). 'Then so many as shall be partakers of the HC shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the same HC) shall depart out of the quire except the Ministers and Clerks.' (Cp. H2¹).]

¶ *return to the Lord's Table* His position, at north side or centre, is not specified, and varies in practice, the centre being most convenient.

¶ *saying one or more* A sentence should always be said when alms are collected, but perhaps not necessarily otherwise. The sentences chosen should fit the object of the gifts.

¶ *Whilst these sentences are in reading* This direction is by custom read as a minimum, and not as excluding the singing of one or more sentences (cp. *Coron.*, 1911, "Then shall the organ play, and the choir sing the offertory"), or a hymn.

¶ *shall receive . . . in a decent basin . . . and reverently bring* The actual collection in smaller plates or bags is sufficiently covered by the rubric, as a convenient elaboration, and the *reverence* ordered can best be shown by the collectors standing (facing the Lord's Table) after the oblations have been received in the basin, till they have been presented. The clerk, vergor, or collector may intimate the number of communicants by word of mouth or by chalked figures on a slate.

¶ *humbly presents and place it* The head may be bowed and the basin slightly raised, but not ostentatiously elevated, with a short pause before the basin is placed on the south end of the Table, leaving space for ordering the Bread and Wine; and there it must be left until the end of the service, or at least of the Pr. for the Ch. (Note that in some cath. and collegiate chs., bps. and dignitaries by custom offer singly, kneeling at the Table.)

H1'—¶ And 'when there is a Communion,' the Priest shall then place upon the Table 'so much Bread and Wine, as' 'he shall think sufficient.' After which done 'the Priest shall say, "'Let us pray for the whole state of Christs Church" 'militant 'here in earth', "Almighty and everliving God, who by. . . ."

[1 Cp. 1548. The time of the Communion shall be immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless and consecrate so much as will

serve the people: so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put unto it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth. (The longer Exh. H1³ came here in OHC.) 2 *Am. om.* 3 'Then the min. shall take' 4 'shall suffice for the persons appointed to receive the HC, laying the bread upon the corporas or else in the paten, or in some other comely thing prepared for that purpose: and putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean water: and setting both the bread and wine upon the altar. Then the Priest shall say, *The Lord be* Ans. *And with. . . .* Priest'. "*Lift up your hearts*" (as H2⁴). 5 *Ir.* if this have not been already done. *Am.* And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the PB, under the direction of the Min. 6 *Am. & Ir.* Then 7 (In 1549 after *Sandus H2⁴*) 8 *Am. om.* 9 (For changes see art. CHURCH MILITANT.)]

[*shall then place upon the Table*] This rule admits of no excusable exception. No special ceremony is prescribed, or words ordered, but the *Order of Canon*, 1911, may be taken as a guide, the *Bread upon the Paten and the Wine in the Chalice(s)* shall by the Priest be received from the assistant Min. (or taken from the Credence), and reverently placed upon the Altar, and decently covered with a fair linen cloth, the Priest first saying this *Pr.* (secretly): Bless, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of thine only begotten Son, Jesus Christ, and fed unto everlasting life of soul and body. (In some chs. *them* is loosely interpreted to cover the meaning *during the offertory*. But, though the elements may be prepared, they should not be placed on the Table *before* the alms.)

[*so much . . . convenient*] Some place Flagon and Ciborium upon the Table, but more commonly and conveniently the older use suggested by the rubric, is followed.

[*After which done*] Either NORTH SIDE or EASTWARD Position are pronounced lawful here. The omission of the *Pr.* is inexcusable. The deacon may, perhaps, say the introductory 'bidding,' during which the Min. faces the people. Slight pauses may mark special petitions or commemorations. The practice of interpolating the Levitical Benediction after the *pr.* in chs. where it is customary for non-communicants to withdraw, though censured by some, is lawful (§ 63), and is justified on the ground that children, and communicants receiving at other times, may properly use so much of the service (as forming a whole, see *ANTI-COMMUNION*), and should not be deprived of their blessing (cp. M6⁴, M8⁵, for two successive benedictions before the *Pax*).

H1³—¶ 'When the Minister giveth warning for the celebration of the holy Communion, (³ which he shall alwayes do upon the Sunday or some holy-day immediately preceding) After the Sermon, or Homily ended,³ he³ shall read this exhortation following.⁴ *Dearly beloved, on — — day next I purpose. . . . Wherefore it is "our duty to render. . . ."*

[1 In 1548 First the Parson, Vicar, or Curate, the next Sunday, or Holy day, or, at the least, one day before he shall minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like:—Dear Friends, and you especially upon whose souls I have cure and charge upon day next. . . . 'And if upon the Sunday or holy-day the people be negligent to come to the

Communion: Then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the HC more diligently, saying these or like words unto them . . . (as 1548)' ¶ 'And some time shall be said this also at the discretion of the Curate.' *Am.* places H1³ at end of HC. 2 *Ir. om.* (*Am. om. from After*) 3 *Ir.* may 4 *Ir.* or such part as he thinketh most convenient. *Am.* or so much thereof as, in his discretion, he may think convenient. 5 (For changes in these exhs. see EXHORTATION. This first clause was prefixed in 1662.)]

[*After the sermon*] This exh., though clearly ordered, is by some bps. dispensed with on ordinary Sundays, if not wholly disused. The convenient practice of using the first sentence has no authority, and the latter part no less needs periodical announcement.

H1³—¶ 'Or in case he 'shall see the people negligent to come to the holy Communion', in stead of the former, he shall use this exhortation. *'Dearly beloved brethren, on — — I intend, by God's grace, to celebrate. . . .'*

[1 'Then shall follow this Exh. at certain times when the Curate']

H2¹—¶ 'At the time of the Celebration of the Communion³ the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say "this exhortation."³ *"Dearly beloved in the Lord, ye that mind. . . ."*⁴

[1 (*continuation* of H1³ nn. 6, 9, 10) 'wherein (*i.e.*, in the *Sermon* or *homily*) if the people be not exhortated to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation to those that be minded to receive the same. 2 *Ir.* (those who do not intend to communicate having had opportunity to withdraw) *Am. om.* to Sacrament. 3 (In 1548 introduced by last words of H1³ n. 1.) 4 'In Cath. Churches, or other places, where there is daily communion, it shall be sufficient to read this exh. above written, once in a month. And in parish churches upon the week days it may be left unsaid'. *Ir. Note*—This exh. may be omitted at the discretion of the Min., the consent of the Ordinary having been first obtained: provided that it shall be read once in the month at least, and on all great Festivals. *Am.* But note that the exh. may be omitted if it hath been already said on one Lord's Day in that same month.]

[*conveniently placed*] Forward in the centre of the ch., if not in the chancel.

[*this exh.*] Discretion is commonly taken to omit this, but cp. n. 4.

H2¹—¶ 'Then shall the Priest say'³ 'to them' "that come to" 'receive' "the" 'holy' "Communion,"

"Ye that do truly and earnestly repent you. . . . confession to Almighty God,³ meekly kneeling upon your knees.

[1 (H2^{2,5} followed the Consecration in 1548 and 1549). 1548 Here the Priest shall pause awhile, to see if any man will withdraw himself; and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good exhortation bring him to grace: and after a little pause, the Priest shall say. 2 (After the Consecration, *Pr.* of Oblation, and Lord's *Pr.*) *'The Peace of the Lord be alway with you. The Clerks. And with thy spirit. The Priest. Christ our paschal Lamb is offered up for us, once for all, when he bare our sins*

on his body upon the cross; for he is the Very Lamb of God, that taketh away the sins of the world; wherefore let us keep a joyful and holy feast unto the Lord. Here the Priest shall turn him toward those that come to the communion and say, 3 and to his holy church 'before this congregation' "here gathered together in his name."

H2^s—¶ "Then shall this general confession be made, in the name of all those that are minded to receive the holy Communion, 1 by one of the Ministers," 2 both he and "all" the people "kneeling humbly upon their knees," and saying, "Almighty God, Father of our Lord Jesus. . ."

[1 (1548 is here as 1549 throughout H2^s, 7 except where noted otherwise) "Either by one of them, or" 2 "or by the Priest himself"]

¶ one of the ministers, who may be the clerk. and saying] Cp. § 88.

H2^s—¶ "Then shall the Priest" (or the Bishop being present) "stand up, and turning himself to the people," 1 pronounce this absolution. "Almighty God our heavenly Father, who. . ."

[1 "say thus." 2 1548 hath left power to his ch. to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ]

¶ (or the bp. being present) Not if only among the congregation.

¶ turning himself] He may also, without crossing, raise his hand from "Have mercy" to the end.

H2^s—¶ "Then shall the Priest¹ say, Hear what comfortable words. . ."

[1 "also"]

H2^s—¶ 1 "After 2 which" the Priest shall "proceed, saying," "Lift up your hearts. Ans. We lift them. . ."

¶ Then shall the "Priest" turn to the Lords Table, and say, "It is very meet. . ."

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow, *Therefore with Angels* 3 and Archangels. . .

¶ Proper Prefaces. ¶ Upon Christmas day, 4 and seven dayes after. . . 4 ¶ "Upon the feast of 5 Trinity" only. . . 6 without any difference or inequality. *Therefore with Angels, &c.*

¶ "After" each of "which Prefaces" shall 7 immediately "be sung or said." *Therefore with Angels . . . saying. 8 Holy holy, Lord God of hosts, heaven and earth are full of thy Glory. 9 Glory "be" "to thee, O Lord," "most High." Amen.*

[1 (For 1548 and 1549 position and use see H2^s n. 4). 2 'the' 3 (Not in full here till 1662). 4 (Text of Prefaces practically unaltered, titles expanded in 1552 like Christmas). 5 'the' 6 In 1549, instead of the note to omit *Holy Father*, the clause *It is very meet. . .* was reprinted without these words, and the pref. ended . . . inequality, whom the angels &c. 7 "follow" 8 (New par. till 1662, the sign ¶ being before *Holy* in 1549 and before *therefore* in 1552). 9 'Osannah in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord, in the highest. This the Clerks shall also sing. When the Clerks have done singing, then shall the Priest, or Deacon, turn him to

the people, and say, *Let us pray for the whole state of Christ's Church*. (Pr. for the Ch. transposed in 1552 to H1⁷).]

¶ immediately shall follow . . . shall be sung or said] Cp. § 87. The intention is that the priest alone shall say all the words up to *Amen*, unless they be sung, when the choir enter at *Holy . . .*; but the custom has arisen of the people repeating either from *Therefore . . .*, or, more commonly and according to analogy, from *Holy . . .* (Modern PEs, without authority, print *Amen* like the preceding words.) The interpolation of *Benedictus qui venit* here is unlawful, as "letting" the service.

H2^s—¶ "Then shall the Priest¹ kneel"-ing "down" at the Lords Table "say in the name of all them that shall receive the Communion, this prayer following. *We do not presume . . .*" 2

[1 'turning him to God's board' (not in 1548) (s.e., immediately after the Comfortable Words) "kneel down and say" 2 (After "drink his blood") 'in these holy mysteries' (also clauses about indwelling and cleansing transposed in 1552).]

H2^s—¶ 1 When 'the Priest, standing' 2 before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he 'shall say' the Prayer of Consecration, 'as followeth.'

3 'Almighty' "God," 'our' "heavenly Father. . . until his coming again; Hear us, O merciful Father, we" most humbly "beseech thee, and" 4 'grant that we receiving' "these thy creatures of bread and wine,"

(a) 'Here the Priest' is to 'take the' 'Pat-ten' into his hands': (b) And here to break the bread: (c) And here to lay his hand upon all the bread. (d) 'Here' he is to 'take the cup into his hand': (e) And here to lay his hand upon every vessel (be it Chalice or Flaggon) in which there is any wine to be consecrated.

¶ according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed' "body and blood: Who in the same night that he was betrayed 5 (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink, ye all of this, for this (e) is my blood of the New Testament, which is shed for you and for many for the remission of sins: Doe this, as oft as ye shall drink it, in remembrance of me." 6 'Amen.'

[1 'Then' (No rubric in 1549 where no break occurs, cp. text under CANON, § 2 55). 2 'up' 3 'O' 4 'with thy holy Spirit and word vouchsafe to bl+ess and sanc+tify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ'. "Who. . ." (The Invocation in *Am.* is conformed to our PB text from 'bread and wine,' and follows the Act of Commemoration, n. 6 below, in better accordance with ancient usage, cp. EUCH. CONSECRATION). 5 No marginal notes in 1552, and in 1549 only (a). . . 'must take the bread. . . and (d). . . 'the Priest shall. . . hands'. 6 'These words before rehearsed are to be said, turning still to the Altar, without any elevation, or showing the Sacrament to the people'. [The Pr. of Oblation followed without break in 1549, but with a full and stately act of commemoration

prefixed which is now omitted, though kept by *Am.* (see CANON, as above)]. *Am. adds*, Here may be sung an Hymn.]

¶ *ordered the Bread and Wine*] This will include adjusting the amount to the numbers intimated or observed since the offertory, if non-communicants have withdrawn.

¶ *break the bread before the people*] This act, which must be done openly, whether the North side or Eastward position is taken, is performed by those adopting the latter alternative with openness, readiness, and decency, by turning half or altogether round, retaining the Paten in the hands. Others raise the Bread and separate the two portions with a distinct gesture. The words should be said gravely and clearly, and the significant actions performed reverently and without hurry. The ceremony of *ELEVATION* is unlawful, but slight elevations are without authority practised in many chs. at the words, *Do this*. No bowing or making the SIGN OF THE CROSS has any authority here.

H2^o—¶ 1 "Then shall the" ^a 'Minister' "first receive the Communion in both kinds himself, and" then proceed to ^a "deliver" the same to the Bishops, Priests, and Deacons in like manner ^a " (if any be present) ^a and after " that "to the people" also in order, 'in'-to 'their hands,' all ^a meekly 'kneeling.' " And when he delivereth the" ^a 'bread to any one, "he shall say,"

'The body of our Lord Jesus Christ, which was given for thee, preserve thy body^a and soul unto everlasting life'. 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.'

¶ "And the Minister" ^a 'that delivereth the cup' to any one, "shall say,"

'The blood of our Lord Jesus Christ, which was shed for thee, preserve thy¹⁰ body and soul unto everlasting life'. 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful.'

¹² ¶ If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at [¹³ *Our Saviour Christ in the same night, &c.*] for the blessing of the bread; and at [*Likewise after Supper, &c.*] for the blessing of the cup.¹⁴

[1 1548 Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. 2 'Priest' 3 "next deliver it to other Ministers." 4 "that they may" 'be ready to' "help the chief Minister." 5 *Am.* devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. 6 'sacrament of the body of Christ' (*and so* 1548). 7 'to every one these words' (1548 *adds* following). 8, 1548 *om.* and soul 9 'delivering the sacrament of the blood, and giving every one to drink once and no more' 10, 1548 *om.* body and 11 'If there be a Deacon, or other Priest, then shall he follow with the Chalice: and as the Priest ministrereth the sacrament of the body (1548 the bread), so shall he (for more expedition) minister the sacrament of the blood (1548 the wine), in form before written [1548 *ends*]. In the Communion time the Clerks shall sing, *is. O Lamb of God, that takest away the sins of the world: have mercy upon us. O Lamb of God. . . : Grant us thy peace.* Beginning as soon as the Priest doth receive the HC, and when the communion is ended, then shall the Clerks sing the Post-communion.

(22) Sentences of holy scripture to be said or sung every day one, after the HC, called the post-Communion. 12 1548 (last rubric) Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the altar, and reverently and decently prepare, and consecrate another, and so the third, or more, likewise beginning at these words, *Simili modo postquam coenatum est, and ending at these words, qui pro vobis et pro multis effundetur in remissionem peccatorum and without any levation or lifting up.* 13 *Am.* All glory be to thee, Almighty God, and ending with these words, *partakers of his most blessed body and blood.* 14 *Ir.* And when, by reason of numbers, it is inconvenient to address to each Communicant, separately, the words appointed to be said on delivering the Bread and the Cup, the words may, with the consent of the Ordinary, be said once to as many as shall together kneel for receiving the Communion at the Holy Table; provided that the words be said separately to any Communicant so desiring it. (cp. n. 11 above.)

¶ *Then shall the Min. first receive*] He must receive, and that after only a moderate pause for private devotion, for which altar cards or supplementary books are not lawful. He may stand to administer to himself, and kneel on one or both knees bef. and aft. receiving each element, using the Words as printed; or he may stand or kneel throughout. *Agnus Dei* or a hymn may be sung by the choir here (cp. § 63) during the Communion.

¶ *in order*] When communicants are numerous, they should come up and return under unobtrusive direction. Administration may begin at either end (or both at once, if several Mins. are available), but the south was anciently preferred.

¶ *into their hands*] Not mouths. The plural may only refer to the communicants, but the use of both hands is to be recommended to communicants (see COMMUNION, MANNER OF).

¶ *all meekly kneeling*], unless, of course, infirmity requires standing or sitting.

¶ *to any one, he shall say*] The Words should be spoken audibly in a low voice, and not whispered. However many be the communicants, the Words may not be mutilated. To save time, three expedients are in various chs. adopted, none of which would, possibly, in spite of canon 21 ("the Min. shall deliver both the Bread and the Wine to each communicant severally"), be pronounced illegal: (1) administering to two at once (two chalices being used, and the words being said once only, or less preferably with repetition of *Take and eat this; Drink this*, on the analogy of Confirm. practice); (2) the first part of the words is said to a faithful, and the second singly; (3) the entire formula is said to a faithful, the administration taking place in silence (a plan which emphasises the mutual fellowship, but impairs the personal application).

H3¹—¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

23. HC III.
Post-Communion.

¶ *reverently place*] Here and elsewhere care and order, in disposing the vessels and their coverings, and an avoidance of any jerky or slovenly movements, are real helps to outward dignity and inward recollection. The mutual relations of the priest and assistant min. or mins. should be carefully settled (and, if necessary, rehearsed) beforehand.

H3²—¶ "Then shall the Priest say the Lords Prayer, the people repeating after him every Petition." ¹ *'Our Father. . . . And lead us not into temptation: 'But deliver us from evil. For thine. . . ever. Amen.'*

[1 (In 1549 the Lord's Pr. immediately followed the Pr. of Oblation and preceded the Confession.)

'Let us Pray. As our Saviour Christ hath commanded and taught us, we are bold to say'. 2 'The Answer'.]

|| Then shall the Priest by custom standing as before.

H3²—¶ 'After shall be said, as followeth.'
1 "O Lord and heavenly Father. . ."

[1 (In 1549 this immediately followed the Pr. of Consecration. For the opening, now altered, see CANON, § 2 55, cp. Am.)]

H3¹—¶ 'Or this.' "Almighty and ever-living God, we most heartily thank thee, for that thou" 2 "dost vouchsafe" "to feed us. . ."

[1 'Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying, *The Lord. . . Ans. And with. . . Let us Pray*'. 2 'hast vouchsafed' (*past tenses throughout*).]

|| Or this] The second thanksgiving is appropriate on Saints' days, at special commemorations of the faithful departed, and with the sick (cp. First PB, ¶ 7 n. 9).

H3³—¶ "Then" 1 "shall be said or sung"; "Glory be to God on high, 2 and in earth. . ."

¶ "Then the Priest" 4 ("or Bishop if he be present") "shall let them depart with this blessing. *The peace of God. . . Christ our Lord 6 : And the blessing . . . with you always*. 'Amen.'

[1 (In 1549 this came at the beginning, see above H1³ n. 7. Note that the Priest begins, and the Clerks sing the rest.) 2 'The Clerks'. 3 (Perhaps to compensate for the triple Agnus no longer prescribed an addition was made in 1552 of the words, 'Thou that takest away the sins of the world, have mercy upon us.'). 4 'turning him to the people' 5 Am. the 6 (1548 ends here). 7 'Then' ('To the which') "the people shall answer."]

|| Then shall be said or sung] This is intended to be said by the Priest alone, or sung by the choir. This Amen is also printed wrongly in recent PBs. By custom, the people now join in (cp. § 88). The practice, once general, of standing for this hymn has much to recommend it.

|| Let them depart] The additional ceremony of the ABSOLUTION (H5⁴) has been pronounced lawful at this point in the ch., or it may be carried out in the vestry. A hymn or *Nunc Dimittis* is often sung here.

H4¹—¶ "Collects 2 to be said after the Offertory, when there is no Communion, every such day one," 3 "or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by 4 the discretion of the Minister."

[1 'Where there are no clerks, there the Priest shall say all things appointed here for them to sing. When the HC is celebrate on the work day, or in private houses: Then may be omitted, Gloria in excelsis, the Creed, the Homily, and the Exh. beginning *Dearly beloved &c.*' 2 Am. that may be said after the Collects either of M or EP or Communion, at]

H4²—"Assist us mercifully, O Lord, in. . ."

H4³—"O Alm. Lord, and everlasting God. . ."

H4⁴—"Grant, we beseech thee, Alm. God. . ."

H4⁵—"Prevent us, O Lord in. . ."

H4⁶—"Almighty God, the fountain of all. . ."

H4⁷—"Almighty God, who hast promised. . ."

[1 'For Rain' (see F10⁴). 'For Fair weather' (see F11).]

|| Collects] The wide discretion of the Min. here given is frequently overlooked. It gives an additional means of variation, and of marking a special intention.

H5¹—¶ 1 'Upon the' Sundaies and other 'holy days (2 if there be no 3 Communion) shall be said all that is appointed at the Communion, until the end of 4 the general Prayer (*For the whole state of Christs Church militant here in earth*) together with one or more of these Collects last before rehearsed,' 5 concluding with the Blessing.

[1 'Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions: or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people shall let them depart with the accustomed blessing. And the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest'. 2 Am. though there be no Sermon or 3 'the Homily concluding with' Am. the Gospel (*om. to rehearsed*). 4 'as occasion shall serve' 5 'Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest. And in such chapels annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their parish church.')

|| For this rule, see ANTE-COMMUNION.

H5²—¶ 1 'And there shall be no celebration of the Lords Supper, except there be a 2 convenient 'number to communicate with the Priest, according to his discretion.'

[1 *Ir. om.* (*Am. om.* H5^{2.5} 7.9). 2 'good' (cp. H5¹ n. 5).]

|| a convenient number] The obvious intention, that in all the larger parishes there should be more than the "three" of H5², has been disregarded, the terms not being precise.

H5³—¶ And 1 if there be not above twenty persons in the Parish of discretion to receive the Communion; yet 2 there shall be no Communion, except 3 four, or three at the least, 4 communicate with the Priest.

[1 *Ir. om.* 2 *Ir.* there be three, or two at the least, of the people to]

H5⁴—¶ 1 'And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.' 2

[1 (Cp. viii below, and RITUAL LAW, § 29b.) 2 *Ir. adds*, On occasions sanctioned by the Ordinary, this Office may begin with the Coll., Ep., and Gospel.]

|| Canon 24 makes the minimum four times a year.

H5⁵—¶ 1 'And to take away' 2 all occasion of dissension, and 'superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such

as is usual to be eaten²; but the best and purest Wheat Bread that conveniently may be gotten.'

[1 1548. Note, that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister and so distributed. (The rest as 1549 below.) 'For avoiding all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through this realm, after one sort and fashion; that is to say unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more by the discretion of the minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ'. 2 'the' 3 'at the table with other meats']

¶ *if it shall suffice* It is often stated as obvious that this only tolerates common bread as an alternative to unleavened bread; but R. P. Blakeney points out in his ed. of the PB., 1870, p. 460, (1) that canon 20 requires "fine white bread"; (2) that "it is sufficient" in canon 25 admits no alternative and (3) that the insertion in 1662 of "occasion of dissension" in the rubric (cp. 1549, when only *one* sort was allowed) requires common bread. And so the courts have decided (Ritual Law, Table I, 25).

H56—¶ 'And if any of the¹ Bread and Wine remain'² unconsecrated, 'the Curate shall have it to his own use': but if any remain of that which was consecrated, it shall not be carried out of the Church, but the³ Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

[1 *Am.* consecrated 2 *Am.* after the Communion (*om.* to consecrated) 3 *Am.* Min. and other communicants shall]

¶ *immediately after the Blessing* These words have been authoritatively interpreted as meaning that RESERVATION for any purpose is unlawful (see also ABSOLUTIONS).

H57—¶ 'The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.'²

[1 'And forasmuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures sufficient bread and wine for the holy Communion (as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same) it is therefore ordered that in recompense of such costs and charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just valour and price of the holy loaf (with all such money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course, as they were wont to find and pay the said holy loaf'. 2 'and the Parish shall be discharged of such sums of money, or other duties, which hitherto they have paid for the same, by order of their houses every Sunday'. 3 'Also that the receiving of the Sacrament of the blessed body and blood of Christ, may be most agreeable to the institution thereof, and to the usage of the primitive Church: In all Cathedral and Collegiate churches, there shall always some communicate with the

Priest that ministereth. And that the same may be also observed every where abroad in the country: Some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the priest: the which may be the better done, for that they know before, when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other, who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnise so high and holy mysteries, with all the suffrages and due order appointed for the same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him'.]

H58—¶ 'And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one.'² And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomedly due, then and at that time to be paid.'³

[1 'Furthermore, every man and woman to be bound to hear and be at the divine service, in the Parish church where they be resident, and there with devout prayer, or Godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the year at the least, and there to receive and take all other Sacraments and rites, in this book appointed. And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish church occupy themselves: upon proof thereof, by the Ecclesiastical laws of the Realm, to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical judge (according to his discretion) seem convenient'. 2 'and shall also receive the Sacraments and other rites, according to the order in this book appointed'. 3 *Ir.* All Ministers shall exhort their people to communicate frequently. And every Parishioner shall from time to time be exhorted to contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him. 4 'And although it be read in ancient writers, that the people, many years past, received at the Priest's hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary: Yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of Christ's body in their mouths, at the Priest's hand'.]

¶ *three times in the year* This rule also establishes an obligation (cp. canon 21) that the Min. shall administer H.C. "so often and at such times" as shall give due opportunity.

¶ *yearly at Easter* Cp. EASTER OFFERINGS.

H59—¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

¶ *if they disagree*] One dissident can, therefore, force a reference to the Ordinary. Other collections are as the incumbent may appoint, but he will naturally consult wardens and others.

H⁴—(See under BLACK RUBRIC).

I—"The Ministration of" 'PUBLICK' "BAPTISM" OF INFANTS "to be used in the Church."

I¹—¶ "The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other holy-days,² when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly baptised into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the "vulgar" tongue. Nevertheless (if necessity so require) children "may be baptised upon any other day.

[1 "It appeareth by ancient writers, that the Sac. of Bapt. in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which times it was openly ministered in the presence of all the congregation: Which custom (now being grown out of use) although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: Wherefore the people" 2 *Am. adds* or Prayer-days and *om.* to vulgar tongue. 3 "English" 4 "ought" ("may") "at all times" 'to' "be baptised" 'either at the Church or else' "at home."]

¶ *(if necessity so require)*] In poor parishes a good time is after the Wed. or Fri. Lit., or at Wed. EP (shortened).

I¹—¶ And note, that there shall be for every male child to be baptised two Godfathers and one Godmother: and for every female one Godfather and two Godmothers.¹

[1 *Ir. adds*, Parents may be Sponsors for their own children. When three sponsors cannot be found, two shall suffice; and if two cannot be found, one shall suffice.]

¶ *[Canon 29 reads: "(a) No parent shall be urged to be present, nor (b) be admitted to answer as Godfather for his own child"; and (c) every sponsor must have received HC. (a) is rightly disregarded; (b) is often for good reason dispensed with; and (c) might be more regularly insisted upon. If the names and addresses of sponsors were required in advance, good work might be done in visitation.]*

I¹—¶ "When there are children to be baptised,¹ the Parents² shall give knowledge thereof 'over night, or in the morning, 'before the beginning of 'morning Prayer' to the Curate. And then the Godfathers and Godmothers, and the People, with the Children must be ready at the 'Font,' 'either immediately after the last 'Lesson at Morning Prayer,' or else immediately after the last 'Lesson at Evening Prayer,' 'as the 'Curate "by his discretion shall appoint."³

[1 "upon the Sunday or holy-day." 2 *Am.* or sponsors 3 *Am. and Ir. om.* 4 'Matins' 5 'church, church door' 6 *Ir.* at M or EP (*om. below*). 7 'canticle at Matins' 8 'canticle at Evensong' 9 *Ir.* or else

after the third coll. 10 *Am.* Minister 11 *Ir. om.* 12 *Ir.* or at such other time as the ordinary shall approve.]

¶ *[immediately]* In a large ch. it is expedient to defer the procession to the font till after the first thanksgiving. Then choir, clergy, and friends can move during a hymn, and return during *Nunc Dimittis*.

¶ *[after the last Lesson]* Cp. Revision of PB, § 8 (d). ¶ *[by his discretion]* Presumably expressed in some standing notice (cp. canon 68 against refusal or delay).

I²—"And 'the 'Priest" coming to the Font (which is then to be filled with pure water) and "standing there" "shall" "say. *Hath this child been already "baptised, or no"?*

[1 "then, standing there" 2 *Am.* Minister 3 "ask whether the children be"]

¶ *[the Priest]* A Deacon may baptise "in the absence of the Priest" (r11), but that absence should not be wilful. There is no authority for any vesture other than surplice, scarf or tippet, and hood, at Baptism.

¶ *[then to be filled]* "Then" might mean "by that time," but is better taken as "at that time," if a decent ewer is available. An ample quantity is implied, in the Font itself.

¶ The names, and (in the case of a single child) the sex, are best clearly ascertained beforehand to avoid mistakes.

I²—¶ "If they answer, *No*: Then shall the 'Priest" "proceed as followeth. "Dearly beloved, forasmuch as all men. . ."

[1 *Am.* Min. proceed as followeth, the people all standing until the Lord's Pr. 2 "say thus" § (1549 Exh. revised.)]

I²—¶ "Then shall the Priest say. *Let us pray. Almighty and everlasting God, who of thy. . .*" (Revised in 1662).¹

[1 ¶ 'Here shall the Priest ask what shall be the name of the child, and when the Godfathers and Godmothers have told the name, then he shall make a cross upon the child's forehead and breast, saying, ¶ *N. Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully. . .* (as 16⁴). And this he shall do and say to as many children as be present to be baptised, one after another'.]

¶ The people kneel, the Priest stands, as implied by I3¹, J2².

I²—¶ "Almighty and immortal God, the aid of. . ."

[1 *Am.* Or this. 2 'Then let the Priest looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock'.]

I³—¶ "Then 'shall" the people stand up, and "the Priest" shall "say," "Hear" "the words of" "the Gospel, written by Saint Mark," "in the tenth chapter, at the thirteenth verse. S. Mark x. 13⁴.

[1 *Am.* The Min. shall say as followeth, or else shall pass immediately to the questions addressed to the Sponsors. But *Note*, that in every church

the intermediate parts of the service shall be used, once at least in every month (if there be a baptism), for the better instructing of the people in the grounds of Infant Baptism. 2¹ *The Lord be . . . The People. And with.* . . . The Minister. 3¹ *now* 4 (From Great Bible till 1662.)

|| Custom does not sanction the use of the doxologies bef. and aft., but analogy might justify it.

I3¹—¶ "After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel. *Beloved, ye hear in this Gospel the words. . .*"¹

[1¹ *and say the prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.* Here the Minister, with the Godfathers, Godmothers, and people present, shall say, ¶ *Our Father, which art in heaven, hallowed be thy name, &c.* And then shall say openly, *I believe in God the Father Almighty, &c.* The Priest shall add also this prayer.]

I3²—¶ *Almighty and everlasting God, heavenly . . .*"¹

[1¹ *Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the church toward the font, say, The Lord vouchsafe to receive you into his holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.*]

|| The people, by a not unedifying custom, usually join in, though not required or intended to do so. cp. § 88.

I4¹—¶ "Then¹ shall the Priest speak unto the Godfathers and Godmothers on this wise. *Dearly "beloved," "ye have brought this child. . .*"²

[1¹ *standing at the font the Priest shall* 2¹ *Well beloved friends* 3¹ *"forsake" for renounce.* Am. adds, The Min. shall then demand of the sponsors as followeth, the questions being considered as addressed to them severally, and the Answers to be made accordingly.

|| Here and elsewhere what is said to the sponsors should be said in a lower tone, but clearly, and so as to be audible by the people.

|| Ans.] The Priest should pause till each sponsor has answered, and should provide that all have PBs or Office books open at the right place.

I4²—¶ *I demand therefore, "Dost thou" in the name of this child renounce² "the devil and all his works," the vain pomp and glory of the world, with all covetous desires of the same,"³ and "the carnal desires of the flesh, so that thou wilt not follow nor be led by them?"* Ans. I¹ *renounce* 2¹ *"them"* 3¹ *"all."*

[1¹ *Then shall the Priest demand of the "child (which shall be first baptised)" ["Godfathers and Godmothers"] "these questions following": "first naming the child, and saying" 2¹ "forsake" 3¹ *Ans. I forsake them.* Min. *Dost thou forsake* [twice] 4¹ *Am. sinful.* 5¹ *Am. adds, and, by God's help, will endeavour not to follow nor be led by them.*]*

I4³—¶ Min. *Dost thou believe¹ in God the Father Almighty, maker of heaven and earth?"* 2¹ *"And" "in Jesus Christ his only begotten. . . quick and the dead?"* 3¹ *"And" "dost thou believe in the holy Ghost. . . the resurrection of the flesh; and everlasting life after death?"* Ans. 4¹ *"All this" "I" "steadfastly" "believe."*

[1¹ *Am. all the Articles of the Christian Faith, as contained in the Apostles' Creed* 2¹ *Ans. I believe.*

Min. *Dost thou believe¹* 3¹ *Dost thou believe this?* Ans. I believe. 4¹ *Am. I do.*

I4⁴—¶ Min. *Wilt thou be baptised?" "In this faith?"* Ans. 2¹ *That is my desire.*

[1¹ *Min. What dost thou desire?* Ans. *Baptism.* 2¹ *I will.*]

I4⁵—¶ Min. *Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the dayes of thy life?* Ans. *I will.*

[1¹ *Am. adds, By God's help.*]

I5¹—¶ "Then shall the¹ Priest say," 2¹ *O Merciful God, grant that the old Adam. . . Grant that all carnal affections. . . Grant that he may have power. . . Grant that whosoever. . .*

[1¹ *Am. Min. 2* (4 out of 8 prs. used in 1549 PB at benediction of the Font, see below I19 n. 6, and BAPTISMAL OFFICES.)]

|| All remain standing for these prayers.

I5²—¶ *Almighty everlasting God. . . . Regard, we beseech thee, the supplications of thy congregation"; sanctify this water to the mystical washing away of sin: "and grant that" 2¹ this child now to be "baptised" therein, "may receive. . .*"

[1¹ (Last pr. at benediction of the Font in 1549 see I19). 2¹ *"all thy servants which shall be baptised in this water"*]

|| *sanctify this water*] To make the SIGN of the Cross in or over the water will, by the Lincoln Judgment, constitute an additional, and illegal, ceremony; but the outstretched hand is unobjectionable, as merely indicative and subsidiary to the rite.

I6¹—¶ "Then the¹ Priest shall take the child into his hands, and 2¹ shall say to the Godfathers and Godmothers, *Name this child.*

[1¹ *Am. Min. 2* "ask the Name"]

|| *shall take the child*] its head being moved from the sponsor's right, to his left, arm. He holds each child till after I6⁴. A big child may be treated as an adult, j6¹.

I6²—¶ *And "then "naming it" after them (1 if they shall certify him that the child may well endure it) "he shall dip it in the water" discreetly⁴ and warily, saying. N. I baptise thee. . .*

[1¹ *Am. om. 2* Ir. desire it, and he shall be certified 3¹ *thrice.* First dipping the right side: second, the left side: the third time dipping the face toward the font: "so it be discreetly and warily done." 4¹ *Am. or shall pour water upon it, 5* Ir. otherwise it shall suffice to pour water upon it, saying always.]

|| *dip it*] If understood as "immerse" (cp. I6⁴, n. 2 Am.), a loose woollen dress is needed, and the child may be dried and dressed during a hymn; but if taken as obeyed by dipping the head, cap and cloak merely need, as usual, to be removed.

I6³—¶ But if they certify, that 1¹ "the child is weak, it shall suffice to pour water upon it, saying the foresaid words, N. I baptise thee. . ."

[1¹ *"And if" (see also above n. 4, 5). 2¹ Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the Chrisom; and say, Take this white vesture for a token of the innocency, which by God's grace in this holy sacrament of baptism is given unto thee; and for a*

sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen. 3 Then the Priest shall anoint the infant upon the head, saying, *Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins : he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.* When there are many to be baptised, this order of demanding, baptising, putting on the Chrisom, and anointing, shall be used severally with every child : those that be first baptised departing from the font, and remaining in some convenient place within the Church until all be baptised. At the last end, the Priest, calling the Godfathers and Godmothers together, shall say this short Exhortation following :

¶ if they certify] The dress of the child usually furnishes a virtual certificate.

¶ Trine immersion is no longer ordered, but three acts of pouring, as the three Persons are named, are customary in many chs. The water must in any case be poured, not sprinkled merely. A vessel, not too shallow, may be conveniently used, but is not ordered. A napkin may be at hand to wipe the head of the child.

I6—¶ Then the Priest shall say, *'We receive this child into the congregation of Christ's flock,† and do sign him. . . .'* Here the Priest shall make a cross upon the child's forehead.

†1 'make a cross upon the child's forehead, saying' (cp. I2³ n.1). 2 Am. adds, If those who present the infant shall desire the sign of the cross to be omitted, although the Ch. knoweth no worthy cause of scruple concerning the same, yet, in that case, the Min. may omit that part of the above which followeth the Immersion, or the pouring of water on the Infant.]

¶ shall say] Solemnly, and preferably by heart. In any case, the book should be so placed, or held by Verger or Clerk, that it is not injured by the water.

¶ shall make a cross] The old rule was to use the thumb without water. (The child is now usually given back at this point, ct. 16³ n. 2.)

I7—¶ Then shall the Priest say, *'Seeing now, dearly beloved brethren, that' this child is 'regenerate. . . .'*

[1 Am. Minister. 2 'these children are' (and so on).]

I7²—¶ Then shall be said, all kneeling, *'Our Father which art in heaven' ; 'Hallowed. . . . But deliver us from evil. Amen.*

[1 '&c.']

¶ all kneeling] The Priest is included, if we may judge from I8¹, "all standing up," ct. 13¹. "Then shall the people stand up."

I7³—¶ Then shall the Priest say, *We yield thee hearty thanks. . . .'*

[1 Am. Minister.]

I8—¶ Then all standing up, "the Priest" shall say "to "the Godfathers and Godmothers" this exhortation following. *Forasmuch as' this child hath 'promised. . . .'*

[1 "At the last end the Priest, calling the Godfathers. . . . together shall say" 2 "these children have"

I8²—¶ Then shall he adde and say, *Ye are to take care that this child be brought to the Bishop. . . .'*

[1 "The Min. shall command that" 'the chrisoms be brought to the Ch. and delivered to the Priests

after the accustomed manner, at the purification of the mother of every child ; and that "the children be brought to the Bp." (the rest in substance as the Exh.) and so let the congregation depart in the name of the Lord.' 2 ¶ Note, that if the number of children to be baptised, and multitude of people present, be so great that they cannot conveniently stand at the church door ; then let them stand within the church, in some convenient place, nigh unto the church door ; and there all things be said and done, appointed to be said and done at the church door'.]

¶ If during EP, *Nunc Dimittis* may be sung during return to chancel, and the register filled up immediately after service. If otherwise, the service may be closed with a Coll. (H4³ or 5), and a commendatory Benediction (N5³ . . . we commend this child ; the Lord bless him . . .). A parent or sponsor should attend the registration forthwith in the vestry, and the date of birth may with advantage also be entered. Commemorative or explanatory cards or papers may often with advantage be given away, with a word of earnest and sympathetic counsel. A subsequent visit may also be desirable.

IO¹—*It is certain by Gods word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved.*

IO²—*To take away all scruple concerning the use of the sign of the Cross in Baptism ; the true Explication thereof, and the just reasons for the retaining of it may be seen in the 30th Canon, first published in the year 1604.*

IO³—The Ministration of "PRIVATE BAPTISM of Children in Houses."

1 "Of them that be baptised in Private Houses in time of necessity."

IO¹—¶ "The Curates" of every Parish "shall often admonish the people, that they deferre not the Baptism of" their children "longer than the" first or second "Sunday next after" their birth, "or other holy-day" falling between, "unless upon a great and reasonable cause, to be approved by the Curate."

[1 "Pastors and" 2 "infants any longer than the Sunday or other holy-day next after the child be born, unless" 3 *1r.* third or fourth]

¶ a great and reasonable cause] The presence of the mother is now commonly regarded as such, contrary to the older practice witnessed by this rubric and M16 n. 2 (the chrisom to be delivered at the churching, which now commonly takes place before christening).

IO²—¶ "And also they shall warn them, that without" like "great cause and necessity they" procure not their "children" to be "baptise'd" "at home in their houses." But "when need shall compel them so to do, then" Baptism shall be administered "on this fashion."

[1 "baptise not children" 2 "and when great" 3 "that then they minister it"]

IO³—¶ "First let" the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with "them that are present call upon God, and say the Lords Prayer," and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer.

[1 "for his grace" 2 "if the time will suffer" 3 *1r.* other prs.

¶ any other lawful Min.] A Deacon, or, in extreme necessity, a lay person of either sex (LAY BAPTISM), may

baptise. Midwives and nurses may be instructed how to act. Under I19 the matter and form only are noted as "essential parts." The Order may be: Lord's Pr., I2⁴, I4¹⁻⁶ (the last in any case), I11¹⁻², conclusion as noted under I8².

I11¹—¶ And then, ¹ the child "being named by some one that is present, the minister shall "pour water upon" it, "saying these words; N. *I baptise thee. . .*"

¹ "one of them shall name the child, and dip him in the water, or pour water upon him"

¶ The particulars should be written down on the spot and entered in the register, the same day if possible; and the parents should be instructed to bring the child to be received as next ordered, with sponsors as in other cases.

I11²—¶ Then ¹ all kneeling down, the Minister shall give thanks unto God, and say, *We yield thee hearty thanks. . .* (as I7²).

[1 Am. om. all kneeling down]

I12¹—¶ "And let them not doubt, but that the child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again.¹ Yet nevertheless, if the child which is after this sort Baptised, do afterward live, it is expedient that it be brought into the Church, to the intent that" ² if the Minister of the same Parish did himself Baptise that Child, the Congregation may be certified of the true form of Baptism, by him privately before used³: In which case he shall say thus, *I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptised this child.*⁴

[1 "in the Ch. But yet" ² (see I12² n. 2 for continuation of older form. The present was in the main adopted in 1604). 3 1604 ends. 4 Am. who is now by Bapt. incorporated into the Christian Ch.: for our Lord Jesus Christ. . . . (as I12²).]

I12²—¶ But if the child were baptised by any other lawful Minister; then the Minister ¹ of the Parish where the child was born or christened, shall ² "examine and try whether ³ the child be lawfully baptised, or no." In which case, ⁴ "if those that bring any child to the Church, do answer that" the same child ⁵ "is already baptised, then shall the" ⁶ Minister "examine them further," saying, "*By whom⁷ was" this child "baptised? Who was present when" this "child was baptised?"*" ⁸ Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you, "*With¹⁰ what matter" ¹¹ was this "child" baptised? "With what words" was "this child "baptised?"*"¹²

[1 Ir. who receiveth the child 2 (contd. from I12¹ n. 2) "to the intent that the Priest may" 3 Am. the same hath been lawfully done (om. to I12²) 4 "And" 5 "he" 6 "Priest" 7 "the child was" 8 "the" 9 "whether they called upon God for grace and succour in that necessity," 10 "what thing or" 11 "they did baptise the" 12 "whether they think the child to be lawfully and perfectly baptised?"]

I12³—¶ "And if the Minister shall" find ¹ by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall

receive him as one of the flock of true Christian people, saying thus, *I Certifie you, that in this case² all is well done, and according unto due order, concerning the baptising of this child;³ who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort⁴ on this wise.*

[1 "prove" ² "ye have done well" 3 (Am. as I12¹ n. 4).

I13¹—¶ S. Mark 10 13. *They brought young children to Christ. . .*

[1 Am. Hear the words. . . (as I3¹).]

I13²—¶ "After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel. *Beloved, ye hear in this Gospel. . . and say the Prayer which the Lord himself taught*"¹ us. "*Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come.*"² Thy. . . .

[1 "and in declaration of our faith, let us also recite the arts. contained in our Creed. Here the Min. with Godfathers. . . shall say, ² "&c." Ir. transfers Lord's Pr. to follow I17¹, cp. I7².]

I13³—¶ Almighty and everlasting God, heavenly . . .

I14¹—¶ "Then shall ¹ the Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.²

¹ they say the Creed, and then the Priest shall demand." 2 I14²⁻⁴ = I4¹, ³, ⁵ (slight variations in 1552).

¶ Then shall the Priest demand the name . . .] This direction, through the rubrics being in small type, is liable to be neglected.

I16¹—¶ ¹ Then the Priest shall say, *We receive this child. . .*

¹ (In 1549 the order for the Chrisom follows, as I6² n. 2. But the order for unction, n. 3, is omitted. Also till 1662 there was no order to use the sign of the cross with privately baptised children.)

I17¹—¶ Then shall the Priest say, *Seeing now, dearly beloved brethren. . .*¹

[1 Ir. transfers Lord's Pr. to this place, as I7².]

¶ It is customary and seemly for the Priest to take the child into his arms, but he must be very careful not by inadvertence to re-baptise it, if the service be combined as provided by I19 n. 5.

I17²—¶ ¹ Then shall the Priest say, *We yield thee most hearty thanks. . .*

[1 "Let us Pray, Almighty and everlasting God, heavenly Father, we give thee humble thanks. . . (as I3²).]

I18¹—¶ "Then" all standing up, "the Minister shall make this exhortation to the Godfathers and Godmothers. *Forasmuch as this child. . .*"¹

[1 Am. and Ir. add here I8².

I19¹—¶ "But if they which bring the infant¹ to the Church do make" such ² "uncertain answers" to the Priest's questions," as that it

cannot appear that the child was baptised with water, In the Name of the Father, and of the Son, and of the holy Ghost (which are essential parts of Baptism) ³ " then let the Priest baptise " 'it in the form before appointed for Publick Baptism of infants; " saving that at the dipping of the child in the Font, he shall use this form of words. *If thou art not already baptised, N. I baptise thee In the Name. . . .* ³ ⁴

[1 " infants " 2 " an uncertain answer " 3 " and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind (as oftentimes it changeth) " 4 " him in form above, written concerning Publick Bapt." 5 *Am. adds*, If infant Bapt., and the receiving of infants baptised in private, are to be at the same time, the Min. may make the Questions to the Sponsors, and the succeeding Prs., serve for both. And again, after the Immersion, or the pouring of water, and the receiving into the Ch., the Min. may use the remainder of the service for both. *Ir.* If a child that has been already baptised be brought to the Ch. at the same time with a child that is to be baptised, the Min., having inquired concerning the sufficiency of the Bapt., and having certified the same, shall read all that is appointed for the Public Baptism of Infants until he have baptised and signed the child that has not been baptised; and he shall then call upon the Godfathers and Godmothers of the Child that has been already baptised to make answer in his behalf, as here described, save that he shall not again recite the Apostles' Creed, but say, *Dost thou believe all the Arts. of the Christian Faith as set forth in the Apostles' Creed?* The Min., having then signed the Child according to the form appointed above, shall proceed with the remainder of the Order for Publick Bapt. of Infants, beginning with the words, *Seeing now, dearly beloved, &c. . . .* 6 (In 1549 a Form for Benediction of the Font followed:)

The water in the font shall be changed every month once at least, and afore any child be baptised in the water so changed, the Priest shall say at the font these prayers following.

'O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptised in the river of Jordan, the Holy Ghost came down in likeness of a dove: Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptised therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.'

"O merciful God, grant that the old Adam, in "them that shall be baptised in this fountain", "may be so buried, that the new man may be raised up again. Amen."

"Grant that all carnal affections may die in them; and that all things, belonging to the Spirit, may live and grow in them. Amen."

"Grant " to all them which at this fountain forsake the devil and all his works: "that they may have power and strength to have victory and to triumph against "him", "the world, and the flesh. Amen."

'Whosoever shall confess thee, O Lord: recognise him also in thy kingdom. Amen'.

'Grant that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen'.

'Grant that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen'.

'Grant that all they which for thy sake in this life do deny and forsake themselves: may win and purchase thee, O Lord, which art everlasting treasure. Amen'.

"Grant that whosoever is here dedicated to thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen."

'The Lord be with you.

Answer. And with thy spirit'.

"Almighty everliving God, whose most dearly beloved Son. . . ." (see I³ and n. 2 there).]

J—¹ The Ministration of BAPTISM to SUCH AS ARE OF RIPER YEARS, and able to answer for themselves.

[1 (Sections in I and J which correspond have the same numbering. The whole service was added 1662.)]

[*Riper years*] Not necessarily adults, but children old enough to be presented without delay for Confirmation (cp. J9¹).

J1¹—¶ When any such persons as are of riper years are to be baptised, timely notice shall be given to the ¹ Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons¹; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

[1 *Am.* Minister (*om.*—persons)]

[*notice . . . to the Bp., and whom he shall appoint*] The friends are to give the notice, and in most dioceses the incumbent is recognised tacitly as the person appointed by the Bp. to receive it.

[*a week before at the least*] Except in an emergency, a much longer time is usually desirable (1) for the examination as to knowledge, and (2) for the guided self-preparation of heart and will.

J1²—¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the ² Curate in his discretion shall think fit.

[1 *Am.* or Prayer-day 2 *Am.* Minister]

[*found fit*] The Bp. (or his deputy, the incumbent) has a judicial, not an arbitrary, discretion.

[*Godparents are required as witnesses.*]

[*Sunday or Holy-day*] No option is given; but the rule is not always kept, and Wed. EP, with none but earnest people present, would appear a fit time. Shyness will be forgotten if it be shown that "the people being assembled" will pray for the baptised, and be edified by their profession and sacramental incorporation into the Church.

J2¹—¶ And standing there, the Priest shall ¹ ask whether any of the persons here presented be baptised or no: If they shall answer, *No*: then shall the ² Priest say thus,

[1 *Am.* as I2¹. 2 *Am.* Min. (the People all standing until the Lord's Pr.) proceed as followeth.

[*The Priest*] Not a Deacon in this case.

J2²—*Dearly beloved; Forasmuch as all men. . . .*

J2³—¶ Then ¹shall the Priest say, *Let us pray.* ²(¶ And here all the Congregation shall kneel.) ³*Alm. and ev. God, who of thy great mercy. . . . (as I2³, but sanctify [the element of ²] water).*

[1. *Ir.* the people kneeling, the Priest shall say. 2 *Am.* and *Ir.* om. (see above). 3 *Am.* om. addition.]

¶ *all the Congregation shall kneel* Not the Priest.

J2⁴—*Alm. and im. God, the aid. . . . (as I2⁴ but [and] as thou hast promised; Am. and Ir. om. and).*

J3¹—¶ Then ¹shall the people stand up, and the Priest shall say, *Hear the words of the Gospel. . . . S. John 3, 1. There was a man of the Pharisees, named Nicodemus. . . .*

[1 *Am.* the Min. shall say.]

J3²—¶ After which he shall say this exhortation following. *Beloved, ye hear in this Gospel the express words. . . . let us. . . . give thanks to him and say, Alm. and ev. God, heavenly Father. . . .*

[1 *Ir.* (to be said by the Min. and People).]

¶ *and say* For the custom of joint recitation, cp. I3².

J4¹—¶ Then the ¹Priest shall speak to the persons to be baptised on this wise. *Well-beloved, who are come hither. . . .*

[1 *Am.* Minister.]

J4²—¶ ¹Then shall the Priest demand of each of the persons to be baptised severally these questions following. Question. *Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?* Ans. *I renounce them all.*²

[1 (*Am.* modifies as I4¹ n. 3). 2 *Am.* sinful. 3 (*Am.* adds as I4² n. 5).]

J4³—Question. *Dost thou believe³ in God. . . .* Ans. *All this I steadfastly believe.*

[1 *Am.* Minister. 2 (*Am.* as I4³ n. 1). 3 *Am.* I do.]

J4⁴—Question. *Wilt thou be baptised in this faith?* Ans. *That is my desire.*

J4⁵—Question.—*Wilt thou then obediently keep. . . .* Ans. *I will¹ endeavour so to do, God being my helper.*

[1 *Am.* by God's help (*Ends*).]

J5^{1,2} = I5^{1,2} (with plur. for sing. and persons for children).

[1 *Am.* Minister.]

J6¹—¶ Then shall the Priest take each person to be baptised by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying, *N. I baptise thee. . . .*

¶ *placing him conveniently* A hassock or stool may be required, especially if it be proposed to dip the head, in which case the font should be full. The Priest will retain the hand for the reception, applying the napkin after the Baptism.

J6²—¶ Then shall the Priest say, *We receive this person. . . .*

J7¹—¶ Then shall the Priest say, *Seein now. . . .*

J7²—¶ Then shall be said the Lords Prayer, all kneeling. *Our Father. . . . from evil Amen.*

J7³—¶ *We yield thee humble thanks. . . .*

1 *Ir.* Then shall the Priest say,

J8¹—¶ Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first. *Forasmuch as these persons have promised. . . .*

J8²—(¶ And then, speaking to the ¹new baptised persons, he shall proceed, and say) *And as for you, who have now. . . .*²

[1 *Am.* om. new 2 (*Ir.* repeats I19, suitably modified, here). *Am.* adds, If there be reasonable doubt concerning the baptism of any person, such person may be baptised in the manner herein appointed; saving that, at the immersion or the pouring of water the Min. shall use this form of words, *If thou art not already baptised. . . .*]

¶ The service should not properly be used separately, but, if for urgent reasons it be so used, it may be concluded as noted under I.

J9¹—¶ It is expedient that every person thus baptised should be confirmed by the Bishop¹ so soon after his Baptism as conveniently may be²; that so he may be admitted to the holy Communion.³

¶ The candidate for Bapt. may conveniently follow the course of instruction and preparation for Confirmation, if such be in progress.

[1 *Ir.* and receive the HC. 2 *Ir.* (*ends*). 3 *Ir.* ¶ Upon great and urgent cause, persons of riper years may be baptised in private; and then the Priest shall proceed, as in the Private Bapt. of Infants, with such changes as the age of the person to be baptised requires. *Am.* ¶ Whereas necessity may require the baptising of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case, and a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exh., *Well beloved, etc.*, instead of these words, *come hither desiring*, shall be inserted this word *desirous*. And in case of great necessity, the Min. may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.]

J9²—¶ If any persons not baptised in their infancy shall be brought to be baptised before they come to years of discretion to answer for themselves; it may suffice to use the Office for Public Baptism of infants, or (in case of extreme danger) the Office for Private Baptism, onely changing the word (*Infant*) for (*Child* or *Person*) as occasion requireth.¹

[1 *Am.* ¶ If there be occasion for the Office of Infant Bapt. and that of Adults at the same time, the Min. shall use the exh. and one of the prs. next following in the Office for Adults; only, in the exh. and pr. after the words *these Persons* and *these thy Servants*, adding and *these Infants*. Then the Min. shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the pr. shall be as in this Service; only, after the words, *these thy Servants*, shall be added and *these Infants*. After which the remaining part of each service shall be used, first for Adults, and lastly that for Infants.]

K—"A" Catechism, that is to say, an Instruction to be learned of every "person, before he be brought to be confirmed" by "the Bishop."

[1 (Till 1662 the Cat. came under the next section L, following the opening rubrics which are now replaced by the exh.) 2 "child" 3 "of"]

¶ See further, CATECHISM (REVISION OF), where much is included in the revised draft, which needs to be catechised into the children in any case.

K1—"Question. What is your name? Ans. N or M..."

[1 (Note that Am. replaces Godfathers and Godmothers in K1 by sponsors).]

K2—"Catechist. Rehearse the Articles of thy belief. Ans. I Believe in God. . . ."

K3—"Question. You said. . . . Tell me how many there be? Ans. Ten. . . ."

K3—"Question. Which be they?" "The same which God spake. . . . I. 'Thou shalt have none other Gods, but me. II. Thou shalt not make to thy self. . . . nor worship them.' 'For I. . . . and keep my commandments.' 'III. Thou shalt not take. . . . in vain': 'for the Lord. . . . in vain.' 'IV. Remember that thou keep holy the Sabbath day.' 'Six dayes. . . . and hallowed it.' 'V. Honour thy father and thy mother,' 'that thy dayes. . . . giveth thee.' 'VI. Thou shalt do no murder. VII. Thou shalt not commit adultery. VIII. Thou shalt not steal. IX. Thou shalt not bear false witness against thy neighbour. X.' 'Thou shalt not covet thy neighbours house,' 'thou shalt not covet thy neighbours wife. . . . that is his.' . . ."

K4—"Catechist. My good "child, "know this. . . . say the Lords Prayer."..

[1 "Son"]

K5—"Question. How many Sacraments . . .

[1 (K5 first in 1604).]

K5—"What is the inward part, or thing signified? Ans. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper." . . .

Ir. adds, Q. After what manner are the body and blood of Christ taken and received in the Lord's Supper. A. Only after a heavenly and spiritual manner: and the mean whereby they are taken and received is Faith.

K6—"¶ The "Curate of every Parish shall "diligently "upon Sundayes" and "Holydayes," after the second Lesson at EP "openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism."

[1 Am. Minister 2 'or some other at his appointment' 'once in 6 wks. at the least upon warning by him given' (cp. 2) 3 'upon some Sun. or holy-day' 'half an hour before Evensong' 4 Ir. at such times as he shall think convenient, instruct and examine the children of his Parish in this catechism; and 5 Am. or on some other convenient occasions, openly in the church, instruct or . . . Ir. or at such other times as may be convenient he may, with the approval of the ordinary, openly. . . .]

¶ Though the threat of excommunication for neglect is not repeated from canon 59, the Curate is bound, by himself or deputy, to carry this out in spirit; and he may, in many chs. with edification, fulfil the letter, if he pick his groups carefully, give a pithy instruction on one point, and examine in Parts 1 to 5 on Suns. 1 to 5 in each month, prefacing Parts 1 and 5 with the expanded title in CATECHISM (REVISION OF), and Parts 2-4 with: Q. What were your Godparents told about your training? A. That I was to learn the Creed, Ten Comts., and Lord's Pr., and be virtuously brought up to lead a godly and a Christian life. (The time noted in the canon is "bef. EP for half an hour or more.")

K6—"¶ And all Fathers, Mothers, Masters and "Dames, shall cause their children, servants and "prentices (which "have not learned their Catechism)" "to come to the Church at the "time "appointed, and obediently to hear, and be ordered by the "Curate, until such time as they have learned all that is here appointed for them to learn."

[1 Am. & Ir. mistresses 2 Am. apprentices, who Ir. apprentices to come to such instruction at the time appointed 3 'are not yet confirmed' 4 'day' 5 Am. Minister.]

¶ This rubric may be read once or twice when notice is given of a Confirmation, or printed in the parish magazine.

¶ until such time] It has been suggested that a certificate of proficiency should be given when the instructional element in PREPARATION is over, and that a separate devotional course of training and self-preparation be interposed bef. Confirm. (cp. under J1 1).

K6—"¶ So soon as Children are come to a competent age, and can say "in their Mother tongue" the Creed, the Lords Prayer, and the ten Commandments; and "also can answer to the other questions of this short Catechism; they shall be brought to the Bp. "And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

[1 Am. om. 2 Ir. are further instructed in this Cat. (cp. 18"). 3 Am & Ir. om.]

¶ a competent age] Cp. "children" in next rubric and Exh. following, and see CONFIRMATION, § 6.

¶ A Godfather] This need not be one of the Bapt. sponsors. A system of sponsorship may be organised, e.g., by C.E.M.S., and G.F.S.

K6—"¶ And whensoever the Bp. shall give knowledge for children to be brought" unto him" "for their Confirmation, the "Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all "such persons within his Parish, as he shall think fit to be presented to the Bp. to be confirmed. "And, if the Bp. approve of them, he shall confirm them in manner following.

[1 "afore him to any convenient place" 2 Am. Minister 3 "those children of his parish which can say the articles of their faith, the Lord's Pr., and the 10 Commandments. And also how many of them can answer to the other questions contained in this Cat." 4 Am. om.]

¶ all such . . . as he shall think fit] The direction to withhold or present is unlimited in terms, but must be exercised judiciously: i.e., the Curate may not impose private or party standards of doctrine, morals, or devotion, but should solemnly throw the responsibility of a sincere choice on those who do not violate the clearly expressed requirements of the Church.

¶ if the Bp. approve] The Bp.'s discretion is also absolute, and is properly exercised in fixing an ordinary standard of age, or level of instruction, though he can hardly refuse to consider reasonable grounds for exceptions.

L¹—¹The Order of "CONFIRMATION,"² or laying on of hands upon those that are baptised and come to years of discretion.

[1604 The Order. . . hands upon children baptised and able to render an account of their faith according to the Catechism following. 2" wherein is contained a catechism for children."]

[years of discretion] See above on "competent age."

L¹—¶ Upon the day appointed all that are to be then confirmed, being placed, and standing in order before the Bishop¹; he (or some other Minister appointed by him)³ shall read this Preface following.³

[1 Am. sitting in his chair near to the Holy Table 2 Am. may 3 Am. the people standing until the Lord's Pr. (Note, that the Preface was till 1662 a series of rubrics, not ordered to be read.)]

[standing in order] It is convenient to fix the order of places beforehand, so that relatives or friends may go up in pairs.

[this Preface] Usually preceded by a hymn, which should embody pr. for the Holy Spirit, and be set to a well-known tune. Most Bps. issue a paper of instructions for guidance of incumbents, and a full and critical discussion is to be found in Dearmer, *PH* (7), pp. 450-464.

L¹—"To the end that Confirmation may be ministered to the more edifying of such as shall receive it,"¹ the Church hath thought good to order, "That none hereafter shall be Confirmed, but such as can say"² the Creed, "the Lords Prayer, and the ten Commandments; and can also answer to such"³ other "questions,"³ as in the "short Catechism"⁴ are contained; Which "Order is very convenient to be observed,"⁵ to the end, "that children" being now "come to the years of discretion, and" having "learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and" confirm "the same; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe" such things as they by their own confession have assented unto."¹⁰

[1 "(according to St. Paul's doctrine, who teacheth that all things should be done in the ch. to the edification of the same) it is thought good" 2 "in their mother tongue the articles of the faith" 3 "of this" 4 "as the Bp. (or such as he shall appoint) shall by his discretion appose them in. And this 5 "for divers considerations ¶ First, that when children come. . . and have learned. . . they may then. . . 6 "with their own" 7 "confess" 8 "and keep" 9 "mouth and" 10 ¶ Secondly, forasmuch as confirmation is ministered to them that be baptised, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world, and the devil: it is most meet to be ministered, when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin. ¶ Thirdly, for that it is agreeable with the usage of the church in times past, whereby it was ordained, that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God. ¶ And that no man shall think that any detriment shall come to children by deferring of their confirmation: he shall know for truth, that

it is certain by God's word, that children being baptised (if they depart out of this life in their infancy) are undoubtedly saved.]

L²—¶¹ Then shall the Bishop say, *Do ye here. . .* ¶ And every one shall audibly answer, *I do.*

[1 Am. inserts ¶ Then the Min. shall present unto the Bp. those who are to be confirmed, and shall say, *Reverend Father in God, I present unto you these children [or these persons] to receive the Laying on of Hands.* ¶ Then the Bp., or some Min. appointed by him, may say, *Hear the words of the Evangelist St. Luke in the eighth chap. of the book of the Acts of the Apostles.*]

[Then shall the Bp. say] A brief, pointed address by the Bp. may, and customarily does, supplement the Exh., and lead up to the Question. Possibly this address would come better at the first entry of the Bp., the hymn next, and the service following without interruption of any kind.

[every one shall . . . answer] The response is usually made collectively, but it has a solemn effect to call over the Christian names in a pre-arranged order as placed, and a change in bapt. name can be thus made. The number presented should not ordinarily exceed 100. The Bp. is seated.

L³—¶¹ "The Bp. Our help. . . Ans. Who hath made heaven and earth." 2 Bp. "Blessed" be "the Name. . . without end." 3 Bp. "Lord, hear our" prayers. "Ans. And let. . ."

[1 "¶ And the Bp. shall confirm them on this wise. ¶ CONFIRMATION." 2 "Min. Blessed is." 3 "Min." The Lord be. . . Ans. and with. . . 4 (till 1604) "prayer."

[The people kneel in conformity with clergy and choir, while the Bp. stands for the verses and pra., as is the rule for benedictory prs., cp. 481. The responses will commonly be best said in the natural voice, and there is no authority for restricting them to the candidates, who should, however, be trained to respond audibly.

L³—Bp. "Let us pray. Almighty. . . sins," 1 "Strengthen them," "we beseech thee, O Lord," "with the" "holy Ghost the Comforter," 2 "and daily increase in them thy" "manifold gifts of grace: the spirit of wisdom. . . godliness; and" 3 "fill" them, O Lord, with the spirit of thy holy fear," now and for ever. 4 "Amen."

[1 "Send down from heaven, we. . . upon them thy" 2 "with the manifold" 3 "fulfil" 4 "Ans." 5 "Min. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy holy ghost, mercifully unto everlasting life. Amen."

L⁴—¶ "Then" all of them in order kneeling before "the Bishop," he "shall" lay his hand upon "the" "head" of "every" 4 one "severally," "saying," 5 "Defend, O Lord, this" thy "child" [or this thy servant] "with. . . kingdom. Amen."

[1 cross them in the forehead, and 2 Am. hands 3 "their" 4 "child" 5 N. I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say. The peace of the Lord abide with you. Ans. And with thy spirit.]

[in order] The clergy presenting candidates may successively bring them up in groups, so arranged that they

can return and kneel down without being disturbed by others.

[*his hand*] The wording just covers the practice, only excusable when the numbers are excessive, of confirming two at once. This expedient is least obtrusive if a hand is laid on each head and the words said over both simultaneously in the singular.

L5—¶ "Then shall the Bishop say," *1 The Lord be 'with you. Ans. And with thy Spirit'.*
¶ And (all kneeling down) the Bp. shall add, 'Let us pray'. Our Father. . . from evil. Amen.

[1 (See end of n. 5 above.)]

¶ The Bp. stands as before, facing the candidates (and holding his Pastoral Staff).

L5—¶ And *1* this Collect. "Almighty and everlasting God, who makest. . ."

[1 Am. these Collects.]

L5—¶ O Almighty Lord. . . (= H4³).

[1 *Ir. inserts.* And also this, or some other collect out of this book, at his discretion.]

L5—¶ ¶ Then *1* the Bishop shall bless" them "saying thus, *The blessing.* . . .³

[1 "shall the Bp. bless the children, thus" saying "2 *Ir. inserts.* The Bp. may address candidates during the service at his discretion. *Am. inserts.* The Min. shall not omit to move the persons confirmed to come, without delay, to the Lord's Supper.]

¶ A hymn, and some parting counsels from the Bp., usually precedes, but, perhaps, would better follow, the Blessing.

L6—¶ ¶ And there shall none be admitted to the holy Communion, until such time as he² be confirmed," or be ready and desirous to be confirmed.

¹ (Till 1662 the rubrics K6¹, ², ⁴ stood here, in the form shown in the notes there). ² 'can say the Cat. and'

¶ *none be admitted*] The rule seems clear; but two liberties are occasionally taken in various parishes: (1) older persons, who have been admitted to full communion in non-episcopal bodies, are, though not formally admitted, still not rejected from the Lord's Table, it being urged that only notorious sinners may be repelled if they present themselves after warning; (2) children are sometimes admitted long before reaching the minimum age fixed by the Bp. of the diocese for Confirmation.

M—¶ The Form of Solemnization of MATRIMONY."

M1—¶ ¶ " *1* First the Banns" of all that are to be married together," "must be"² published

44. Marriage Service and Churching.

in the Church "three several Sundaies or Holy-daies, in the⁴ time" 'of' Divine 'Service,'⁵ immediately before the sentences for the Offertory; the Curate saying "after the accustomed manner," *I publish the Banns of marriage between M. of— and N. of— If any of you know cause or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it: This is the first [second, or third] time of asking.*

[1 Am. ¶ The law respecting Matr., whether by publishing the Banns in Churches, or by Licence, being different in different States, every Min. is left to the direction of those laws, in everything that regards the civil contract between the parties. ¶ And when the Banns are published, it shall be in the following form: *I publish.* . . . 2 *Ir. om.* First 3 *Ir.* (Save when a licence shall be issued for such

marriage) 4 "asked" 5 'service' 6 "the people being present" *Ir.* after the Nicene Creed, or immediately after the 2nd Less. at M or EP.]

¶ For time of publication, see Banns, § 2.

M1—¶ ¶ *1* And if the persons that " *2* are to "be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish."

[1 Am. om. 2 "would"]

¶ *shall not solemnize*] A marriage LICENCE (special or ordinary) is, of course, a valid dispensation from this condition.

M2—¶ ¶ At the day " and time " appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church¹ with their friends and neighbours: And there" standing together, the man on the right hand, and the woman on the left, "the Priest shall *2* say,

[1 Am. or shall be ready in some proper house 2 "thus"]

¶ *there standing*] At the chancel step, in the body of the ch., not at the communion rails, the "friend of the bridegroom" on his right slightly behind, the bride's father on her left, the bridesmaids behind both.

¶ *the Priest*] He will usually, with assistant clergy and choir (if present), await the bridal procession, or may by custom meet it at the door and precede it with singing of a hymn or anthem.

M2—¶ "Dearly beloved,¹ we are gathered. . . in the face of" *2* this "congregation. . . instituted of God³ in the time. . . unadvisedly,⁴ lightly, or wantonly,⁵ to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently. . . duly considering the causes for which matrimony was ordained." *6* First, it was ordained *1* "for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name. Secondly, *8* it was ordained *8* for a remedy against sin, *9* and to avoid fornication, that such persons as "¹⁰ have not the gift of continency, might marry, "and keep themselves undefiled members of Christs body.⁹ Thirdly," *9* it was ordained *9* "for the mutual society. . . adversity: Into ¹¹ which holy estate. . . joined. ¹² Therefore if any man. . . his peace."

[1 "friends" 2 "his" 3 "in paradise" 4 Am. or lightly, but reverently. . . 5 *Ir. om.* to understanding 6 Am. om. to adversity. 7 *Ir.* reads, First, for the due ordering of families and households, that children might be 8, 9 *Ir. om.* 10 "be married might live chastely in matrimony, and keep" 11 Am. this. 12 Am. om. therefore.]

¶ The opening address is by custom abridged without authority, usually (and most excusably) by merely omitting the phrases left out by *Ir.* under nn. 5, 9. If several Mins. are present, an assistant may read this.]

M2—¶ ¶ *1* And also speaking unto the persons that shall be married, he shall say, *I Require and charge you both. . . that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, *2* ye" do now "confess it. For be ye well assured, that so many as are coupled together otherwise than*

Gods Word doth allow, are not joined"³ 'together by' "God, neither is their matrimony lawful.

[1 *Ir. inserts*, ¶ NOTE.—When more than one man and one woman come to be married at the same time. all that follows down to the Ps., shall be said for each couple severally. ¶ Then speaking. . . . 2 "that" 3'of']

¶ This, as other parts spoken to the two persons, is said in a lower tone, but clearly and audibly, by the principal officiant, who should be a *Priest*. Marriage by a Deacon, though valid, is quite irregular, and properly involves the omission of the nuptial benedictions.

M2—"¶ At which day of marriage, if any man do allege" 'and declare' "any impediment why they may not be coupled together in matrimony," by Gods Law, or the Laws of this Realm, "and will be bound, and" 'sufficient' "sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried."

[1 *Am. The Min.*, if he have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Min. shall say to the Man.]

M3—"¶ If no impediment be alleadged, then shall the Curate say unto the man, ¹ N. *Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee only unto her, so long as ye both shall live?* ¶ The man shall answer, *I will.*"

[1 *Ir. and Am. M. 2 Am. others*]

¶ [the Curate] He may doubtless, at his discretion, appoint some priest who is a relative or friend of the parties as his deputy. The names (which may be those in commonest use) should be carefully learnt or written out.

M3—"¶ Then shall the ¹ Priest say unto the woman, N. *Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long, as ye both shall live?* ¶ The woman shall answer, *I will.*"

[1 *Am. Minister 2 Am. others*]

M4—"¶ Then shall the Minister say, *Who giveth this woman to be married to this man?* ¶ Then shall they "give their troth to" each "other" in this manner.

M4—"¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and" ³ to say after him as followeth. "*I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.*"

[1 "and" 2 "so either to give their troth to

other, the man first saying" 3 *Am. and Ir. M. 4* "depart"]

¶ [The Min. receiving] He may request the father to place her right hand in his, and then join the hands of the parties, saying the words in short clauses, and at the end adding, *sotto voce*, Now loose your hands.

M4—"¶ Then shall they loose their hands, and the woman" with her right hand "taking" ¹ the man by his right hand, shall" likewise "say" after the Minister; "*I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.*"

[1 "again" 2 *Am. and Ir. M. 3* "depart"]

M5—"¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, ¹ laying the same upon the book," 'with the accustomed duty to the Priest and Clerk.' "And the ³ Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the ³ Priest, shall say, *With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow; In the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

[1 'and other tokens of spousage, as gold or silver' 2 *Am. om. to Clerk. 3 Am. Minister 4 Am. om. to worship*

¶ The Min. may ask quietly, Have you the ring? The man may conveniently receive also the accustomed duty from his friend, and place it on the book exactly as ordered, thus obviating the need for requesting it in the vestry. Intimation of this procedure should be made when the date is fixed, and a small envelope handed by the vergers to the friend before service for the purpose. The fee usually includes the charge for banns, if not previously paid.

M6—"¶ Then the man leaving the ring upon the fourth finger of the womans left hand," ¹ they shall both kneel down, and ¹ "the Minister shall say, *Let us pray.*" O Eternal God . . . that as Isaac and Rebecca ³ lived faithfully together. . . ."

1 *Am. om. 2 (Am. inserts here the Lord's Pr.). 3* 'after bracelets and jewels of gold given of the one to the other for tokens of their matrimony'

¶ [The Min. shall say] He may usefully interpose the direction, The congregation will stand while the bride and bridegroom kneel.

M6—"¶ Then shall the Priest joyn their right hands together, and say, *Those whom God hath joyned together, let no man put asunder.*"

¶ They remain kneeling till after the Benediction.

M6—"¶ Then shall the Minister speak unto the ¹ people. *Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

[1 *Am.* company 2 *Am.* and 1 *r.* M.]

¶ *Amen* Said by the Priest alone.

m6—¶ And the Minister shall add this blessing. "God the Father,¹ God the Son,² God the holy Ghost"³ 'bless, preserve and keep you'; "the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may"⁴ 'so live together' "in this life," 'that' "in the world to come" 'ye may have' "life everlasting. Amen."⁵

1 'bless you.' 2 'keep you.' 3 'lighten your understanding.' 4 'have remission of your sins in this life, and in the world to come life everlasting.' 5 *Am.* [Form ends here.]

¶ The right hand may be raised for the blessing, but crossing would appear to be an additional and unauthorised ceremony, though used by some.

m7—¶ Then¹ the Minister or Clerks "going to the Lord's table," shall say or sing this Ps. following. *Beati omnes.* Psal. 128. *Blessed are all they.* . . . ¶ Or² this Psalm.³ *Deus misereatur.* Psal. 67. *God be merciful unto us.* . . .

[1 'shall they go into the quire, and' 2 "else" 3 "following."]

¶ *Min. or Clerks* The rubric seems to be loosely drawn, and it is doubtful if the Clerks, who may sing the Ps. are meant to join the procession, and by custom the choir sing in their stalls. The Min. may beckon or invite the new-married pair to follow him, and the Verger should prevent others from moving forward.

m8—¶ The Psalm ended, and the man and the woman kneeling before the "1 'Lords Table,' " the Priest standing at the "1 'Table,' " and turning his face towards them, shall say, *Lord, have. . . . Ans. Christ, have. . . . Min. Lord, have. . . . Our Father which art in heaven. . . .* from evil. *Amen.* "Min. O Lord, save thy servant. . . . Ans. Who put. . . ."

[1 'altar' 2 "etc."]

¶ *standing . . . and turning* He faces the Table till after *Gloria Patri*, and then turns to say the prs., saying softly, Kneel, and signing with his hand to the people to kneel (if there be no choir to take the lead), or else interpolating, Let us pray. Books open at this page should be placed at the kneeling step on the mat or cushions, and the married pair may be bidden to be ready to respond. If another Priest be present he may replace the officiant, who will kneel at one side.

m8—¹ Minister. *O God of Abraham. . . . And as thou didst send thy* " " *blessing upon Abraham and Sarah,* " " *to their great comfort.* . . .

[1 "The Minister," 'Let us Pray'. 2 'angel Raphael to Thobie and Sara, the daughter of Raguel']

m8—¶ This Prayer "next" following shall be omitted, where the woman is past child "1 bearing. "O Merciful Lord. . . . see their children" *christianly and virtuously brought up,* "to thy praise and honour. . . ."

[1 "birth" 2 "children's children unto the 3rd and 4th generation"]

m8—¹ O God, who by thy mighty power. . . . that this woman may be loving and amiable," 1 "faithful and obedient" "to her husband, and in all quietness. . . ."

[1 "to her husband as Rachael, wise as Rebecca, faithful and obedient as Sara, and in. . . ."]

m8—¶ "Then shall the Priest" ¹ 'say,' "Almighty God. . . . sanctify and ² bless you. . . ."

[1 'bless the man and the woman, saying' 2 '+']
¶ *sanctify* The hand may be raised here.

m9—¶ After which,¹ "if there be no Sermon" "declaring the" duties "of man and wife," "the Minister ² shall read" ³ as "followeth. "All ye" ⁴ that are "married. . . ."⁵

[1 "Then shall" 'be said after the Gospel a sermon' ('begin the Communion, and after the Gospel shall be said a sermon') 'wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared according to holy scripture. Or' 2 *Ir.* may 3 "this that" 4 "which be" 5 (Text of Scripture selections conformed to AV in 1662). 6 *Ir.* adds, *Let us Pray, O Almighty Lord* (= H4³).

¶ The preacher, who may be another Min., will stand at the Table; and the sermon, which should be short and plain, and may consist of a very few clear and weighty sentences, should show the relation of MARRIAGE to the PB ideal of the CHRISTIAN RELIGION. It may be preceded or followed by a hymn; and the service, if HC does not follow, may be closed by such a commendatory Benediction as m5⁴.

m9—¶ It is convenient that "the new married persons" ² should "receive the holy Communion" at the time of their marriage, or at the first opportunity after their marriage.

[1 *Ir.* inserts, ¶ If there be no communion, the Min. shall say, *The Grace.* . . . 2 " (the same day of their marriage) must"]

¶ The parties may be reminded of this and other obligations on putting up the Banns.

m10—The Thanksgiving of Women after Childbirth, commonly called THE CHURCHING¹ "OF WOMEN."

[1 'The Order of the Purification']

m11—¶ "The woman" at the usual time after her delivery, "shall come into the Ch." decently apparelled, "and there shall kneel down in some convenient place," ² as hath been accustomed, or as the Ordinary shall direct: "And" then "the ³ Priest ⁴ shall say" unto her,

[1 *Am.* inserts, ¶ This service, or the concluding pr. alone, as it stands among the Occasional Prs. and Thanksgivings (see above p20), may be used at the discretion of the Min. 2 "nigh unto the" 'quire door' ('place where the table standeth'). 3 *Am.* Min. 4 "standing by her shall say these words, or such like, as the case shall require."]

¶ *The woman* By a seemly old custom, she should be accompanied by one or more "honest Wives."

¶ *decently apparelled* The wearing of a white veil was enforced before 1662, when these words were inserted; but, as the usage has not persisted, and the phrase is not precise, the veil can hardly be insisted upon as law, and its expediency in practice may be doubted.

¶ *some convenient place* A front pew, the chancel step, or the kneeling step at the Communion rails are accustomed in different chs., and the Ordinary seldom or never intervenes.

¶ *The Priest* will wear surplice and scarf or hood, and stand facing the woman throughout, as it is a service of benediction.

m12—"Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance,¹ and ² hath preserved you. . . ., you shall. . . . unto God, and" ³ say,

[1 'and your child baptism'. 2 *Am.* and 1 *r.* to preserve. 3 "pray"]

M13¹—¶ "Then shall¹ the Priest say"² the cxvi "Psalm" ³*Dilexi, quoniam. Psal. cxvj. I am well pleased. . . . I found trouble and heaviness, and I called. . . .* [vv. 1-13a, 16b.]

[1 *Am.* be said by both of them the following Hymn (Ps. 116 1-2, 4-5, 11-13a, 16b), the woman still kneeling. *Dilexi quoniam. 2 "this" (so Ir.) 3 'Levavi oculos' "Ps. 121. I have lifted up mine eyes."*

M13²—¶ Or Psalm cxvii. *Nisi Dominus. Psal. 127. Except the Lord build the house.*

¶ or Ps. 127] Not unless the Min. knows the child is alive and well.

M14—¶ Then the Priest shall say. *Let us pray. "Lord, have mercy. . . etc. Our Father which art in heaven,"¹ Hallowed be. . . against us. "And lead us not into temptation: But deliver us from evil." For thine. . . for ever and ever. Amen.* ²Min. *O Lord, save this woman. . . .* Ans. *Who putteth. . . .*

[1 "etc." 2 "Priest."]

¶ An open book should make it easy to follow and respond.

M15—¶ Minister. *"Let us pray. O Almighty God," we give thee humble thanks for that thou hast vouchsafed to deliver² "this woman thy servant. . . ."*

[1 "Priest." 2 "which hast delivered"]

M16—¶ "The woman that"¹ 'cometh to give her thanks,' "must offer² accustomed offerings³; and if there be a Communion, it is convenient that she receive the h. C."⁴

[1 'is purified' 2 'her chrisom, and other' 3 *Am.* which shall be applied by the Min. and the Ch. wardens to the relief of distressed women in child-bed; 4 *Am.* inserts here (1) s (see below); (2) A Form of Pr. for the Visitation of Prisoners (mainly founded on M1² above, and M1-9 and F below); (3) A Form of Pr. and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his wonderful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority. ¶ The service shall be as usual except where it is hereby otherwise appointed. ¶ Among the sentences at the beginning of MP shall be the following. Prov. 3 9-10, 3 19-20, Deut. 33 27, 33 28, 33 29. ¶ Instead of *O Come, let us sing*, etc., the following shall be said or sung. [Ps. 147 1-3, 7-9, 12-14]. ¶ Then shall be said or sung one of the Selections, or some other portion of the Pss., at the discretion of the Min. ¶ The first Less. shall be Deut. 8, and the Second Less. shall be 1 Thess. 5 12-24. ¶ After the general Thanksgiving shall be said this which followeth. *Most gracious God, by whose knowledge is. . . .*—The Coll. to be used instead of that for the Day. *O most merciful Father, who hast blessed the labours of the husbandman. . . .* The Ep. St. Jas. 1 16. The Gospel, St. Matt. 5 43; (4) Forms of Pr. to be used in Families. Morning Pr. ¶ The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling.—Evening Pr. ¶ The Family being together, a little before bedtime, let the Master. . . . (as above). ¶ On Sundays, and on other days when it may be convenient, it will be proper to begin with a chap. or part of a chap., from the NT.]

[accustomed offerings] Not alms (though very often devoted to the poor), but "a portion of the pastor's living appointed and limited unto him by the Ch." (Whitgift, Works 2 559, q. PH).

¶ if there be a Communion] It should be made known, by occasional announcement, on printed notices, and in visitation, that the best time for a churching is, after notice, before any Sunday or Holy-Day HC, when the mother should herself communicate.

N—¶ The Order for the VISITATION OF THE SICK."¹

[1 'and the Communion of the same']

N1—¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming² "into the

45. Visitation of the Sick.

sick persons house, shall say, *Peace be to this house, and to all that dwell in it.*

[1 *Ir.* inserts, ¶ Nothing in this order prescribed shall restrain the Min. or Curate from edifying and comforting the sick, as he shall think meet and convenient, by instruction or prayer, but, if the sick person shall require it, he shall use this office. 2 "The Priest entering"]

¶ notice shall be given] The Min. will not wait for notice, but the obligation rests with the friends. No special dress is specified for this ministration; but surplice and scarf may be properly worn when it is used as a whole, e.g., in preparation for HC.

¶ shall say] Canon 67 requires the Min. to use this "Order." if he be no Preacher; or, if he be a Preacher, then as he shall think most needful and convenient. But the thoroughness and range of the provision for ensuring the repentance, faith, obedience, and charity of the sick are a part of pastoral obligation.

N1²—¶ "When he cometh into the sick mans presence he shall say," 'kneeling down.'¹ *"Remember not, Lord. . . ."* Ans. *Spare us, good Lord.*

[1 'this ps., Domine exaudi. Ps. 143. Hear my prayer. . . . ¶ With this anthem']

¶ The introduction *Remember not. . . .* and its response (with the Lesser Lit., Lord's Pr., and Versicles), being accessible in the PB, is suitable for frequent use, even when the ps., readings, and exhs. are varied. The invalid or friends should make the responses.

N1⁴—¶ Then the Minister shall say, *Let us pray. "Lord, have. . . . Christ, have. . . . Lord, have. . . . Our Father which art in heaven. . . ."* ¹*trespass against us. "And lead us not into temptation: But deliver us from evil. Amen.* ²Min. *O Lord, save thy servant; Ans. Which putteth his trust in thee. . . .*

[1 "etc." 2 "Ans." 3 "The"]

N2¹—Min.¹ *O Lord, look down from heaven*

. . . .

[1 'Let us pray']

N2²—¶ *Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness." Sanctifie, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: 1 "or else give him grace so to take thy" 2 'visitation,' "that after this painful life ended he may dwell with thee in life everlasting," through Jesus Christ our Lord. "Amen."*

[1 "Visit him, O Lord, as thou didst visit Peter's wife's mother and the captain's servant. And as thou preservest Thobie and Sara by the angel from danger: So "visit and" "restore unto this sick person his former health (if it be thy will)" 2 'correction'

N3¹—¶ "Then shall the Minister exhort the sick person after this form, or other like. *Dearly beloved, know this. . .*"

N3¹—¶ "If the person visited be very sick, then the Curate may end his exhortation in this place," or else proceed. "*Take therefore in good*" part. . .¹

[1 (Quotations from AV, and language modernised in 1662).]

N3¹—¶ "Here the Minister shall rehearse the Articles of the Faith, saying thus, *Dost thou believe in God the Father Almighty,*" maker of heaven and earth? . . . (as in I4³)... ¶ The sick person shall answer, *All this I stedfastly believe.*

[1 "And so forth, as it is in Baptism."]

N4¹—¶ "Then shall the Minister examine whether he "repent him truly of his sins, and "be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended "any "other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed "of "his goods, let him then" be admonished to "make his will,"¹ "and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors." "But men "² should often be put in remembrance to take "order for" the settling of "their temporal" estates, whilst they are "in health."

[1 (Clause transposed from last place after health). 2 "must be oft admonished that they set an order for their temporal goods, when they be in health."]

N4¹—¶ "These words before rehearsed, may be said "³ before the Minister begin his "prayer, as he shall see cause.

[1 *Am.* This exh. 2 'This may be done' (and so *Ir.*) 3 'prayers']

N4¹—¶ "The Min."¹ should not "omit earnestly to move" "² such sick persons as are of ability," to be "liberal to the poor."

[1 "may not forget nor" *Am. and Ir.* shall not 2 "the sick person" 3 "to liberality toward."]

¶ A practical counsel too often neglected.

N4¹—¶ "Here "² shall the sick person" be moved to "make a special confession" of his sins, "if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him" (if he humbly and heartily desire it) "after this" "³ sort." "*Our Lord Jesus Christ, who hath left power. . .*"

[1 *Am. om.* N4¹. 2 *Ir.* if the sick person feel his conscience troubled with any weighty matters, he shall be moved to open his grief, after which (if he shall humbly and heartily desire it) the Min.

shall say thus 3 'form' 4 'and the same form of absolution shall be used in all private confessions'.]

¶ [a special confession] The PB gives no encouragement to any one to make what is called a "general" confession to the Minister.

¶ [after this sort] A discretion as to the use of the form (n. 3) seems intended by the change to *sorti* (cp. *REPENTANCE*). The Min. has discretion also, and no longer any obligation (ct. n. 4), to use this form on other occasions when penitents desire to "receive the benefit of absolution."

N4¹—¶ "And then the Priest shall say the Collect following. *Let us pray. O Most merciful God. . . impute not unto him his former sins; but*" strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, "*take him unto thy favour. . .*" ¶ "Then shall the Min. say this Ps. ¹ *In te, Domine speravi. Psal. 71. In thee, O Lord, have I put my trust. . .*

[1 *Am.* Ps. 130, De profundis.]

N5¹—¶ "Adding this.¹ *O Saviour of the world,*" who "by thy. . . hath redeemed us," "² "save us" and "help us we beseech thee, O " Lord.

[1 'Anthem'. 2 "save us, which by thy. . ." (Order of words altered in 1662) 3 "God."]

N5¹—¶ "Then shall the Minister say, *The Almighty Lord. . .*"¹

1 ¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus, *As with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by his death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen. Usque quo, Domine?* Psalm xlii.

¶ On UNCTION, see that art.; and for methods, cp. *PH*, pp. 474 ff.

N5¹—¶ "And after that shall say, *Unto Gods gracious mercy and protection. . .*

[1 *Am.* Here the Min. may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion.]

N6¹—A Prayer for a sick Child. *O Almighty God. . .*

[1 *Am.* inserts, Prayers which may be said with the foregoing Service or any part thereof, at the discretion of the Min.]

N6¹—A Prayer for a sick person, when there appeareth small hope of recovery. *O Father of mercies, and God of all comfort.* . . .

N6²—¶ A commendatory Prayer for a sick person at the point of departure. *O Almighty God, with whom do live.* . . .

N6³—A Prayer for persons troubled in mind or in conscience. *O Blessed Lord, the Father of mercies.* . . .¹

[1 *Ir. adds*, A Pr. for a sick person when his sickness has been mercifully assuaged, *Almighty God, who bringest down.* . . . [A variant of *Am.* (3) below]. *Am. adds* (1) A Pr. which may be said by the Min. in behalf of all present at the Visitation, *O God, whose days are without end.* . . . (2) A Pr. which may be said in case of sudden surprise and immediate danger. *O most gracious Father, we fly unto thee.* . . . (3) A Thanksgiving for the beginning of a recovery. *Great and mighty God, who bringest down.* . . .]

N7—"The COMMUNION OF THE SICK. ¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and 48. *Communion* sicknesses, and ever uncertain what of the Sick. time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the ¹ Curates shall diligently from time to time (but especially in the ² time " of pestilence, or other infectious sickness) " exhort their Parishioners to the often receiving ³ of the holy Communion of the body and blood of our Saviour Christ," when it shall be publickly administered " in the Church "; that so doing, they may in case of sudden visitation, have the less cause to be disquieted ⁴ " for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give " ⁵ timely notice " to the Curate, signifying also how many " ⁶ there are " to communicate with him " (which ⁷ shall be ⁸ three, or two at the least) ⁹ " and ¹⁰ having a convenient place in the sick mans house, ¹¹ with all things necessary " ¹² so prepared, that 'the Curate may reverently minister,' " he shall there celebrate the holy Communion," ¹³ beginning with the Collect, Epistle and Gospel here following.¹⁴

[1 *Am.* Ministers 2 "plague" 3 " (in the Church)" 4 " which if they do, they shall have no cause, in their sudden visitation, to be unquieted" 5 " knowledge overnight, or else early in the morning" 6 " be appointed" 7 *Ir.* if possible. 8 *Am.* and *Ir.* om. three or 9 'And if the same day there be a celebration of the HC in the church, then shall the Priest reserve (at the open Communion) so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him (if there be any); and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distribute the HC, the appointed *general confession* must be made in the name of the communicants, the curate adding the *absolution with the comfortable sentences of scripture* following in the

open Communion : and after the communion ended, the Collect. Almighty and everliving God, we most heartily thank thee, etc. ¶ But if the day be not appointed for the open communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon.¹ 10 *Am.* all things necessary being prepared, the Min. shall then celebrate. . . . *Ir.* a convenient place. . . . together with all things necessary having been so prepared, 11 "where 'he' ('the Curate') 'may reverently' 'celebrate' ('minister') 12 "for the same," and not being otherwise letted with the public service or any other just impediment' 13 'after such form and sort as hereafter is appointed' 14 *Ir.* or with the Coll., Ep., and Gospel for the day, at his discretion (cp. N9² n. 3.)

¶ [infectious sickness] For hints on procedure, cp. PH, pp. 479 ff.

¶ [timely notice] The obligation rests with the people, while the Min.'s duty is to urge publicly the often receiving of the HC . . . in the church.

¶ [a convenient place] This may be an adjoining room.

¶ [all things necessary] The people may provide table and white cloth, and the priest bring book, vessels, and other linen, bread and wine, surplice and scarf. He may conveniently stand facing the sick person, so as better to be seen and heard.

¶ On the option of RESERVATION, now no longer offered by the PB, see that article.

N8—"The Collect." "*Almighty everliving God, maker of mankind.* . . ." "The Epistle. Heb. 12." ⁵ "My son, despise not thou. . . ." "The Gospel. S. John 5 24." "Verily, verily I say unto you. . . ."¹

[1 'The Celebration of the Holy Communion for the Sick. O praise the Lord, all ye nations, laud him, all ye people : for his merciful kindness is confirmed towards us, and the truth of the Lord endureth for ever. Glory be to the Father, and to the Son, &c. Lord, have. . . Christ, have. . . Lord, have. . . Without any more repetition. The Priest. The Lord be . . . Ans. And with. . . Let us pray.']

¶ [The Epistle] This and the Gospel, being so brief, are best said without other announcement or ending than a momentary pause.

N9—"¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]¹

[1 'The Preface. The Lord be. . . Ans. And with. . . ¶ Lift up your hearts, &c. Unto the end of the Canon.']

[1 *Ir. inserts.* If the sick person be very weak, and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Pr. of Consecration, Form of delivery of the Sacrament, Lord's Pr., and Blessing. *Am. inserts.* In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: the Confession and the Absolution : Lift up your hearts, etc., through the Sanctus ; The Pr. of Consecration, ending with these words, partakers of his most blessed body and blood ; the Communion ; The Lord's Pr. ; The Blessing.]

¶ The abridged uses of *Ir.* and *Am.* suggest what may be done in cases of necessity.

N9²—"¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.^{1, 2}

[1 'And the sick person shall always desire some, either of his own house, or else of his neighbours,

to receive the holy Communion with him; for that shall be to him a singular great comfort, and of their part a great token of charity'. 2 ¶ 'And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house: then shall the curate (there) reserve so much of the sacrament of the body and blood, as shall serve the other sick persons, and such as be appointed to communicate with them, (if there be any); and shall immediately carry it, and minister it unto them.']

Ng—¶ 'But if a man, either by reason of extremity of sickness, or for "I want "of warning in due time to the "Curate," 'or for lack of company to receive with him,' 'or by any other just impediment, do not receive the Sacrament of Christ's body and blood,' the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink 'the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.'

[1 "lack" 2 Am. minister 3 "then" 4 "spiritually"]

Ng—¶ 'When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall "I" cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.'

[1 'use this order at the visitation.—The Anthem. Remember not, Lord, &c. Lord, have mercy. . . . &c. ¶ Our Father which art in heaven, &c. And lead us not into temptation. Answer. But deliver us from evil. Amen. Let us pray. O Lord, look down from heaven, &c. With the first part of the exh. and all other things unto the Ps., In thee, O Lord, have I put my trust, &c. And if the sick desire to be anointed, then shall the priest use the appointed pr. without any Ps.']

Ng—¶ 'In the 1 time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may 'only communicate with him.'

[1 Am. and Ir. times of contagious sickness or disease Ir. adds, or when from some other urgent cause none. . . . 2 Am. alone (Ir. alone after him). 3 Am. ¶ This office may be used with aged and bedridden persons, or such as are not able to attend the public Ministration in Ch. substituting the Coll., Ep. and Gospel for the Day for those appointed above.]

O—¶ 'The order for the Burial of the dead.'

¶ A pall (which should not be all black, and need not be black at all), and a bier (with handles, frame for the pall, and—in the country—a wheeled carriage), or decent trestles, should belong to the ch. Flowers are a modern substitute for the pall. The Min. wears surplice, scarf, and hood, with square cap. People should be encouraged to bring their dead to the parish ch. for the first part of the service, even if the interment must be in a cemetery.

O1—¶ Here is to be noted, that the Office ensuing is not to be used for any 1 that die unbaptised, or excommunicate, or

47. Burial Service.

[1 Am. unbaptised adults, or any who die excommunicate, or who have laid. . . . 2 Ir. in whose case a verdict shall have been found of *felo de se*. But if any be brought for burial who have died unbaptised, being infants of tender age, the offspring of Christian parents, and not having been withheld from Baptism by wilful default or neglect, or being persons known or certified to the Min. to have been at the time of their death prepared for or desirous of Baptism, the Min. shall in such cases read one of the following Pss. and Lessons, or such portion of them as he shall see fit, and the four sentences at the Grave, concluding with the Lord's Pr. and the Benediction at the close of the office.]

O1—¶ "The 1 Priest 2 and Clerks" "meeting the corpse at" the entrance of the Churchyard, and going before it, "either into the Church, or towards the grave," "shall say," "or sing." St. "John 11" 25, 26. "I am the resurrection. . . . Job 19" 25, 26, 27. "I know that my Redeemer. . . . 1 Tim. 6," 1 "Job 1" 21. "We brought nothing into this world. . . ."

[1 Am. Min. meeting 2 "meeting the corpse at the Ch. stile, shall say, or else the Priest and Clerks shall sing, and so go"]

¶ This direction should be closely followed in ordinary cases. The sentences, if not sung, may be said clearly and slowly, with pauses, the first outside, the second at the door or passing up the ch., the third at the chancel step, and a hymn or one of the Pss. may be read or sung, if the distance be considerable.

O2—¶ After they are come into the Church, shall be read one or both of 1 these Pss. following. *Dixi, custodiam.* Psal. 39. *I Said, I will take heed to my ways. . . . Domine, refugium.* Psal. xc. *Lord, thou hast been our refuge. . . .*

[1 Am. the following selections, taken from the 39th [vv. 5-9, 12-15] and 90th [vv. 1-10, 12] Pss. 2 (For Pss. in 1549 service, see O6 n. 1 end.)]

¶ If, by custom, the mourners kneel on reaching their seats, the Min. may conveniently say (unless there be a choir), Let us stand and recite together the . . . th Ps., and pause till they are ready to respond. A few books may be set open in the front pews.

O3—¶ Then shall follow the Lesson taken out of the 15th Chap. of the 1 former Ep. of Saint Paul to the Corinthians. 1 Cor. 15 20. *Now is Christ risen from the dead. . . .*

[1 Am. first 2 (For place of lesson in 1549 see O6 n. 1, end.) Ir. Or, 1 Thess. 4 11. *But I would not have you to be ignorant. . . .* 3 Am. Here may be sung a Hymn or an Anthem, and, at the discretion of the Min., the Creed, and such fitting Prs. as are elsewhere provided in this Book, may be added.]

¶ The Lesson, being in the *Order*, needs no announcement or conclusion. A hymn may follow, before or while leaving the ch., and in stress of weather, or where all present are not going to a distant cemetery, the Thanksgiving or Coll. or both are often said in the ch. (cp. O9, n. 4). Also HC, if celebrated, will follow here, with the special Coll., as well as that for the day.

O4—¶ "When they come" 1 'to' "the grave, while the corpse is made ready to be laid into the earth," the Priest shall say, or the Priest and Clerks shall sing. *Man that is born of a woman. . . .*

[1 'at' 2 *Am.* shall be sung or said]

¶ Where it is customary to wait to say or sing the anthem till the body has been laid in the grave, it may look like hurrying to follow the rubric.

O5—¶ "Then" "while the earth shall be cast upon the body by some standing by," the Priest¹ shall say. *'Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his' 2 "body to the ground; earth to earth. . . ."*

[1 'casting earth upon the corpse' 2 'I commend thy soul to God the Father Almighty, and thy']

¶ *while the earth . . .* It is suggested (*PH*, p. 493) that this is meant to go on slowly during the committal, and that the Clerk or a mourner may strew it in form of a cross.

O6—¶ "Then shall be said or sung, *I heard a voice from heaven. . . .*"¹

[1 (Two prs., each including petition for the departed, the first partly parallel to the Collect (O9), the second to the thanksgiving (O8), came here in 1349 only. *'Let us pray. We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed, N. And his body we commit to the earth, beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come which thou hast committed to thy well beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father: Receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesu Christ our only Saviour, Mediator, and Advocate. Amen.* This prayer shall also be added. *Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest; Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfect altogether, thorough the glorious resurrection of thy Son Jesu Christ our Lord.* (After them came a rubric:) *'These Pss. with other suffrages following, are to be said in the ch., either before or after the burial of the corpse. (Pss. 116, 146, and 139). Then shall follow this lesson taken out of the 15th chap. to the Corinthians, the 1st Ep.'*]

O7—¶ 1 "Then the Priest shall say, *Lord, have mercy. . . . etc. Our Father which art in heaven. . . .*"² *trespass against us. "And lead us not into temptation: 3 But deliver us from evil. Amen."*⁴

[1 'The lesson ended, then' 2 "etc." 3 "Ans." 4 'Priest. Enter not (O Lord) into judgment with thy servant. Ans. For in thy sight no living creature shall be justified. Priest. From the gates of hell. Ans. Deliver their souls, O Lord. Priest. I believe to see the goodness of the Lord. Ans. In the land of the living. Priest. O Lord, graciously hear my prayer. Ans. And let my cry come unto thee.']

O8—' Priest. ² *Almighty God, with whom do live. . . .*

[1 'The' 2 'Let us pray. O Lord, with whom do live the spirits of them that be dead: and in whom the souls of them that be elected, after they be

delivered from the burden of the flesh, be in joy and felicity: Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesu Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesu Christ our Mediator and Redeemer. Amen'. (For variations, see DEAD, PRAYER FOR.)]

O9—' "The Collect. *O Merciful God. . . . and that at the general resurrection in the last day" 2 "we may be found acceptable in thy sight The grace. . . ."*⁴

[1 'The Celebration of the HC when there is a Burial of the Dead.—*Quemadmodum. Ps. 42. Am. om. The Collect. 2 'both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect Saints obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Jesu Christ: which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen. The Ep. 1 Thess. 4 [v. 13 to end.] ¶ The Gospel. John 6 [v. 37 to 40.] 3 (Am. inserts 3 Additional Prs.) 4 Am. ¶ Inasmuch as it may be expedient to say under shelter of the Ch. the whole or a part of the Service appointed to be said at the grave, the same is hereby allowed for weighty cause.*

¶ [A hymn, or suitable Ps., may be said or sung in returning or at the grave side.

¶ Memorial services, where the funeral is elsewhere, may follow one of the Forms used after the death of Q. Victoria or K. Edw. VII (cp. *PH*, pp. 496 ff).

The Churching of Women. See above under M10.

P—'A COMMINATION,' or Denouncing of Gods anger and judgements 'against sinners, with certain, prayers to be used' 2 on "the first day of Lent,"³ and at other times, as the Ordinary shall appoint.

[*Am. om. r.* here, but inserts the latter part, as *A Penitential Office for Ash-Wednesday*, before the *Collects, Epistles, and Gospels. 2 'divers times in the year.' 3 'commonly called Ash-Wednesday']*

P1—"¶ After" 1 "MP" "the Litany" "ended" "according to the accustomed manner," "the Priest shall" in the reading Pew or "Pulpit," "say," "Brethren, in the primitive Church. . . ."

[1 'Matins ended', "the people being called together by the ringing of a bell, and assembled in the Ch., the English Lit. shall be said after the accustomed manner: which ended, the Priest shall go into the Pulpit and say thus:"]

¶ *after MP . . .* It is clear that the intention is that, after MP (possibly said earlier), the Lit., Commination, and HC, should follow in order. In that case the exhs. in the Commin. will serve for sermon.

¶ Changes of place lend variety: Reading-desk, Litany-desk, Pulpit, Litany-desk (with Clerks kneeling round for

Miserere, PH), Holy Table. But the exhs. and sentences of God's cursing are often omitted without authority, and HC celebrated earlier.

P2—"Cursed is the man that maketh any carved or molten image, ¹ to worship it. ¶ And the People shall answer and say, Amen. Min. Cursed is he. . . . Ans. Amen. . . ."²

[1 "an abomination to the Lord, the work of the craftsman, and putteth it in a secret place" 2 (Verbal revision in 1662).]

P3—"Min. Now seeing that all they are accursed. . . ."²

[1 "The" 2 (Verbal revision only in 1662).]

P4—"¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling" (in the place "where they are accustomed to say the Litany) shall say this Psalm, "*Miserere mei, Deus.*" "*Miserere mei,*" *Deus.* Psal. 51. *Have mercy upon me, O God.* . . ."

P5—"Lord, have mercy. . . . etc. Our Father which art in heaven," Hallowed be. . . . "And lead us not into temptation: ¹ But deliver us from evil. Amen. Min. O Lord, save. . . . Ans. That put their trust in thee. . . ."

[1 "Ans."]

¶ The Min. may, it has been suggested, stand at the Lit.-desk for the Versicles (cp. p3 ¹, ² and nn.), and to the final Commendation, facing east.

P6—"Min. Let us pray. O Lord, we beseech thee. . . ."

P7—"O Most mighty God, and merciful Father. . . ."

P8—"¶ Then shall" ¹ "the people say this that followeth, after the Minister." "Turn thou us, O good Lord. . . . And after the multitude of thy mercies look upon us." *Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.*

[1 'this anthem be said or sung']

P9—"¶ Then the Minister alone shall say, *The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.*"^{1, 2}

¶ Cp. the fuller version in benedictory form, n5 ⁴. Either may be helpfully used after addresses or additional services, cp. n2 ² n. 4.

[1 (Here followed in 1549 Pref.², see B3 above). 2 Certain Notes for the more plain explication and decent ministration of things contained in this book.

(1) (On use of surplice and hood, see p² n.). (2) "¶ And whensoever the Bp. shall celebrate the HC in the ch., or execute any other public ministration, he shall have upon him, beside his rochette, a Surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain". (3) "¶ As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame". (4) "¶ Also upon Christmas day, Easter day, the Ascension Day, Whit-Sunday, and the feast of the Trinity, may be used any part of holy scripture hereafter to be certainly limited and appointed, in the stead of the Litany". (5) "¶ If there be a sermon, or for other great cause, the Curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed, the Homily and the Exhortation to the Communion". FINIS.]

Q—"The Psalms of David.—The First Psalm. *Beatus vir, qui non*

abii. *Blessed is the man that hath not*

walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful. 2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night. . . .

[1 For directions for the use of the Psalter, see B4, n2².]

S—Forms of Prayer to be used at SEA.

S1—"¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the book of Common Prayer.

S1²—"¶ These two following Prayers are to be also used in His Majesties Navy every day. *O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea. . . .*

S1³—"The Collect. *Prevent us, O Lord. . . .*

S1⁴—"Prayers to be used in Storms at Sea. *O Most powerful and glorious Lord God, at whose command the winds blow. . . .*

S1⁵—"Or this. *O most glorious and gracious Lord God. . . .*

S1⁶—"The Prayer to be said before a Fight at Sea against any Enemy. *O Most powerful and glorious Lord God, the Lord of hosts, that rulest. . . .*

S2—"Short Prayers for single persons, that cannot meet to join in Prayer with others by reason of the Fight, or Storm.

¶ [Short Prs.] These (in s2 ^{2, 4}), as being in the PB, and easily applicable to dangers from enemies to God and goodness and from storms of trouble, may be widely commended to be learnt by heart for use as ejaculations, whenever needed.

S2¹—"General Prayers. *Lord, be merciful to us sinners, and save us for thy mercies sake.—Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.—Thou art the great God to be feared above all: O save us, that we may praise thee.*

S2²—"Special Prayers with respect to the Enemy. *Thou, O Lord, art just and powerful; O defend our cause against the face of the enemy*

. . . . S2³—"Short Prayers in respect of a Storm. *Thou, O Lord, that stilled the raging of the sea, hear, hear us, and save us, that we perish not. O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us and save us, we beseech thee.—Lord, have mercy. . . . etc. O Lord, hear us.—O Christ, hear us.—God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.*

S2⁴—"Our Father. . . . for ever and ever. Amen.

S3—"¶ When there shall be imminent danger as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his

Conscience shall accuse him: Saying as followeth,—The Confession. [as H2⁷].

¶ This plain direction may also be of use for wider application.

S3¹—¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution. [as H2⁴]

S4¹—Thanksgiving after a Storm. Jubilate Deo. Psal. 66. *O be joyful in God, all ye lands.* . . .

S4¹—Confitemini Domino. Psal. 107. *O give thanks unto the Lord.* . . .

S4¹—Collects of Thanksgiving. *O Most blessed and glorious Lord God.* . . .

S4¹—Or this. *O Most mighty and gracious good God.* . . .

S4¹—A Hymn of Praise and Thanksgiving after a dangerous Tempest.¹

[1 (A cento made up from Pss. 95 1, 107 1, 48 1, 107 2, 145 8, 103 8, 103 10-11, 116 4, 107 18, 124 3-4, 98 8, 107 25-26, 66 18, 145 19, 107 20, 147 15, 107 15, 68 19-20, 92 4, 72 18-19, 106 46.)]

¶ These centos may well serve as suggestive reminders of the elasticity in the use of Scripture secured by the two principles of selection and combination.

S4¹—2 Cor. 13. *The grace.* . . .

S5¹—After Victory or Deliverance from an Enemy.—A Psalm or Hymn of praise and thanksgiving after Victory.¹

[1 (A cento made up from Ps. 124 1-4, 1 Sam. 19 5, Pss. 44 3-4, 140 73, Is. 66 5, Ex. 15 6-7, 2 Sam. 22 40, Pss. 115 1, 128 3-4, 124 7, 113 2.)]

S5¹—¶ After this Hymn may be sung the *Te Deum*.

S5¹—¶ Then this Collect. *O Almighty God, the sovereign commander of all the world.* . . .

S5¹—2 Cor. XIII. *The grace.* . . .

S6¹—At the Burial of their Dead at Sea.—

¶ The Office in the Common Prayer-book may be used; Only in stead of these words [*We therefore commit his body to the ground, Earth to Earth, &c.*] say, *We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through. . . who at his coming shall change.* . . .

T¹—¶ The Form and manner of making,¹ ordaining, “and consecrating”¹ of “Bish-

ops, priests and deacons,” according to the Order of the Church of England.

[1 (See ORDINAL for precise dating and relation to PB of the several Ordinals). 2 *Am. om.* 3 ‘Archbishops’ 4 *Am.* Protestant Episcopal Ch. in the United States of America, as established by the Bishops, the Clergy, and Laity of said Ch., in General Convention, in the month of Sept., A.D. 1792. 5 *Ir.* Ireland.]

T¹—¶ The Preface.—It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles time there have been these Orders of Ministers in Christ’s Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man¹ might presume to execute any of them, except he were first called, tried, examined, and known to have

such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto “by lawful Authority. “And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; “No man “shall “be accounted or taken to be a lawful “Bp., Priest, or Deacon “in the Church of England, or suffered to “execute any of “the said Functions, “except he be called, tried, examined and admitted “thereunto, “according to the Form hereafter following,” or hath had formerly Episcopal Consecration, or Ordination.

[1 “by his own private authority” 2 “it is requisite that no man (not being at this present Bp., Priest, or Deacon) shall execute any of them]

T¹—¶ And none shall be admitted a Deacon,¹ except he be Twenty three years of age, “unless he have a Faculty. “And every man which is to be admitted a Priest, shall be full Four and twenty years old. And every man which is to be “Ordained or “Consecrated “Bp., shall be fully Thirty years of age.”

[1 *Am.* Priest, or Bp., except he be of the age which the Canon in that case provided may require. 2 “a”]

T¹—¶ And the Bp. knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and tryal, finding him¹ learned in the Latine Tongue, and¹ sufficiently instructed in holy Scripture,¹ may “at the times appointed in the Canon,¹ or else on urgent occasion, “upon “some other “Sunday or Holyday, in the face of the Church, admit him a Deacon, in such manner and form as¹ hereafter¹ followeth.”

[1 *Am. om.* 2 *Am.* and otherwise learned as the Canons require 3 “a” 4 *Am.* day]

T1—¶ The Form and Manner of “Making “of DEACONS.”

[1 “Ordering”]

T1—¶ ¶ “When the day appointed by the Bp. is come,” after MP is ended, “there shall be a “Sermon or “Exhortation, declaring the Duty and Office of such as come to be admitted “Deacons; “how necessary “that Order is “in the Ch. of Christ; and also, how the people ought to esteem them in their “Office.

[1 “First” 2 “Ministers” 3 “Such orders are” 4 “vocation”]

¶ When an Ordination is held at a parish ch., it will be for the incumbent to see that “all things are duly prepared in the ch., and set in order” (T3 1). He will need to learn in detail from the bp.’s chaplain the accustomed order and ceremonial, and to think out carefully its adaptation to his ch. The order of Procession should be settled, and may be printed on a special service paper.

¶ After MP It is convenient for MP to be said at an earlier hour to avoid an unduly long service.

¶ There shall be a Sermon This should be marked by solemnity, calmness, unity, and brevity, to have due effect. It will be preceded by a hymn, and may well be prefaced by a short and fit version of the BIDDING PRAYER.

T1¹—¶ ¶ First “the Arch-Deacon or¹ his Deputy shall present¹ unto the Bishop” (sitting in his Chair, near to the holy Table)

such as desire to be ordained Deacons; 4 (each "of them" being decently habited) 'saying' "these words, *Reverend Father in God, I present unto you these persons present to be admitted Deacons. The Bp. Take heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.* ¶ The Arch-Deacon shall answer, *I have enquired of them, and also examined them, and think them so to be.*

[1 "After the Exh. ended" 2 Am. A priest shall 1r. or, in his absence, one appointed in his stead (cp. r2'). 3 "such as come to be admitted, to" 4 every one of them that are presented having upon him a plain alb: and the Archdeacon or his deputy shall say']

¶ *The Bp. sitting in his Chair.* The CHAIR may usually best be placed at the chancel entrance.

¶ *decently habited*, i.e., in cassock, surplice, and hood. By custom, a Deacon after his ordination is instructed to wear his "stole" (i.e., tippet or scarf, an "ornament" properly academic—for graduates, not eccles.) obliquely, the ends being hooked together.

1r²—¶ "Then the Bp. shall say unto the people, *Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is.* ¶ And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime."

[1 "And"]

1r¹—¶ "Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the Congregation) "shall," with the "1 Clergy, "and people present, sing or say the Litany," with the Prayers, "as followeth.—3 The Litany and Suffrages." [As F, but om. Pr. of St. Chrys. (1662) and Grace, and in 1662 insert special suffrage following]. *That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [or Priests] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy church, and the glory of thy holy name; We beseech thee to hear us, good Lord.*

[1 "Clerks" 2 "say or sing" Am. say the Lit. [ends]. 3 (Am. prints Lit. separately aft. r3).]

¶ *sing or say the Lit.* The Bp. will himself say the special suffrage, if not the whole Lit. A short Ps. or Hymn may be sung after the Litany.

1r¹—¶ "Then shall be sung or said" the Service for "the Communion," with the Collect, Epistle, and Gospel, 3 "as followeth," 4 "The Collect. *Almighty God, who by thy divine providence hast appointed divers Orders . . .*" "The Epistle. *Likewise must the Deacons be grave. . .*" ¶ "Or else this out of the Sixth⁵ of the Acts" of the Apostles. Acts 6 2. "Then the twelve called the multitude. . ."

[1 'Then shall be said also this that followeth' (i.e., the Coll.) 2 Am. om. sung or 3 "of the day, saving the Ep. shall be read out of Timothy" 4

(This rubric till 1662 followed the Collect.) 5 Am. chapter]

¶ *sung or said* It is expected that HC will be choral.

1r¹—¶ "And before the Gospel, the Bishop sitting in "1 his "Chair shall cause the Oath of the Kings Supremacy, and against the power and authority of "2 all foreign Potentates "4 to be ministred unto every of them that are to be Ordered. —The Oath of the Kings "5 Sovereignty.

¶ 1 A. B. do utterly testify and declare in my conscience, That the Kings Highness is the only Supreme Governor of this Realm, and of all other His Highnesses Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, preeminence or authority Ecclesiastical or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities; and do promise, That from henceforth I shall bear faith and true allegiance to the Kings Highness, His Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences and authorities granted or belonging to the Kings Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

[1 "a" 2 1r. (and current Eng. PBs) om. oath and go on to 1r¹ examine. (Am. om. also all this rubric.) 3 "usurped" 4 "the bp. of Rome" 5 "Supremacy" (1550, as above) 6 "I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent nor agree, that the bishop of Rome shall practise, exercise, or have, any manner of authority, jurisdiction, or power within this realm, or any other the king's dominions, but shall resist the same at all times, to the uttermost of my power. And I from henceforth will accept, repute, and take the King's Majesty to be the only supreme head in earth, of the church of England: And to my cunning wit, and uttermost of my power, without guile, fraud, or other undue mean, I will observe, keep, maintain and defend, the whole effects, and contents of all and singular acts and statutes made, and to be made within this realm, in derogation, extirpation, and extinguishment of the Bishop of Rome, and his authority, and all other acts and statutes, made or to be made, in reformation and corroboration of the King's power, of the supreme head in earth, of the church of England: and this I will do against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise do nor attempt, nor to my power suffer to be done or attempted, directly, or indirectly, any thing or things, privily or apertly, to the let, hinderance, damage or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any other be made, or hath been made, by me, to any person or persons, in maintenance, defence, or favour of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate, so help me GOD," 'all saints and the holy Evangelist' ('through Jesus Christ').

¶ The OATH is now administered in altered form after the service.

1r¹—¶ "Then shall the Bp. examine every one of them that are to be Ordered, in the presence of the people, after this manner following. *Do you trust that you are inwardly moved by the*

holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people? Ans. *I trust so.*"

T1¹⁰—"The Bishop. *Do you think that you are truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Ch.?*" Ans. *I think so.*"

[1 Am. according to the Canons of this Ch. to the Ministry of the same 2 *lr. om.*]

T1⁹—"The Bp. *Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?*" Ans. *I do believe them.*"

T1¹⁰—"The Bp. *Will you diligently read the same unto the people assembled in the Ch. where you shall be appointed to serve?*" Ans. *I will.*"

T1¹¹—"The Bp. *It appertaineth to the Office of a Deacon*" "in the Ch. where he shall be appointed" to serve, "to assist the Priest in Divine service, and specially when he ministrerth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the" "Church;" "and to instruct the youth in the Catechism"; in the absence of the Priest "to Baptise" infants, "and to Preach, if he be" "admitted thereto" "by the Bishop. And furthermore, it is his Office," "where provision is so made," "to search for the sick, poor and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved" "with the alms of the Parishioners or others." "Will you do this gladly and willingly?" Ans. *I will so do by the help of God.*"

[1 "congregation" 2 "commanded" 3 "by the parish or other convenient alms"]

T1¹²—"The Bp. *Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples of the flock of Christ?*" Ans. *I will so do, the Lord being my helper.*"

T1¹³—"The Bp. *Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?*" Ans. *I will endeavour my self, the Lord being my helper.*"

[1 "thus"]

T1¹⁴—"Then the Bp., laying his hands severally upon the head of every" "one" "of them," humbly kneeling before him, "shall say, *Take thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father,*" and of "the Son, and" "of the holy Ghost. Amen."

T1¹⁵—"Then shall the Bp. deliver to every one of them the New Testament, saying, *Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be*" "thereto licensed by the Bishop himself."

[1 "thereunto ordinarily commanded"]

|| *his hands* The wording here (ct. 14) requires the candidates to be ordained singly.

|| *to read the Gospel* This commission overrides the apparent restriction of the Gospel to the Priest in *nr* 4.

|| *to preach the same* In the Deacon's sermons he is to preach, not Hebrew history, or Greek philosophy, or Christian morality, or PB minutiae, but the Gospel.

T1¹⁶—"Then one of them appointed by the Bishop shall read The Gospel." S. Luke 12 35 *Let your loins be girded about. . . .*

[1 "putting on a tunic" 2 "of that day."]

|| The Bp., duly attended by his Chaplains, returns to the Holy Table, followed by the Gospeller, who, thereafter, returns to his place for the Creed.

T1¹⁷—"Then shall the Bp. proceed" in "the Communion, and all that are Ordered, shall tarry and receive the HC the same day with the Bp."

[1 "to"]

T1¹⁸—"The Communion ended, after the last Collect, and immediately before the Benediction shall be said" "these Collects" "following. Almighty God, giver of all good things. . . . Prevent us, O Lord. . . . The peace of God. . . .

[1 *lr. om.* 2 "this Coll."]

T1¹⁹—"And here it must be" "declared" "unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year" (except for reasonable causes it "shall otherwise seem good unto the Bishop) "to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood," at the times appointed in the Canon; or else on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

[1 "shewed" 2 "at the least" (and so *lr.*). 3 "be otherwise seen to his Ordinary"]

T2—"The Form" and Manner "of Ordering" "of Priests."

[1 Am. om. of]

|| Cp. notes under (i) Deacons. When the two services are united, as is usual, a combined Order is commonly provided for use on the occasion (cp. T2 22).

T2—"When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, of declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

T2—"First" "the Arch-Deacon," or in his absence, one appointed in his stead, "shall present unto the Bishop" sitting in his Chair near to the holy Table, "all them that shall receive the Order of Priesthood that day" (each of them being decently habited) and say, *Reverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.*" [as T2 to think them so to be.]

[1 (Till 1662 this came after Gospel and *Veni Creator*, beginning) "And then" Am. A Priest

shall 2 'every of them having upon him a plain alb' 3 "cum interrogatione et responsione ut in ordine Diaconatus."]

T2—¶ 1 "Then the Bp. shall say unto the people. *Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood : For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry*" let him come forth 2 "in the Name of God," 3 and shew what the crime or impediment is. ¶ And if any great crime or impediment be objected, 4 the Bishop. . . . (as T1³). Ordering that person, until such time as the party accused shall be found clear of that crime.

[1 "And" 2 "now" 3 "declare the same" 4 "etc. ut supra in Ordine Diaconatus usque ad finem Litanie cum hac Collecta."]

T2—¶ Then the Bishop. . . . (as T1⁴ to) prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

T2⁵—¶ 1 "Then shall" 2 be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth. ¶ The Collect. 3 "Almighty God, giver of all good things. . . ." 4 "The Epistle." Unto every one of us is given grace. . . . ¶ "After this shall be read for the Gospel" 5 part "of the" Ninth "Chapter of" S. "Matthew, as followeth." S. Matth. 9.36. *When Jesus saw. . . .* ¶ "Or else this that followeth" out "of the Tenth Chap. of" Saint "John. S. John 10.1. *Verily verily I say unto you. . . .*" 6

[1 (Till 1662 the Form began differently :) "When the exh. is ended, then shall" 2 "be sung for the Introit to the Communion this Ps. [Ps. 40 or 132 or 135]. 2 'follow the Communion.' 3 (The Coll. always came here as now). 4 'Then shall be read for the Ep. this' ('And for the Ep. shall be read') "out of the 20th chap. of the Acts of the Apostles" 'as followeth.' "From Miledo Paul sent. . . . to give them to receive. Or else this 3rd chap. of the 1st Ep. to Timothy. This is a true saying. . . . received up in glory." 5 "a piece of the last chap. of Matt. as followeth, *Jesus came and spake. . . . end of the world.*" 6 "or else this of the 20th chap. of John. *The same day at night. . . . they are retained.* When the Gospel is ended, then shall be said or sung, Come Holy Ghost, eternal God. . . ."]

T2—¶ "Then the Bp." sitting in his Chair 1 "shall minister unto every" one "of them the Oath concerning the Kings Supremacy, as it is" before "set" 2 forth in the Form for the Ordering "of Deacons." ¶ "And that done, he shall say unto them" 3 as hereafter followeth. *You have heard, brethren. . . .* (verbally revised 1662)

[1 *Ir. om.* to shall say in next rubric. (*Am.* similarly) 2 "out in the Order" 3 "which are appointed to receive the said office"]

43—(2422)

T2⁷—"Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and 1 the Order of this Church of 2 England, to the" Order and "Ministry of Priesthood? Ans. I think it."

[1 *Am.* according to the Canons of this Ch., 2 *Ir.* Ireland.]

T2⁸—"The Bp. Are you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scripture? Ans. I am so persuaded, and have so determined by Gods grace."

T2⁹—"The Bp. Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church 1 and Realm 1 hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same? Ans. I will so do by thy help of the Lord."

[1 *Am.* and *Ir.* om.]

T2¹⁰—"The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and occasion shall be given? Ans. I will, the Lord being my helper."

T2¹¹—"The Bp. Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh? Ans. I will endeavour my self so to do, the Lord being my helper."

T2¹²—"The Bishop. Will you be diligent to frame and fashion your own selves and your families, according to the Doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholsom examples and patterns to the flock of Christ? Answer. I will apply myself thereto, the Lord being my helper."

T2¹³—"The Bp. Will you maintain and set forwards, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge? Ans. I will so do, the Lord being my helper."

T2¹⁴—Bp. "Will you reverently obey your 1 Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgements? Ans. I will so do, the Lord being my helper."

[1 *Am.* Bishop.]

T2¹⁵—¶ "Then shall the Bishop" standing up,

"say, *Almighty God, who hath given you this will to do all these things, Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you,* ¹ *through Jesus Christ our Lord. Amen.*"

[1 'until the time he shall come at the latter day to judge the quick and the dead.']

T2¹⁰—¶ "After this the Congregation shall be desired, secretly in their prayers to make their humble supplications to God for" ¹ all these "things: For the which prayers there shall be" ² silence kept for a space.

[1 "the foresaid," 2 "a certain space kept in silence."]

T2¹¹—¶ ¹ After which "shall be sung or said" by the Bishop (the persons to be Ordained Priests, all kneeling) *Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by Verses, as followeth. Come, holy Ghost, our souls inspire, And lighten with celestial fire. . . .* ¶ Or this. "*Come, holy Ghost, eternal God. . . .*"

[1 (Cp. T2ⁿ.6 end.)]

[*the persons to be ordained Priests all kneeling*] It will best accord with the rubric, if Bp., Priests, and people remain standing (cp. M⁶¹ and n. 11), the difference of posture being an impressive piece of interpretative ceremonial: the intercessors stand, the suppliants kneel.

T2¹²—¶ "That done, the Bishop shall pray in this wise, and say," ¹ "*Let us pray. Almighty God and heavenly Father. . . .*"

[1 *The Lord be. . . .* Ans. *And with. . . .* 2 (Verbally revised 1662).]

T2¹³—¶ "When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth" ¹ the Order of Priesthood; "the receivers humbly kneeling upon their knees, and the Bishop saying, *Receive the holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghost. Amen.*"

[1 "orders"]

[*with the Priests present*] It should be arranged that as many as conveniently can should share in this privilege of the presbyterate.

T2¹⁴—¶ Then "the Bishop shall deliver to every one of them" kneeling, "the Bible" ¹ into his "hand," "saying," "*Take thou authority to preach the Word of God, and to minister the holy Sacraments in*" ² the "Congregation," "where thou shalt be" ³ lawfully "appointed" thereunto.

[1 'in the one hand' ('in his hand') 'and the chalice, or cup with the bread in the other hand, and say' 2 "this" 3 'so']

T2¹⁵—¶ "When this is done, the" ¹ Nicene "Creed" shall be sung or said, "and" the Bishop "shall" after that "go" on in the Service of "the Communion," which all they

that receive Orders, shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion."

[1 "the Congregation shall sing the Creed, and also they shall go to the Communion."]

T2¹⁶—¶ ¹ The Communion being done, after the last Collect, and ¹ immediately before the Benediction, shall be said" ² these Collects. "*Most merciful Father, we beseech thee. . . . that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive*" ³ *what they shall deliver out of thy most holy Word, or agreeable to the same, as the means "of our salvation. . . ."* Prevent us, O Lord. . . . *The peace of God. . . .*

[1 *Ir. om.* 2 "this Collect:" 3 "the same as thy most holy word and the mean"]

T2¹⁷—¶ "And if" ¹ on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: "And it shall suffice that the Litany be once said" for both. The Collects shall both be used; first that for Deacons, and that for Priests. The Epistle shall be *Eph. 4 7-13*, as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be Examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of *S. Matth. 9 36-38* as before in this Office; or else *S. Luke 12 35-38*, as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

[1 "the orders of Deacon and Priesthood be given both upon one day, then shall" 'the Ps. for the Introit and other' ('all') "things at the HC be used as they are appointed at the ordering of Priests. Saving that for the Ep., the whole 3rd chap. of the 1st to Timothy shall be used, as it is set out before in the order of Priests, and immediately after the Ep. the Deacons shall be ordered."]

T3—"The Form of" Ordaining or "Consecrating" of an Arch-Bishop, or ¹ *53. Ordinal:* Bishop; " ² Which is always to be performed upon some Sunday or Holy-day. ³ "

[1 *Am. a* 2 *Am. om.* 3 'The Ps. for the Introit' "at the communion" 'as at the ordering of Priests'.]

T3¹—¶ When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the ¹ Arch-Bishop (or some other Bp. appointed ²) shall begin the Communion-Service; in which this shall be The Collect. *Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many. . . .* ¶ And another Bishop shall read "The Epistle. 1 Tim. 3 1. *This a true saying, If a man desire the Office of a Bishop. . . .*" Or this, for the Ep., *Acts 20 17. From Miletus Paul sent. . . .* ¶ Then another Bishop shall read "The Gospel." *S. John 21 "Jesus saith to Simon Peter. . . .*

¶ 'Or else' * this. S. John 22 ? . *The same day at. . .* ¶ Or this. S. Mat. 28 18. *Jesus came and spake unto them, saying All power. . .*

[1 Am. Presiding Bp. (and so *passim*). 2 Am. by the Bps. present 3 "out of the 10th chap. of John, as before in the order of Priests."]

T3—¶ "After the Gospel, and" ¹ the Nicene Creed, and the Sermon are ended, "the Elected Bp." ² (vested with his Rotchet) "shall be presented by two Bps. ³ unto the Arch-Bishop of" ⁴ 'that' "Province (or to some other Bishop appointed by" ⁵ "lawful "Commission") the Arch-Bishop sitting in his Chair near the holy Table, and "the Bishops that present him, saying, *Most Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.*"

[1 "Credo ended, first" 2 'having upon him a surplice and a cope' 3 '(being also in surplices and copes, and having their pastoral staves in their hands)' Am. of this Ch. unto the Presiding Bp., or to the Bp. appointed, sitting. . . 4 'the' 5 "his"]

T3—¶ 1 "Then" 'shall the' ¹ Abp. demand 'the' ² Kings Mandate ⁴ for the Consecration 'and cause it to' ³ be read. And the Oath touching the acknowledgement of the King's Supremacy, shall be ministred to the persons Elected, as it is set" ⁵ down before in the Form for the Ordering "of Deacons. ⁶ And then shall' also be ministred unto them the Oath of due Obedience to the Abp., as followeth.—The ⁷ Oath of due Obedience to the Abp. *In the Name of God. Amen. I. N. chosen Bp. of the Ch. and See of N. do profess and promise all due reverence and obedience to the Abp., ⁸ and to the Metropolitan Ch. of N. and to their successors; So help me God," ⁹ through Jesus Christ.' ¶ 'This Oath shall not be made at the Consecration of an Abp.'*

[1 'And' 2 Am. Presiding Bp. demand testimonials of the person presented for consecration, and shall cause them to be read [ends.] 3 Ir. certificate of the Bench of Bps. of the election and fitness of the person to be consecrated, and cause it to be read [ends.] 4 'to the Abp. . . shall' 5 "out in the order" 6 Am. ¶ He shall then require of him the following Promise of conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Ch. In the name of God, Amen. I., N., chosen Bp. of the Protestant Episcopal Ch. in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Ch. in the United States of America. So help me God, through Jesus Christ. 7 Ir. such person make the Declaration of Obedience. . . 8 Ir. Declaration 9 Ir. of N. and his successors; 10 'and his holy Gospel']

T3—¶ "Then the Abp. shall move the Congregation present to pray, saying thus to them, *Brethren, it is written. . . ¹ Let us. . . first fall to prayer before we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.*"

¶ And then shall be said the Lit., as before, in the ² Form of Ordering "Deacons": Save only that "after this place, *That it may please thee to illuminate all Bishops, &c.*" ³ the proper

Suffrage ⁴ there following, shall be omitted, and this inserted in stead of it; "*That it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name.* Ans. We beseech thee. . ."

[1 Am. reads as 2nd clause, *It is written also that the Holy Apostles prayed before they ordained Matthias to be of the number of the Twelve.* 2 "Order of Deacons. And after" 3 "he shall say" 4 Am. shall be,]

T3—¶ 1 Then shall be said this pr. following. "*Almighty God, giver of all good things, who by thy holy Spirit hast appointed. . .*"

[1 "Concluding the Lit. in the end with this pr.:" 2 (Verbal revision in 1662).]

T3—¶ "Then the Abp. sitting in" ¹ his "Chair, shall say to him that is to be Consecrated, *Brother, forasmuch as* "the "holy Scripture, and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to ² government "in the Church of "Christ, ³ which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness how you be minded to behave your self in the Ch. of God." ⁴

[1 "a" 2 "to the government of the congregation of Christ" 3 (slight verbal alterations are not noted in what follows). 4 (Cp. throughout the questions—similarly numbered under T2 above).]

T3—"Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this ¹ Realm? Ans. I am so perswaded."

[1 Am. and Ir. Church]

T3—"The Abp. *Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded and proved by the same?* Ans. I am so perswaded and determined by God's grace." ¹

[1 As T2⁸ except out of the same holy S. . . to teach or maintain. . . proved by the same. . . and have so determined.]

T3—"The Abp. *Will you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?* Ans. I will so do, by the help of God." [Cp. T2¹¹.]

T3¹⁰—"The Abp. ¹ Be you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the same? Ans. I am ready, the Lord being my helper."

[1 Am. and Ir. Are]

T3¹¹—"The Abp. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you? Ans. I will so do, the Lord being my helper." [Cp. T2¹².]

T3¹²—"The Abp. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and¹ such as be unquiet, disobedient, and criminous within your Diocese, correct and punish, according to such authority as you have by Gods word, and as to you shall be committed by the Ordinance of this² Realm? Ans. I will so do by the help of God." [Cp. T2¹².]

[1 Am. diligently exercise such discipline as by the authority of Gods Word, and by the order of this Ch., is committed to you? 2 Ir. Church.]

T3¹³—The Archbishop. Will you be faithful in ordaining, sending, or laying hands upon others? Ans. I will so be by the help of God.

T3¹⁴—"The Archbishop. Will you shew your self gentle, and be merciful for Christs sake to poor and needy people, and to all strangers destitute of help? Ans. I will so shew myself, by Gods help."

T3¹⁵—"Then "the Abp." standing up, shall say, "Almighty God, our heavenly Father. . . ."

T3¹⁶—"Then" shall the Bishop Elect put on the rest of the Episcopal habit, and kneeling down [Veni, Creator Spiritus] "shall be sung or said"¹ over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth. Come, holy Ghost, our souls inspire, And lighten with celestial fire. . . . ¶ Or this. "Come, holy Ghost," eternal God, &c., as before in the Form of ordering Priests. . . .

[1 "Come Holy Ghost, &c., as it is set out in the Order of Priests."]

T3¹⁷—"That ended, the Abp. shall say,"
1 "Lord, hear our pr. Ans. And let our cry. . . ."
"Let us pray. Almighty God, and most merciful Father. . . ."

[1 "The Lord be. . . . Ans. And with. . . ."
2 (Verbally revised 1662).]

T3¹⁸—"Then the Archbishop and Bishops present shall lay their hands upon the head of the Elect"—ed "Bp." kneeling before them upon his knees, "the Abp. saying,"¹ Receive "the holy Ghost," for the Office and work of a Bp. in the Ch. of God, now committed unto "thee by" the "Imposition of" our "hands" In the Name of the Father, and of the Son, and of the holy Ghost. Amen. "And remember that the grace of God which is" given² "thee by" this "Imposition of" our "hands: For God hath not given us the spirit of fear, but of power, and love, and soberness."

[1 "Take" 2 "in"]

T3¹⁹—"Then the Abp. shall" 1'deliver him" the Bible," "saying, Give heed unto reading. . . ."^{2, 3}

[1 'lay the Bible on his neck' 2 (Verbally revised 1552 and 1662) 3 In 1549 the delivery of the pastoral staff occurred at the words *Be to the flock of Christ*.]

T3²⁰—"¶ "Then the Abp. shall proceed"¹ in "the Communion" Service; "with whom the new Consecrated Bishop" ('with other') "shall also communicate."

¶ "And"² for "the last Collect, immediately before the Benediction, shall be said"³ these Prayers. "Most merciful Father. . . ." Prevent us, O Lord. . . . The peace of God. . . . Finis.⁴

[1 "to" 2 "after" 3 "this Prayer" 4 (Appended Note, 1662). The Forms of Pr. for the V of November, the XXX of January and for the XXIX of May are to be printed at the end of this Book.]

Note that the legal effect within the Eng. Ch. of the Rubrics in the above Synopsis is discussed fully under RITUAL LAW, §§ 1-4, cp. also RUBRICS, TRADITIONS OF THE CHURCH, USAGE. Particular aspects are treated below.

V. "RITUAL" PROPER: LITURGICAL FORMS.

The first main division of the subject of R. is, we have seen, (§ 1) Ritual proper, or the words of the liturgical forms used in the PB.

54. Introductory.

The words are of primary importance, as their meaning and purpose must regulate and control the various accompaniments and modes of rendering them. Little need be added as to principles and policy to what has already been said in §§ 2 ff. It may, however, be pointed out that in a vernacular liturgy the obligation is peculiarly binding, that all shall be generally edifying and intelligible. The moments or phases of religious thought and feeling which require orderly expression are: (a) Penitence, (b) Praise and contemplation, (c) Appropriating faith, (d) Prayer and self-surrender. And the question at once arises, whether this expression ought not to be left dependent upon the prompting of the Spirit at the moment.

The PB (B3) claims that "Christ's Gospel . . . is a religion to serve God, not in bondage of the figure or shadow, but in the

55. Freedom in Worship.

freedom of the spirit." Why, then, it may be asked, should the Christian's heritage of freedom be so fenced in by rubric and custom as it is in the liturgical worship of the Ch. of Eng.? It is generally easy to make objections to any appointment of public policy. What suits one at least seems not to suit another. There are, of course, points of detail on which real improvement is generally admitted to be both possible and desirable. Something is said about this side of the question under REVISION. But, as regards the main lines of policy which have been followed in the construction of the PB, a clear challenge to suggest better may be issued to anyone who objects to them on fundamental grounds.

The Church's plan is, broadly, that the material of our services shall, in the main at least, be appointed by authority, and that, along with certain fixed elements consisting of prs.,

canticles, creeds and responses, making up an ordered framework, there shall be variable collects, prs., Scripture selections, and proper prefaces. The sermon is left to the discretion of the minister, together with the choice of hymns and anthems and any pulpit prayers. What then are the alternatives?

55. The Church's Plan.

There is first what we may call the plan of universal freedom. By this arrangement, or want of arrangement, everything is left to the individual impulse of the members of the congregation, who sing or pray or exhort or read Scripture as the spirit moves them. Anyone who wants to see what intolerable confusion may arise from this method has only to read 1 Cor. 14, or to look up the records of the 1905 Welsh revival. That there are times and seasons when the gifts of private Christians for prayer and exhortation may under due control be profitably utilised, we may well admit. But, that on the stated occasions of public worship Christians should be at the mercy of the unorganised and unprepared effusions of the more emotional members of the community, seems forbidden by the apostolic maxim, "Let all things be done decently and in order." Moreover, even if the demon of disorder be exorcised by the influence of the more staid members of the community, the alternative is apt to be the still less inspiring spirit of dulness.

This brings us at once to the second alternative, which may be described as ministerial freedom. The people may or may not choose their minister, but, while he is there, the sheep must follow the shepherd's guidance. They may or may not like the stock phrases and recurrent topics of his prayers, but they can have no other. He may ring the changes in his lessons from the Bible upon a few familiar passages, mostly of the same type. They have no remedy except the drastic one of changing their minister, with the probability that they will suffer equally under the new one. Or, if the congregation through its officers is able to insist on having what it is thought will be popular, can it be seriously supposed that any local congregation, mainly composed of persons without liturgical training, and without access through history to the stored experience of the past, can make adequate provision for so high an activity of the human spirit as Divine worship?

Accordingly, in that highly organised group of churches which own the Presbyterian discipline, a prescribed order is laid down in the shape of an outline to which the service is to conform. And the stability and solidity of this group in Scotland and America are evidence of the value of this further restraint upon the caprice of individuals or single communities. At the same time, the growing movement in Scotland in favour of the old liturgical forms, and the large and admitted use made of the PB among English Nonconformists, are reminders that the plan of ministerial autocracy is not found satisfactory in days when, through increased travelling and more frequent change of residence, there is a wider acquaintance with the practice of the Anglican churches.

Now the plans we have discussed have been plans intended to secure the largest amount of freedom. The Nonconformist bodies pride themselves on being the "Free" churches. But it is a profoundly philosophical truth, that without

necessity there can be no freedom. (Cp MAN, § 20.) So the plan of indulging the individual impulses of the worshippers does not get rid of necessity. Their necessity takes the threefold form of (1) uncertainty (nobody can tell what is coming next), (2) disorder (the successive elements of pr. or praise are usually without harmonious connection), and (3) indecency (for the clashing of individual wills and voices mars the dignity of worship). The silent majority under such a method is as much under the necessity of worshipping through other people's words as Eng. Churchmen are. But they have not the same guarantee that those words shall be well ordered, fitly phrased, and worthy in every way of the time and place and end. Similarly, where the congregation have in all respects to worship as the minister pleases, *his* seeming freedom is *their* necessity. On the wings of his words or not at all his people must make their flight heavenwards. And if, as is likely to be the case, the man slips into ruts of his own making, and becomes the victim of a mean sort of necessity, shut in upon a track settled by his own narrowness, then the people, too, find in his limitations a necessary situation from which their worship must start doubly restrained.

Turning to the stately but intelligible forms of the PB, in which the fixed framework gives smoothness and order to the whole, in which the varying psalms and lessons and collects are ever intervening to give point and freshness to prayer and praise, it need not, we see, be irksome to find present the element of necessity. It is not blind necessity, but the sober product of the prayerful labours of wise and holy men, deeply learned in the devotional treasures of the past, and newly stirred to lay hold upon the simplicity of the religion of Jesus Christ, as it is set forth in the NT. (See further, FORMS OF PRAYER for the historical side.)

The various elements noted as needing expression are all duly provided for in the PB. (a) Penitence is tested, guided and rewarded in the Preparation at MEP (D1, E1), and, for HC (H1), in the Conf., Absol., and Comfortable Words (H2), in the profession of discipleship at Confirm., in the Comm., and the Vis. of the Sick. (b) Praise has its channels in Pss., Lessons, Canticles, Versicles, *Sandus, Gloria in excelsis*, etc. (c) Opportunity is given for the outflow of appropriating faith in the recital of the Creeds, at the reception of the Sacraments and the laying on of hands, and through the benedictions and thanksgivings of Matr., Churching, and Burial. (d) For Prayer and self-surrender, the Lit., Colls., Occasional Prs., Comm., Pr. for the Ch. Militant, and Post-communion prs. in HC, etc., make rich provision.¹

¹ Though the material under this head is varied and abundant, yet it cannot be said that its variety and abundance are made available so freely as the stores utilised under the other heads. There are cycles of daily Pss. and daily Lessons, but no cycle of Prs. except the Colls. (see COMMON PRAYER, § 5). A little compilation, called *Church Prayer* (issued in a cheap form by Nisbet), has been sanctioned by a number of Bps. for use at additional services or (on week-days) in place of the prs. which may be omitted after the 3rd Collect. In it "the entire body of Colls. and Prs. in the PB, so far as they lend them-

57. Failure of Alternative.

(e) And finally the Pss., anthems, and hymns, by their varied character, lend themselves first to one, and then to another, of the ends of worship.

For a detailed account of the changes made on the introduction of the First PB and at the

60. Epochs of Change.

subsequent revisions, see HISTORY OF THE PB. These may here be very briefly summarised. In 1549 there was translation and thoroughgoing reconstruction. In 1552 additions were made to MEP and elsewhere, excisions took place in HC and Bapt., and the whole was revised. In 1554 the Eng. PB became illegal. In 1559 the Second PB was re-established with three specified alterations, several additional prs. and two rubrics being inserted in the printed books without statutory authority. In 1604 similar additions were made, including the last part of the Catechism. In 1662 a thorough revision took place. In 1872 the SHORTENED SERVICES ACT allowed abridgments and additions under prescribed conditions. Besides this, a PB was issued for Scotland in 1637, a drastic revision which was never received anywhere, though its Communion Office (revised) has been since adopted as an alternative by the Scottish Ch. In 1789 and 1892 revisions were carried through by the American Ch., and in 1877 the disestablished Ch. of Ireland completed an independent revision. Full details of the variations of all these (except the 1637 book) are given above in the Synopsis, §§ 20, 53.

It may be of interest to introduce here some historical illustrations of the process of liturgical change. They relate mainly to the period just before and after the First PB, the former showing how it was prepared for, and the latter indicating the system of sanctioning additional rites and ceremonies for cath. and collegiate chs., or illustrating the action taken under the Acts of Unif. by contemporary authorities.

61. Historical Illustrations.

(a) 1535. A short form of Bidding Pr. was contained in the King's Letter to Cranmer about preachers (Wilkins, *Conc.* 3 807).

(b) 1538. R. Injns. ordered, "That the knelling of aves after service . . . henceforth be . . . omitted." Also "where in time past men have used . . . in their processions to sing *Ora pro nobis* to so many saints, that they had no time to sing the good suffrages following, as *Parce nobis Domine*, and *Libera nos Domine*, it must be taught . . . that better it were to omit *Ora pro nobis*, and sing the other suffrages" (VAI 2 42).

(c) Bp. Shaxton in 1538 ordered "that the 28th chap. of Deut. be openly read in the Ch. every quarter instead of the General Sentence" (VAI 2 55, where it is noted that the latter was a solemn curse, already limited in 1535, and become untimely from its denunciation of robbers of churches, as Strype remarks). Shaxton's order prepared the way for the Communion.

selves to general use, has been divided into ten groups according to subject. To each day in a ten days' cycle ten Colls. are assigned, one taken from each group," five appointed for MP and five for EP. A particular intention (which may be readily varied by the officiant) is attached to each by a short title and a pair of *Vs.* and *Rv.* Indexes enable *Church Prayer* to be used as a storehouse of prs. for various occasions. Additional prs. for the parish, Missions, the Cath., etc., are included.

He also ordered the Ep. and Gospel or one of them to be read in English "in the pulpit or other convenient place as the people may have," and every Sunday and holy-day a NT chapter after the lessons at Mattins, and an OT chap. after *Magnificat*.

(d) 1547. Royal arts. (VAI 2 100, cp. R. Injns., p. 126) inquire "whether they have the procession book in English, and . . . use none other Lit. but that . . . in the same book; . . . and whether they have had the same Lit. as oft as they were commanded." Also "whether they have put out of their Ch. books this word *papa* [ordered in 1535 to be erased], and the name and service of Thomas Becket, and prayers having rubrics containing pardons or indulgences, and all other superstitious legends and prayers."

(e) R. Injns. order that "when any sermon or Homily shall be had, the Prime and hours shall be omitted," and prescribe a form of Bidding Pr. in which the older practice of praying for the *present* felicity of the departed is altered into a prayer "that they with us, and we with them at the day of judgment may rest both body and soul, with Abraham . . . in the kingdom of heaven." The R. Injns. for Cant. Cath., 1547, order "that in consideration of the sermon or else the Homilies to be made on the holy-days, no Lady Mass on these days to be sung in the quire," and also "all sequences to be omitted and hereafter no more to be sung in the quire neither working day nor holy-day" (VAI 2 142).

(f) The R. Injns. of Winchester Cath., 1547, order "that the sermon henceforth shall be preached between Mattins and Mass, and that all manner of eccles. persons and other ministers of this Ch. shall be present at the said sermon. And on such days as the sermon is preached, Our Lady Mass and Prime and the Hours to be omitted," this last direction combining two noted above. "The *singing* of any Hours, Prime, Dirges, or Commendations" was to be omitted, "but every man to say the same as he hath time or is disposed." Cp. similar provisions at Lincoln in 1548 (VAI 2 169). Two forms of anthem, with following pair of versicles and collect, are provided, displacing all others.

(g) At St. George's, Windsor, the Visitors of 1547 (VAI 2 165) ordered "that the choristers shall daily say Mattins in English before the beginning of service in the morning: and likewise Evensong in English before the choir begin Evensong." (Frere notes that Wriothesley, *Chron.* 2 2, relates that in May, 1548, Mattins and Evensong were said in English in St. Paul's and other London churches. It is not clear whether this means that a rendering in Eng. was already in print. Possibly the prayers were translated specially, and the pss. and lessons read from the Eng. Bible, or the Primer may have been used.) The "petit-canon and clerks" were also now to be "exonerated and discharged from saying our Lady Mattins and Evensong, and from saying ferial dirges, and June (?) masses in the choir," these last being prob. royal commemorations.

(h) The R. Injns. in 1547 (VAI 2 123) had enforced generally Bp. Shaxton's rule in 1538 for Scripture lessons in English. The rule is extended in 1548 for Lincoln Cath. (VAI 2 167) by ordering "every day 2 chaps. read in Eng., one of the NT and one of the OT, one afore the place of *Te Deum* at Matins, and the other after *Magnificat* at Evensong." To leave time for this Bible reading the R. Injns. provided that "when 9 lessons should be read in the ch., 3 of them shall be . . . left out with the Responds, and at Evensong the Responds with all the Memories" (i.e., "the antiphons, versicles and collects commemorating Our Lady, the Holy Cross, etc., said daily at the end of the office," VAI 2 123). Also at Lincoln

"they shall from henceforth sing or say no anthems of Our Lady or other Saints, but only of our Lord, and then not in Latin, but choosing out the best and most sounding to Christian religion they shall turn the same into English . . . and after them read the collect for the preservation of the King's Majesty and the magistrates, which is contained and set forth in the English suffrage" (i.e., the Lit.).

(i) The R. Injns. in 1547 (*VAI* 2 124) ordered "immediately before High Mass" "the Lit. which is set forth in English with all the suffrages following . . . adding nothing thereunto but as the King's Grace shall hereafter appoint." Further, the Lord's Prayer, Creed, and Decalogue were to be read in English every holy-day.

(j) At Lincoln in 1548 was ordered (*VAI* 2 168): "And the subdeacon to show bef. the Ep. the name of the writer and the chap., and likewise before the Gospel when the deacon hath said in this wise, *The Gospel following is after the Evangelist St. Matthew*, etc., naming the chap., the choir shall answer *Glory be to God for it*. And after the Gospel the deacon shall say *Thanks be to God, and God save the King*." (Frere notes that the Sarum use contains no response, but supposes that this is not an innovation here.)

For the 1548 Order of Communion, see HISTORY OF PB, and notes to H¹, H², H³, H⁵.

(k) In 1550 an order for Founder's Day was made for St. George's, Windsor, including versicles and special collect of memorial.

(l) Ridley's arts. (May, 1550, see *VAI* 2 234) imply a celebration as the normal thing on Weds. and Fridays, by inquiring whether on these days "is said or sung the Eng. Procession in the ch., and whether the minister (if there be none to communicate with him) doth say such prs. aft. the Lit., as are appointed for the Communion until the Offertory." His 6th Injn. (*VAI* 2 244) was "that the min. in the time of the Communion immediately after the offertory, shall monish the communicants, saying these words or such like, *Now is the time, if it please you, to remember the poor men's chest with your charitable alms*." This was a particular way of carrying out R. Injn. No. 29, of 1547, and a form to simplify obedience to an Act of Parl. of 1547 (1 Ed. 6, c. 3, s. 16). It may also be taken (along with informal instructions often given by the clergy at weddings, funerals, christenings, etc., or on emergencies during the ordinary services) as subsidiary to and required by the PB.

(m) The R. Injns. for Salisbury Cath., 1559 (*VAI* 3 33, cp. Exeter, p. 41), provided for an early short service daily, Gen. Conf. and Absol., Lit. to end of Collect, NT Lesson, Anthem and suffrages from "O Lord arise." This illustrates the practice of elasticity in cath. chs., in regard to the Act of Unif. Also on Mon., Wed., and Fri., at 9 a.m. they were to have the *Veni Creator* in plainsong, followed by a lecture in divinity, or chap. of Erasmus' paraphrases (and Tues., Thurs., and Sat., simply reading of the paraphrase). Then the choir were to "sing the Lord's Pr. in English," and the lecturer closed with a collect.

(n) In Dec., 1559, certain Londoners with some of the citizens invaded the choir of Exeter Cath. at the early morning service and interpolated metrical pss. The Chapter reproved them, and they appealed to the Visitors who bid them encourage "these . . . godly doings" of the innovators. And, finally, the Eccles. Commissioners set aside the plea of the Chapter based on the strict nature of the Act, and so established a precedent for hymns and metrical pss.

¹ Frere notes (*VAI* 2 109 n.) that this was "an important change, for the Lit. had long ceased to be used as the normal preparation for Mass."

(o) Bp. Parkhurst in 1561 (*VAI* 3 105) asked whether the clerks "used to sing any number of pss. dirge-like at the burial of the dead, or do any other thing otherwise than it is appointed by the common order of the service-book."

(p) Abp. Parker, writing to Cecil on July 23, 1563, relates how he has revised an old prayer for use in his cath. and in the parish chs. at Cant. on Mon., Wed., and Fri., continuing, "Sir, this I have done, not enjoining the like to the rest of my diocese, nor to the rest of my province, for want of sufficient warrant from the prince or council. . . . And although ye may say, we by our vocation should have special regard of such matter, yet because we be *holden within certain limits by statutes*, we may stand in doubt how it will be taken if we should give order therein." On Aug. 1 the Queen wrote to authorise him in these terms, "Understanding that you have thought and considered upon some good order to be prescribed therein, for the which ye require our authority . . . we do . . . command all manner our ministers . . . to . . . obey such . . . orders as you, being primate of all England, and metropolitan of this province of Cant., upon godly advice and consideration, shall uniformly devise, publish, and prescribe." Cecil at the same time sent a form prepared by Grindal and revised by himself, which Parker further revised so as to conform it more closely to the PB. A reference to the Form in *Eliz. Liturgies* (P.S.), p. 478, will illustrate a sentence in Parker's reply, "I wish the collects had been shorter, and I fear the service to be too long for our cold devotions."

The law of R. proper is expressed in detail in the rubrics, tables and other directive contents of the PB (§§ 15-53); but these are imposed and enforced by the Act of Unif., 1662, and previous Acts expressly confirmed by it, except so far as these conditions are varied by the PB (Tables of Lessons) Act, 1871 (which permits the Ordinary to permit other Pss. and Lessons on all occasions, if desirable for edification's sake, at his discretion), the SHORTENED SERVICES ACT, and the Burial Laws Amendment Act, 1880, s. 13 (which allows a min. to use a service taken from Bible and PB on request or where the PB form may not be used). In the art. on R. LAW (§§ 2-4) the general law is summarised. The rule that "omission is prohibition" is clearest in application to R. proper.

Only a single exception under this head is named by Sir W. Phillimore in a long list of points alleged by him in applying the *reductio ad absurdum* argument to the ruling of the courts as to the strict interpretation of the Acts of Unif. (*R. Com. on Eccles. Disc.* 1 224-227), and that is the use of the short ascriptions of praise before and after the Gospel [cp. § 61 (7) above; also § 36, H¹, n. 9, for usages of First PB, and Am. and Ir. PBs.]. As to this it appears that the statement in Pref.³ (§ 18, n. 2), that "for this cause be cut off Anthems, Responds, Invitations, and such like things," is decisive; these were only "cut off" by omission. Similarly the ministerial omissions noted by the same witness,¹ so far from being

¹ Omission (4) of Lit. on Sun., Weds., and Fri.; (6) of Ante-Com. on Suns. and holy-days; (7) of holy-day Coll. on Sun.; (8) of notice of holy-days and fasting days; (9) and (10) of Exh. ¹, ² in HC; (11) of Ante-Com. at HC; (12) of QV; (13) of State prs. in MP; (14) part of Words of Adm. at HC and (15) to each recipient; another "accretion" adduced (besides the words noted above) is the Coll. bef. the sermon. But this usage may be claimed as a free reading of canon 55,

legitimate just because they sometimes or even constantly occur, seem plain breaches of the Acts. Some are properly accepted as technical violations sanctioned by custom, others show carelessness or negligence or arbitrariness. But all are explicable as instances of non-enforcement (RITUAL LAW, § 3).¹

The Acts of Unif., however, only cover the specified occasions and forms of service named

63. Additional Services.

in them or explicitly covered by them, requiring the prescribed forms without variation and forbidding the substitution of others. The Act of 1559 contained in s. 26 a provision for "further ceremonies and rites," under which in Q. Eliz.'s reign not a few authorised occasional additions to the services were made (see *Lit. Services of Q. Eliz., PS.*). But it has sometimes been held that the powers of this section expired with the reign. Whether that be so or not, as a matter of legal technicality, it has been an unbroken custom for the sovereign in council, on "the advice of the metropolitan of the realm," to sanction special prs. in time of war, plague, or calamity, and corresponding thanksgivings.² The CORONATION SERVICE is a State Form, and is not rendered in a parish or ordinary cath. ch., neither is it a substitute for any PB form, though the Lit. and HC are included in it. Similarly, the services for the CONSECRATION of a ch. or churchyard, and for INSTITUTION and INDUCTION, which are ordered by the bp. for each diocese, are non-competitive services, and the right of ordering them is sanctioned by ancient custom. But beyond these limits it is clear, as the unanimous *Report of the R. Com. on Eccles. Disc.* states (p. 10), that "the Acts of Unif. bind bps. as well as other clergymen, and that the law does not recognise any right in a bp. to overrule the provisions as to services, rites, and ceremonies contained in those Acts," one of which, it may be added, was formally subscribed by the Convs., and all of which have "been received by this Ch." by long acquiescence.

"Pr. in this form, or to this effect, as briefly as conveniently they may." And in any case the sermon is not a "ministration" but an authorised interpolation or supplement (*Re Robinson, Wright v. Tugwell*, 1897, in *L.R.*, 1897, Chanc. Div. 185).

¹ So in the Lambeth opinion, 1899, on Incense and Lights, the Abps. said: "It is quite true that there may be variations which are so brief, so long in use, so unimportant, that a bp. would be justified in refusing to allow a clergyman to be prosecuted because of his use of them. No authority has been found for the short sentences which in many churches the people are accustomed to say or sing immediately before and after the reading of the Gospel in the Communion Office. . . . There is no authority for shortening the exh. which the min. is to read when giving notice of the HC. The practices are *probably in strictness all illegal*; but no bp. would be wise in allowing a prosecution for such unimportant variations from the strict letter of the law. This cannot, however, be said of the introduction of any ceremony which is conspicuous, not sanctioned by long-continued custom in our Ch., and of such a nature as to change the general character and aspect of the service."

² This case is accretion (7) in Sir W. Phillimore's list. The others he names are (8) additional services outside the provisions of the Shortened Services Act, and (9) memorial services after a death, if not wholly taken from Bible and PB. Both are probably technically illegal, but it is nobody's interest to prosecute, and bps. are naturally inclined to take an elastic view of their powers under the 1872 Act.

Two cases remain to be noticed. 1° The legitimacy of hymns, for which a precedent has

64. Hymns and Anthems.

been recorded under § 61 (7), has affirmed by Lord Stowell in 1792, and re-affirmed in the Lincoln Judgment. The proper view seems to be, not that custom was allowed to set aside the statute, but that custom, long continued and under authoritative sanction, showed that the use of hymns which do not interrupt the service—a condition seldom recollected—does not contravene the Acts, they being extra-liturgical elements, and therefore remaining under the *ius liturgicum* of the bp. 2° The Act of 1549 contained the following proviso, which is still in force, "that it shall be lawful for all men, as well in chs., chapels, oratories, or other places, to use openly any ps. or pr. taken out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof mentioned in the same book." Under this proviso Abp. Benson ruled that though the priest may not himself "let the service" by reciting or singing *Agnus Dei*, this anthem may be sung by the choir during the Communion. The corresponding anthem *Benedictus Qui* after *Sanctus* is excluded by the same rule.

Those bps. then who take upon themselves to sanction special colls., epistles, and gospels for

65. Special Collects.

abrogated holy-days, are taking the law into their own hands.¹ It may be questioned whether the need was of the kind or urgency to demand such action. The sanction of special colls. for Foreign Missions, Harvest Thanksgiving, etc., can plead in justification a legitimate and widespread need.

It sometimes happens, especially in the country, that through illness, accident, or mishap, the incumbent (or his deputy) is not in his place

66. Emergency.

to conduct service. If, or as soon as, the wardens, sidesmen, or other responsible parishioners present are persuaded that no officiating minister will arrive or can be procured, it is most advisable not to dismiss the congregation forthwith. Resort should rather be had to some lay person or persons, best qualified by education and otherwise, who may lead the people in such parts of MP or EP as do not require an ordained minister. Such an emergency service might be made up as follows:—Two or three Sentences, General Confession, Lord's Prayer, Versicles, *Gloria, Venite*, Psalms, 1st Lesson, Canticle, and Lesson, Canticle, Creed, Lesser Litany, Lord's Pr., Hymn, Litany (to Lord's Pr.), Hymn, Grace.—B2, R1.

VI. CEREMONIAL.

The distinction between rites and ceremonies has not always been kept clear in common

¹ Dearmer (*PH*, 1909, p. 515) states that "the Bps. at the last Lambeth Conf. passed the following resolution—"We think it our duty to affirm the right of every Bp., within the jurisdiction assigned to him by the Ch., to set forth and (for 'or') sanction additional services." But the conference was the last but one (1897), the words are not from a resolution but from the Encyclical, and the limiting clause is omitted. "But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority." The Act of 1559 was, of course, adopted by the "Sacred Synod," which is "the Ch. of Eng. by representation," and therefore presumably has "lawful authority" amply behind it. When a man, for a cause he thinks adequate, breaks the law, let him not pretend that he is keeping it!

parlance. The term "rite" has constantly been used in ordinary literature to include the outward acts as well as the wording of a form of service. Similarly, the

37. Rites and Ceremonies.

word "ceremony" has been applied on the one hand to the whole order of service, and on the other hand to an ornament used in it, the surplice being referred to as a "ceremony." It seems best, however, to regard these varying usages not as indicating an essential ambiguity about the terms, but rather as being loose, but natural, extensions of the meaning of words, which have in eccles. and liturgical writings their proper and technical significations. And this may be more confidently claimed in respect of "ceremony" than of "rite," for the latter, as we shall see, *requires* some ceremonial, whereas many ceremonies can be independently performed, though—as Frere points out (*Rel. Cer.*, p. 143 f.)—added ceremonial often brings with it fresh liturgical material. R. has, therefore, been used in a wider sense as an appointed order of worship, and in a narrower as concerned with the words contained in that order. Ceremonial is more specifically limited to cover the *mode* in which a rite is rendered, and the *use* of all external accompaniments and adjuncts of the liturgical forms of worship. R. proper appoints *what* is to be said: ceremonial decides *how* the appointed words are to be rendered. One settles the matter and the other the manner. The difference is, however, one of convenience, for the idea of both is the same, to *express* the several impulses of the worshipful spirit in fellowship with a congregation of Christian people (see above, § 1).

One other point needs to be cleared up. Some ceremonies require special ornaments for their performance. These are most conveniently considered under that head (App. R3, and vii below); but the *use* of an ornament is also a ceremony. Others need no accessories, or only materials like water, bread, and wine, which are consumed in the process. All these come directly under ceremonial.

That Ceremonial is *necessary* in liturgical worship follows from the above definition.

66. Need for Ceremonial.

Decency and order require some customary method of conducting a prescribed order of praise and prayer. And where, as in the case of sacraments and kindred ordinances, some solemn ceremony is of the essence of the rite, the necessity of regulating the details is even more obvious. But a moment's thought, or consideration of experience, will show that *any* kind of public worship requires some authoritative settling of the externals. For the freest and most unconventional religious bodies settle down into a routine of postures, gestures, positions, and modes of rendering words, which is nothing else but a ceremonial use. It is the same with ritual as with etiquette. See MAN, §§ 12, 14, 25 (Table II), noting the section numbered 8* in each. Words want their setting. We have not only our words of greeting and

farewell to express what we recognise as due to our neighbour, but the bow and the handshake, and so forth, as ceremonial adjuncts and complements of the words.

Accordingly the Ch. of Eng. has always retained, as expressing her unaltered mind, Cranmer's Pref.³ *Of Ceremonies* (§ 19 above), which deserves attentive study as a classical vindication of religious ceremonial. We shall have to return to it later, but may adduce here a passage of kindred spirit from a Caroline divine.

"The circumstances and ceremonies of public service is, indeed, a kind of discipline and pedagogy, whereby men subject to sense are guided in the exercise of godliness: it is, as it were, the apparel of religion," which might be dispensed with "did men consist of minds alone without bodies, but as long as our bodily senses are manageable to our soul's advantage, the heat within will starve without that apparel without. And therefore . . . I hold it requisite that the observance of rites and ceremonies in the public service of God should increase and become more solemn after the world was come into the Ch., than under the persecuting times of it. Persecution was like (an enclosing fence), in preserving order and reverence in the public offices of the Ch., with the respect of those guides that ruled it. But since the net of the Gospel hath been cast in the ocean, and caught good and bad, it is more requisite that all should pass, as under rule and observance, so in the most reverent form, that the coldness and indifference of the worse part appear not to debase the good disposition of others" (Thorndike, *Works* 1 301 f.).

The peculiar function of ceremonial is twofold. (1) *It regulates alternative ways of rendering prescribed rites.* The service must

66. Twofold Grouping.

be said or sung, with or without choir, organ, instruments. Mins. and people must stand, sit, or kneel; enter and depart singly or in procession; remain here or move there; face this way or that or the other; do something (that has to be done) at one or another point of the service. (2) *It governs any added significant usages, gestures, actions, and movements, such as the sign of the Cross in Bapt., the laying on of hands, the bowing at the Holy Name.*

Thorndike judiciously expresses the caution that is needed in regard to ceremonial, and lays stress on that *practical* aspect of it as a department of Ch. ORDER, which has been emphasised in this art. and elsewhere.

70. Need for Caution.

He says, "For the nature and kind of that which is to be done, respect is to be had to the end proposed. If the particular observed be not, according to reason, a circumstance apt to procure, to maintain in ourselves, to express and convey to others, that intention and reverence which the service of God requireth, for what cause shall we say it is observed? Shall it be thought acceptable to God alone of itself, without reference to the due end and purpose? . . . Besides, others that are not offensive for their kind, for their number may prove no less. For *where the circumstances and ceremonies* of public service are multiplied beyond measure, there the mind, distracted into a number of outward observations, cannot allow that attention to the substance which it spendeth upon the circumstance" (*Works* 1 307).

For an illuminating survey of the growth of

Christian ceremonial, reference may be made to Frere, *Principles of Religious Cer.*, pp. 49-102. Here we can only illustrate the significance of the remodelling of English uses, which is represented by the PBs, by a quotation from the same writer (*Lit. Ref.*, p. 13):

"The early mediæval ritual was as full of ornament as a rich Gothic building; in the later mediæval rites, and in much of the foreign liturgical practice, there is a debased survival of this ornament; it has been degraded till it has become meaningless, and it continues only by the force of unthinking tradition. One great characteristic of the English rite is its return to massive and even bare simplicity."

The ceremonial regulations, which led up to and followed upon the First PB, may be broadly grouped under periods.

I. *Explanation* was resorted to, with a gradual introduction of restrictions. The *Rationale of Ceremonial*, c. 1540-1543 (ed. 1910 for the Alcuin Club), represents the culmination of this tendency. So, while in 1535 (*ib.*, p. xix) "R. Ward was charged with having called on the clergy to explain sacraments and ceremonies as well as citations [*i.e.*, demands for money] which they always explained in English," about 1539 a correspondent wrote to a foreign Protestant that "here ceremonies are still tolerated, but explanations are added." A little later (c. 1544), John Bale complained that "they are now become laudable ceremonies, whereas before time they were but ceremonies alone." Restriction is evidenced by Latimer's Injn. of 1537 (*VAl* 2 17), "That preaching be not set aside for any manner of observance in the Ch., as processions and other ceremonies." An attractive specimen of what was done in the way of explanation may be found in an Injn. given by R. Visitors at Doncaster (c. 1547).

"Item, you shall every Sun., at the time of your going about the ch. with holy water, into 3 or 4 places, where most audience and assembly of people is, for the declaration of the ceremonies, say distinctly and plainly, that your parishioners may well hear and perceive the same, these words, 'Remember Christ's bloodshedding, by the which most holy sprinkling of all your sins you have free pardon.' And in like manner before dealing of the holy bread, these words, 'Of Christ's body this is a token, which on the cross for our sins was broken; wherefore of His death if you will be partakers, of vice and sin you must be forsakers.' And the clerk in like manner shall bring down the pax, and standing without the ch. door, shall say boldly to the people these words: 'This is a token of joyful peace, which is betwixt God and men's conscience; Christ alone is the peacemaker, which straitly commands peace between brother and brother.' And so long as ye use these ceremonies, so long ye use these significations" (Cardwell, *DA*, I 56).

The last words indicate the transition to a new era of regulation. But before dealing with this it may be well to present for comparison a summary enumeration of three groups of ceremonies still retained under Henry 8.

72. Ceremonies under Henry VIII.

(i) *Baptismal Ceremonial*: approved and explained c. 1540-1543 (*Rationale of Ceremonial*, ed. 1910). 1° + on forehead. 2° + on breast. 3° Salt in mouth. 4° + again on forehead. 5° Spit on nostrils and ears. 6° + on right hand. 7° Welcome by taking right hand. 8° Unction on breast. 9° Unction between shoulders behind. 10° Immersion or affusion. 11° Unction with chrism. 12° Putting on of the Chrism. 13° Setting a candle light in the right hand.

(ii) *Eucharistic Ceremonial*: noted in detail in Sar. Missal (CANON OF THE LITURGY, § 2), or in

Becon's description (§ 73 ff. below); gen. approved and partially explained c. 1540-1543. 14° + + on forehead and breast. 15° Kiss of peace (Sar. 14). 16° Kissing of altar. 17° + on or over altar. 18° Incense placed in censer and blessed. 19° Use of (? Gospel) candle. 20° People stand. 21° People bow at the Holy Name. 22° People + after Gospel. 23° Kissing of book. 24° Censing of altar after Creed. 25° Making of chalice. 26° Placing of elements on altar. 27° Elevation of the same. 28° Kissing of paten. 29° Censing of paten and chalice. 30° Washing of hands. 31° Censing of altar. 32° Kissing of altar. 33° + over altar. 34° Kissing of missal after Sanctus. 35° Kissing of altar. 36° + + + over elements. 37° + + + + over elements. 38° + at *benedixit*. 39° Touching of host. 40° Elevation of host. 41° Ringing of sacring bell. 42° + at second *benedixit*. 43° Breathing over chalice. 44° Taking up of chalice. 45° Elevation of chalice. 46° Covering of chalice. 47° + + + + over host and chalice. 48° Kissing of altar. 49° + + + over bread, and chalice, and face. 50° Smiting of breast. 51° + + + over chalice. 52° + + + + with host ('second sacring'). 53° Kissing of paten (after Paternoster). 54° + + on forehead and breast. 55° Fraction of host in three parts. 56° + + + with third fragment within chalice. 57° Commixtio. 58° Kissing of pax. 59° + on receiving the Body. 60° + on receiving the Blood. 61° First and second ablutions. 62° Washing of hands. 63° Completion of ablutions. 64° + on face. 65° + on forehead. 66° At least one light upon the altar.¹

(iii) *Additional Ceremonies*: approved and explained c. 1540-1543. 67° Bearing candles on Candlemas Day. 68° Giving of ashes upon Ash-Wednesday. 69° Covering of the cross and images in Lent. 70° Bearing of palms on Palm Sunday. 71° Tenebrae lights put out in order after lessons. 72° Hallowing of oil and chrism on Maundy Thursday. 73° Washing of altars on the same day. 74° Creeping to the Cross on Good Friday. 75° Setting up Christ's sepulchre. 76° Paschal candle. 77° Hallowing of the Font on Easter Even. 78° General Processions. 79° Holy water. 80° Holy bread.

Sections i and iii are not difficult to follow, but Section ii, on Euch. ceremonial, requires the relevant details to be given meaning and connection by a consecutive description. This is here supplied from the polemical treatises of Cranmer's chaplain, Thomas Becon. Dr. Wickham Legg has testified to the general accuracy of the report, which, though aimed at Marian usage, serves our purpose, for Mary restored the religion of the last year of Henry 8. It has, of course, been necessary to relieve the reprint from a heavy load of unsavoury controversial padding, such as to deter all but resolute readers of the original.

1554. Becon, *Displaying of the Popish Mass* (PS. 3 261 f., 257 ff.): "First ye come solemnly forth in your gay . . . garments.

73. Ceremonial of the Mass. . . . Ye come unto the altar with your mass-book, corporas, chalice, and bread, with such other trinkets. Now standing before the altar, after ye have crossed yourselves upon your forehead and breast . . . ye say the *Confiteor*, and . . . after ye have made your confession to God and to our Lady, and to all the holy company of heaven, and have given yourself absolution. . . . ye approach

¹ The enumeration is confined to the sources named, and is by no means exhaustive.

to the altar, and making a cross upon it, ye kiss it. . . . When ye have stand awhile at the lower end [i.e., south] of the altar, saying the *Introite*, or office of the mass, as they call it, the *Kyries*, the *Gloria in excelsis*,¹ the collects, the epistle, the gradual, the alleluia, the tract, or the sequence, and all in Latin . . . ye remove . . . from one end of the altar to the other, and . . . take up the mass-book in your hands. . . . And . . . ye have a candle lighted. . . . Besides this . . . ye pray to God . . . on this manner: *Jube me, Domine, benedicere* . . . and answer in this manner: *Dominus sit in corde meo et in ore meo, ad annuntiandum populo sanctum evangelium Dei*. . . . And the . . . simple souls solemnly stand up and give good ear . . . but all in vain: for they learn nothing. Only when ye rehearse the name of Jesus, they learn to make solemn courtesy, and so, a piece of the gospel being once read, they stroke themselves on the head, and kiss the nail of their right thumb [i.e., cross themselves], and sit down again. . . . And ye yourselves . . . kiss the book, and turn you [the gospel having been read facing north] to the people, and say *Dominus vobiscum*. . . .² "The gospel ended (p. 264) with another kiss upon the book, ye say the creed. . . . After the creed, upon solemn feasts, ye use to cense the altar.

"These things done with all solemnity, ye turn you again unto the ch. . . . and so bidding them God speed, ye turn again to the altar, and . . . then do ye say your offertory. . . . After the offertory is said, ye take the chalice up in your hands, with the little round cake lying upon the grating or cover of the chalice, and lifting up your eyes, ye pray in this manner, *Take, O holy Trinity, this oblation, which I . . . offer . . . for the salvation of the living, and for the rest . . . of all the faithful that are dead*. Ah, who ever heard of such a sacrifice or oblation? A wafer-cake, which is yet mere bread, and no sacrament, and a chalice with a spoonful of wine mingled with two or three drops of water to be offered for the salvation of the living and . . . dead! . . . After that your prayer, ye set your chalice down again, saying these words: *Acceptum sit omnipotenti Deo hoc sacrificium novum*. . . . When ye have thus . . . offered, ye (go) to altar's end, and wash your hands. . . . Ye return to the altar holding your hands before you and mannerly bowing yourselves . . . ye make a cross upon the altar and kiss it . . .

¹ P. 263, "After these things ye go unto the midst of the altar, and looking up to the pix . . . and making solemn courtesy . . . ye say the *Gloria in excelsis*. . . . Ye turn you to the people, if any be there, and bid them God speed in Latin, with *Dominus vobiscum*. Turning again to the altar ye say certain collects."

² "And this is also to be noted, that, when Christ came in his own usual apparel unto the table, he did not kneel, as the papists do, nor yet stand, as the Jews did in the old law, but he sat down at the table . . . Christ sat, but ye some time stand right up, some time lean upon your elbows, sometime crouch downward, sometime kneel; but sit do ye never . . . and although gestures in this behalf seem after some men's judgment to be indifferent, yet the nearer we come to Christ's order, the better it is."

and then . . . ye turn yourselves, looking down to the people, and saying, *Orate pro me, fratres et sorores*, when many times there is nobody in the church but the boy that helpeth you to say mass; and so, making solemn courtesy, ye return unto your accustomed patterings. What ye say, no man can tell. For now come in your subtle secrets (i.e., *Secreta*). . . . Ye brast out into open words and exhort the people to lift up their hearts to God, and to consider the mysteries that are now in hand, and to be thankful to God for the benefits of their redemption. Ah, would God ye so speak the words that the people might be edified by them [i.e., in English]! . . . Immediately followeth the preface, . . . (and) the Sanctus, which, lifting up your hands, ye speak with a loud voice; and that ended ye kiss the mass-book.

"Now cometh in your holy mass-canon, whereof be divers authors . . . and here begin ye wonderfully to cross and to pray for the universal Ch. . . ."

75. The Canon. "Now (p. 269) let us behold your consecration. Taking the little cake in your hands, ye say these words, *The day before he suffered*. . . . When ye rehearse this word, *benedixit* . . . ye cross and bless the bread. . . . Again, those words which Christ spake openly to his disciples . . . ye partly leave out, and partly whisper . . . to yourselves. . . . After ye have once spoken these five words, *Hoc est enim corpus meum*, over the bread, and have . . . breathed . . . upon it, ye kneel down to it and worship it . . . and afterward ye hold it above your . . . heads. . . . The people believe that bread which the priest heaveth above his head to be Christ, perfect God and perfect man. Therefore kneel they down to it, knock their breasts, lift up their hands, worship and honour it. When the bell once rings (if they cannot conveniently see), they forsake their seats, and run from altar to altar, from sacring to sacring . . . gazing at that thing which the . . . priest holdeth up in his hands. And if the priest be weak in the arms, and heave not up high enough, the rude people of the country in divers parts of England will cry out to the priest: "Hold up, Sir John, hold up; heave it a little higher." And one will say to other: "Stoop down, thou fellow afore, for I cannot be merry except I see my Lord God once in a day." After . . . ye fall in hand to consecrate the wine with these words, *In like manner*. . . . Ye breathe . . . and shake your head over the chalice; and then ye kneel down, lift up your hands, and honour it. . . . After that ye stand up . . . and taking the chalice in your hands, ye hold it up with heave and hoave above your . . . heads, that the people also may worship it. This done, ye set the chalice down again upon the altar, and ye cover it with your corporass-cloth. . . . Then once again kneel ye down, and up again . . . and kiss the altar, and spread your arms abroad. . . . After all these things . . . ye fall again to your solemn prayers, and among

all others . . . for the souls departed. . . What shall I speak of [the moving of the host] about the chalice, which followeth the praying for the dead? That is so holy a thing that it is called the second sacring, and may by no means be left undone. . . . After that . . . ye say your *Pater-noster*; that done, ye take up the patine off the chalice, and kiss it, and afterward ye cross yourselves withal both upon your breasts and upon your crowns, and lay it down again. . . . Ye strike up your sleeves, ye uncover the chalice, ye lay down the corporass-cloth . . . ye (p. 267) break your host . . . in three parts, holding over the chalice while ye break it. . . . Two pieces ye keep still in your hands . . . and the third ye let fall down into the chalice. . . .

Then do ye say the *Agnus*. . . Shortly after the *Agnus* ye kiss the pax. . . . And

**76. The
Communion
and Post-
Communion.**

while the boy or parish-clerk carrieth the pax about, ye yourselves alone eat up all and drink up all. . . . When the boy or parish-clerk cometh again with the pax, ye hold forth your chalice for a little more . . . and when ye have drunken up that . . . yet once again to have a little more. . . . Ye go to the altar's end [*i.e.*, to the *lavabo*], and there once again ye wash your hands. . . . After this ye return to the altar [and complete the ablutions]; and taking up your book in your hand, ye come again to the altar's end [*i.e.*, south], where ye began your . . . mass. . . . After a few collects . . . ye turn to the people and say, *Dominus vobiscum*, bidding them adieu; and with *Ite missa est*, ye bid them go home, and tell them mass is done. . . . Then fall ye once again to kneeling down at the altar . . . and, because ye are our Lady's knights, ye salute her most humbly with some devout orison. That done, ye rise up again, and, saying the beginning of St. John's Gospel, ye bless you and cross you. . . . After all these things ye . . . shut your book, ye fold up your corporass-cloth, ye wind up your chalice, ye put off your . . . vestment, your stole, your fannel, your girdle, your alb, and your amice; ye put out the candle, and solemnly making courtesy . . . ye [depart] out of the church. . . . I pass over . . . your inclinations and prostrations . . . your elevations and extensions, your incurvations and genuflexions, etc."

II. In the Edwardian period, explanation was exchanged for *Reduction*. Partly this was

**77. Period of
Reduction.**

effected by administrative orders under the powers of the R. Supremacy, directly forbidding ceremonies. Most of those in section iii of § 72 above were in this way abolished.

The R. Injns. of 1547 restricted the ceremonial use of lights to "two lights upon the high altar before the Sacrament," and tolerated certain ceremonies "as yet not abrogated," the abuse of which was at the same time forbidden in detail, *i.e.*, holy water, bread, bells, and candle. The Homily "Of good works" by Cranmer, authorised by the 32nd Injn., had already warned against "papistical superstitions

and abuses, as . . . of hallowed beads, bells, bread, water, palms candles, fire, and such other." Abrogation of an explicit sort quickly followed. In Jan., 1548, Candlemas candles, ashes, and palms were abolished by an Order in Council, enforced by Cranmer in a letter to the bps., and in Feb., 1548, the prohibition was extended to creeping to the Cross, and the use of holy bread and water (Wilkins, *Conc.* 422, 21; and see, for an account of these ceremonies, *VAl* 2 185 n.).

But the principal instrument of reduction was the PB of 1549. In particular, the elaborate

**78. Effect of
First PB.**

ceremonial described above as attendant upon the administration of Bapt. and HC remained to be dealt with in it. Still, in the *OHC* of 1548 (above § 36, H17 n. 1), it was ordered that HC should be celebrated "without the varying of any other rite or ceremony in the Mass (until other order shall be provided)," except so far as should be necessary to ensure communion in both kinds, and with the single added restriction that any second or third consecration of the chalice should be "without any levation or lifting up" (§ 37, H2^a, n. 12). When "other order" was shortly afterwards "provided" in the First PB, the long note about ceremonies, which now is numbered 4 (§ 19, above), came at the end as No. 14. It assumes as an obvious fact, only needing justification as policy, that "some of the accustomed ceremonies be put away, and some retained and kept still" (B3^a). The sentences following imply further that a drastic reduction had been made in the burdensome number of ceremonies, and refer to "the abolishment of certain ceremonies."

Yet, when we examine the rubrics and directions, we find that explicit prohibitions in regard to ceremonial are conspicuous by their absence: *e.g.*, there are none in Bapt. and only two in HC, "without any elevation or showing the Sacrament to the people" (H2^a, n. 6), and "the bread . . . without all manner of print" (H5^a, n. 1). On the other hand, it is claimed that, "by this order, the curates shall need none other books for their public service, but this book and the Bible," and steps were forthwith taken to get rid of all the old service-books (cp. *HISTORY OF PB*, § 7). The conclusion drawn by Cardwell, Dixon, and the majority of writers is accepted in *OCM*, where it is thus expressed, "The general method of abolishing a ceremony or ornament previously used appears to have been by the omission of any reference to them in the prs. and rubrics of that book."¹

To this conclusion Frere (*Rel. Cer.*, pp. 209 ff.) offers an alternative, based on the admitted fact that "when the priest was so

**79. Relaxation
or
Prohibition?**

minded, the new English service to the outward eye looked almost identical with the old Latin service. So far as the rubrics were concerned, this was

¹ Cp. the words of the 1549 Act, which define its scope as limited to "altering those things which be altered and retaining those things which are retained in the said book," and set forth the "gains that would ensue upon the one and uniform rite and order in such common pr. and rites and external ceremonies."

perfectly justified." But (1) there is no evidence that any Ordinary gave overt sanction to this usage, and (2) the same writer himself points out (as quoted in ORNAMENTS RUBRIC, § 2 n.) that "a rubric . . . never is complete"; and it is quite arbitrary to take the 1549 rubrics apart from the Act on which they rested for authority (and this commanded the use of the services in such manner and form as is mentioned in the said book, and none other or otherwise, cp. RITUAL LAW, § 2), or apart from the administrative action which enforced the implicit prohibition (cp. *ib.*, § 6). The latter can hardly be accounted for as action by the bps., which, though "defensible," "tended to restrict the liberty which the PB allowed."

We have here reached the crucial point in regard to the ceremonial of the PB. For the construction of later PBs involves no new principle. It may be well, therefore, to quote further from OCM, pp. 60 f., where the Five Bps. who elsewhere agree in the main with Dr. Frere, support their differing conclusion in this way.

**80. Five Bps.
Conclusion.**

"For a large number of [the usages or ceremonies] previously in use no direction is given, and the obvious intention of the compilers . . . is that these should not be continued. This appears clearly in the Bapt. Office, and in the Benediction of the Font. In these services some of the ancient ceremonies were expressly ordered, e.g., the use of the Chrisom and of anointing; of others, as the giving of salt (in the order of making Catechumens), the placing of the lighted taper in the hand of the baptised or of the sponsors, the placing of wax and oil in the water, there is no mention whatever. It can scarcely be seriously urged that the use of these together with the words accompanying the ceremonial act was intended to be permitted, though not obligatory, for any such contention would land us in the difficulty that there would be a certain number of permissible ceremonies and ornaments, for the use of which the priest was left without any directions whatever. Traditional knowledge might fairly be regarded as sufficient to show him the method of performing some acts which he was told in general terms to do, but for the performance of such ceremonial acts as those referred to above something more would be needed. They could hardly be continued without some written authority." It is added that the title *Of Ceremonies, why some be abolished and some retained*, is borne out by the section, which "throughout speaks only of two classes, . . . leaving no room for a third class, those permitted, but not enjoined."

Comparing the First PB with the Summary, we find that five out of thirteen Bapt. ceremonies are retained, i.e., 1°, 2°, 10°, 12°, 11°. The Euch. ceremonial is in like measure simplified. Two crossings only are enjoined in place of the Sarum twenty-five.¹ Two directions to kneel replace five or six notes about bowing or kneeling. The kissings of book,

**81. Details
of Reduction.**

¹ It is usually stated that the note about allowable gestures (§ 24, D⁵) left the officiant at liberty to cross himself as before. But Ridley's express Injn. in the same year, "that the min. in the time of HC do use only the ceremonies and gestures appointed in the BCP, and none other, so that there do not appear in them any counterfeiting of the popish mass," would favour the limitation of that note to the gestures of the laity in the congregation. And Abp. Benson in the Lincoln Judgment ruled that this rubric "spoke of the acts of private persons" (Roscoe's ed., p. 171).

altar, fellow-min., or pax (ten in all), are omitted. The three elevations are gone. The washing of hands is appointed at neither of the accustomed places. The making of the chalice and setting of the elements on the altar (25°, 26°) remain; the priest now "must take the bread into his hands," instead of merely touching it (30°); the sacring bell (41°) had been forbidden by the R. Injns. of 1547; the taking of the cup is as before (44°). To sum up, after subtracting the few directions as to POSITION AND POSTURE, the parallels to which in the older use were not reckoned in the enumeration, there remain four out of fifty-three distinct ceremonial acts (each group of crossings counting as one). See further, RITUAL LAW, § 6, for evidence from the diocese of London and elsewhere as to the bearing of the First PB on ceremonial.¹

Further reduction took place in 1552. Three out of the five Bapt. ceremonies retained in 1549 (signing on the breast, unction, and putting on of the Chrisom) were dropped, as was the signing at Confirmation. The making of the chalice and the placing of the elements on the Lord's Table at the offertory, the two crossings, and the manual acts, were omitted (the last, perhaps, because it was so difficult otherwise to prevent elevation; but the customary use probably never wholly ceased). Administration at the Communion was to be "in their hands" (H2⁹), and no longer "in their mouths" (H5⁸, n. 4). And the note giving discretion as to gestures (D⁸) was left out.

It is admitted (E. Geldart in *Case for Incense*, p. 134) that "the silence as to lights, incense, and gestures (crossing, etc.), does not imply approval, but rather the fact of all such things (or nearly all) having ceased between 1550 and 1552." But the writer does not adopt the natural inference that the disuse of these ceremonial practices was the direct and intended result of the silence of the First PB.

III. After the return to the Henrician usages under Q. Mary, the 1552 book was reintroduced, without any change in regard to ceremonial. (The contention that the proviso about the Ornaments of the Ch. can be construed as covering ceremonial which would not otherwise be legal is considered further below.) The return of the exiles from Switzerland and Germany created a strong party, out of which the PURITANS presently grew up, who opposed even the modest residuum of ceremonies and ornaments that had been left from the rich profusion of the mediæval Uses. For some years there was no general attempt to secure a bare conformity with the explicit directions of the PB. Then, in 1566, the issue of the Advts. (see

**88. Deacy
and
Revival.**

¹ Frere (*Rel. Cer.*, p. 217) notes certain directions of Ridley and Hooper, as contravening rubrics. But Ridley's prohibition of the Min. "saying the Agnus before the Communion" does not contravene the rubric that "in the Communion time, the clerks shall sing" the same words, as the distinction drawn in the Lincoln Judgment shows; and his direction to give out a notice about the novel arrangement of the poor men's box is an obviously proper episcopal Injn. in regard to one of those notices which for the most part remained subject to *extra-rubrical* regulation till 1662, and are still variable at the discretion of the Ordinary. Even Hooper's Injn., "that the Min. in the use of the Communion and prs. thereof turn his face towards the people," may be taken as subject to the implied qualification, "when the contrary is not clearly specified."

RITUAL LAW, § 22) marked a decisive change. The policy of enforcement of the PB was resolutely pursued under Whitgift, and finally, in 1604, Bancroft secured the adoption of the CANONS, though they never received Parliamentary authorisation. Canon 14 required that "all mins. . . shall observe the Orders, Rites, and Ceremonies prescribed in the BCP. . . without either diminishing in respect of preaching, or in any other respect, or adding anything in the matter or form thereof."

Only one ceremonial addition from unbroken custom finds place in the Canons, *i.e.*, the direction in canon 18 to bow "when in time of Divine Service the name of the Lord Jesus shall be mentioned . . . as it hath been accustomed." It is doubtful whether the custom here sanctioned extended beyond the Creeds and the Gospel, when the people were standing up and so could conveniently bow; and conformity to the custom is only general at the Creeds. But its inclusion marks the beginning of a period of ceremonial revival under James I and Charles I, of which a sympathetic account is given in Frere's *Rel. Cer.*, pp. 219-229. With hardly an exception the novelties introduced fall within the wide limits of variation left by the rubrics, though as novelties they excited not a little disturbance.

As exceptions we may consider (a) the washing of hands at the offertory, (b) the manual acts, and (c) the solemn offering of alms and bringing in of the elements from the credence at the offertory. "Those three seem to me to be the strongest cases of additional ceremonies which were allowed under episcopal sanction," said Dr. Frere before the R. Com. on Eccles. Disc. (Q. 2116). Of these, (a) may perhaps be justified as a legitimate usage in the interests of decency, if unobtrusively performed; (b) would appear to be a technical illegality, reasonable now that so long had elapsed since any abuse had been connected with them; and (c) could be explained as seemingly ways of doing what had to be done somehow and at some time, while no method or time was prescribed. The direction to stand at the Nicene Creed was an obvious analogical extension of the rule for the Apostles' Creed. The practice of turning to the East for the Creeds, and of making reverences to the altar, may have been let pass on the principle, *De minimis non curat lex*.

IV. At the revision of 1661 the general position as to ceremonial was firmly maintained as against the Puritans, and a number of points of approved custom were now made obligatory. Standing is ordered for Gospel and Creed; the alms are to be solemnly presented; the elements, though not ordered to be offered, are to be placed on the Table at the offertory; the manual acts are enjoined, a new FRACTION at consecration replacing the Sarum use after consecration; provision is made for a second consecration,¹ for the covering of the

84. Maintenance and Extension.

¹ The notorious case of Robert Johnson, in 1574, hardly deserves the attention it has received. With a crass literalism he pleaded the lack of rubrical direction as excuse for having administered unconsecrated wine. The Court held that the PB order to consecrate and administer must be held to apply as often as necessity might require.

consecrated elements, and for the reverent consumption of what might remain.

Again followed a long time of decay in care for ceremonial, the revival being due to the Tractarian movement. For a clear account of the developments during the three periods beginning 1840, 1866, and 1892, reference may be made to the *Report of the Eccles. Disc. Com.* (pp. 55-64), where the very full evidence of Abp. Davidson is summarised in a Historical Survey.

Several distinct streams of tendency can be distinguished as interacting within the Eng. Ch. during the last century, and as still active.

(1) There is the purely conservative tendency, wedded to the particular usage that happens to be familiar. This powerful force we have always with us. And it is sometimes overmuch disparaged. Even an inferior type of ceremonial may be consecrated by the ingenuous acceptance of generations of good men.

(2) The second tendency, bent on the scrupulous observance of rubrics, while it may be honourable in aim, may be divisive and demoralising in effect, if allowed unrestricted exercise. Custom is second law, and is regarded as having an almost sacred authority in matters of religion. Hence, the transition from traditional conformity to unrubrical custom to a willing and, therefore, edifying adoption of lawful ceremonial long disused, can only be achieved by a parish, or even by a congregation, under very wise, loving, and patient leadership. The Tractarians limited their aim to the observance of positive PB directions.

(3) A later school has taken for its watchword a sentence in canon 30. "So far was it from the purpose of the Ch. of Eng. to forsake and reject the Chs. of Italy, France, Spain, Germany, or any such like Chs., in all things which they held and practised, that, as the Apology of the Ch. of Eng. confesseth, it doth with reverence retain those ceremonies, which doth neither endamage the Ch. of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Chs. which were their first founders." But, in their devotion to Catholic unity, they interpret this as giving them the right to claim any ceremonies, which in their opinion do not come under the exclusions in the last clauses, as still lawful in the Ch. of Eng.,¹ and as, indeed, morally obligatory, so that (according to some counsellors) they must be persisted in even against the express injn. of the bp. of the diocese. Some of these are most affected by the desire for unity with the mediæval Ch. of Eng., and others feel more strongly the obligation of unity with the continental Chs. in communion with Rome.

(4) There is an antiquarian tendency, which lingers lovingly over the old just because it is old, and can so identify itself with the life of the past that the strangeness of that past on the side of manners and customs is forgotten.

(5) There is an æsthetic tendency, which rebels against the dulness and ugliness of common life, and seeks to enrich worship with all profusion of ceremonial and decorative beauty and splendour.

(6) There is a congregational tendency, which impels a body of worshippers either to remain contentedly below the average level of decent ceremonial, or to press on to a stage of elaboration almost out of recognition by the ordinary Ch. layman as based on the PB.

¹ Cp. *Hier. Ang.*, I xiii (q. from 1840 preface).

(7) There is a Puritan tendency, strong amongst many Churchmen, which feels all elaboration of the outward as a kind of treason to the inward, and is profoundly suspicious of any condescension to the material, out of a watchful jealousy for the spiritual. Legalism and formalism are, for these, the inevitable goal of ceremonial elaboration.

Any ceremonial system, providing for a Ch. within whose bosom so many cross-currents of tendency are moving, must be a compromise, but it need not be on the one hand so rigid, nor on the other so brittle, as our PB order has become under the warping and weathering lapse of years.

One view which we have been examining is that all possible fullness of ancient (or contemporary Catholic) ceremonial, which is not explicitly or implicitly contradicted or forbidden by the PB itself, is of moral and canonical obligation. But, then, what ceremonies did the PB abolish? and where is our rule? The answer virtually is that the uniformity aimed at was one of rite but not of ceremony. Only the suggestion has no valid evidence behind it. The other view, as adopted in OCM, may be summarised thus. Nothing is of binding obligation under penalty but what is mentioned in the PB or necessarily required by it, and nothing is allowed which is not at least permissible by reasonable implication or analogy. Any decent and convenient way of obeying rubrical directions is legitimate, but *ceteris paribus* the old is best.

A few points remain to be cleared up.

i. The interpretation of the alternative *say or sing* is not obvious, and is complicated by the intermittent occurrence of the terms *read, repeat, and use*. The last two words, however, are general; and *read*, being applied to parts which may be *said or sung* (e.g., D2¹), is also indeterminate. Goode (*On Eng. Ch. Ceremonial*, 1851, pp. 20 ff.), arguing from Burnet's account of the Vis. in 1549 (2 189), and from the 49th Injn. of 1559, concludes that the natural voice was required for the prs., except in chs. where there were endowed choirs. But the present rubrics give no hint of any restriction upon the discretionary alternative, and even the reference to the Anthem has not been by custom interpreted as restrictive. At least the caution may be ventured that the *right* to monotone or intone is not also a sacred *duty* (cp. D1², n. || 'shall read').

Jebb (in Stephens' *BCP with Notes*, 1849, pp. 541 ff.) discusses the matter fully and clearly, with the following results. *Say* may mean generally any kind of recitation, with the natural voice, in a monotone, or with musical inflexion; it may also be contrasted with certain modes of singing as in the phrase *sung or said*. *Sing* also may mean (1) recitation in a musical tone, (2) chanting, or (3) anthem-wise singing; and only (2) and (3) are alternative to *say*. *Say* is used of exhs., confessions, prs., versicles, sentences, ps., but by itself does not exclude singing, since the Nicene Creed, which may always be *sung*, is in one rubric included among what is to be *said* (H5¹). "The phrases *sung or said* or *said or sung* specify those parts of the service only, in which, when *said*, the min. has a distinctive part, whether (1) leading or preceding the people in each clause, or (2) reciting alternate verses with them, or (3) reciting the passage alone; but which, when *sung*, are sung by the min. and people, or choir altogether, without any distinctive part being assigned to him.

... They never apply to those parts of the service which are always to be repeated by the min. alone in the V, and by the people in the R." Examining the various cases, they group themselves, as just explained, thus: (1) The Nicene Cr., *Sandus*, and *Gloria in excelsis*, when sung, are performed like Anthems, while this option has never been exercised for the Apostles' Creed. (2) The Pss., Easter Anthem, QV., and Canticles are pointed for choral recitation, and, when they are *sung*, the min. sings with others. So the Lit. belongs to this class; for, as commonly rendered by one min. with *sung Rs*, it is properly termed *said*, and is only *sung* when two chanters, who need not be in orders, sing the Vs up to the Lord's Pr. exclusive (cp. F¹, n. ||), and parts afterwards. (3) The sent., anthems, and "I heard a voice" in Bur. are either read by the min. alone or performed like anthems ("the Priest shall *say*, or the Priest and Clerks shall *sing*," 04). *Veni Creator*, when read, should be said by Bp. and people alternately, and, when sung, should be begun by the Bp., and taken up antiphonally like the Pss.; but it is often sung to an anthem setting.

ii. Certain parts of the service are clearly appointed to be *said* by both clergy and people. These are the Confessions, Apostles' and Nicene Creeds (unless the latter be *sung*), and the closing pr in the Comm. Probably the original intention was for the min. to say each clause separately, followed by the people (as in the Cath. use of the Confession at MEP), the clauses being indicated by initial capitals. By custom the min. now usually only begins the first clause or part of it by himself, the rest being said all together. But (a) the min. should lead throughout in a clear voice, which the choir should not drown, and (b) the clauses should be well marked, and the words said at such a rate that all can recite them simultaneously as with one voice and one heart. It would appear that the Lord's Pr., the words of which might be assumed to be known, was *intended* to be said by all together; also that the customary recitation of the 1st Lord's Pr. at HC by the Priest alone, and the occasional recitation of it at Confirm. by the Bp. alone, are both contraventions of the explicit rubric D2¹.

Certain other parts are also by custom said jointly, i.e., *Sandus*, *Gloria in excelsis*, and first Thanksgiving at Bapt. (I3², n. ||); and (in some chs.) the General Thanksgiving. In each case the absence of the initial capitals marking the subdivided clauses, and the presence of the italic *Amen*, are good evidence that they were meant to be *said* by the min. alone. For the first two, cp. § 87 (3).

iii. The rubrics of the present PB are for the most part drawn up to suit the majority of chs., in which

there is usually only one min., the

80. *Assistant Ministers.* Curate of the parish. There are, however, certain indications that both lay and clerical assistants may take part in the services besides the principal officiant. The reading of the Lessons (D2², n. ||, *he that readeth*), and Ep. (H1⁴, n. ||), the *singing* of the Lit. (F1², n. ||) and other sung parts of the service (§ 87 above), and the making of the Confession in the name of the people (H2², n. ||) are all instances where lay persons may *lead* in the service, besides the responsive and accompanying part assigned to the people. Similarly, the right of the deacon to read the Gospel is expressly included in the formula of ordination (T1¹⁵, n. ||) and otherwise to assist the Priest in Divine Service (T1¹¹). On principal feast-days canon 24 requires at HC the assistance of "Gospeller and Epistler" "in all cath. and collegiate chs.," and such assistance is by analogy lawful in other chs. In the absence of

any Consuetudinary to direct the nature and mode of the assistance to be rendered by such, numerous unauthorised ritual directories have appeared, providing supplements to the rubrics from ancient and modern sources. These have not, however, confined themselves to regulating what can fairly be called "assistance," but have usually specified a number of additional ceremonial acts, movements, and gestures; and, further, their tone has often been that of injunction rather than of counsel. An authorised companion to the rubrics, indicating approved ways of rendering Common Pr., the Sacrs., and other rites and ceremonies of the Ch., according to the use of the *Ch. of Eng.*, would be welcomed by many, if the italicised words were loyally and reasonably followed.

From the references to the CLERK or Clerks, and the customary ceremonial of vergers, the conclusion has been widely drawn that, besides the choir, organist, bellringers, vergers, and assistant-vergers, it is lawful to employ boys, lads, and young men to assist in different parts of the ceremonial. Subject to the regulation of the Bp., and to the canons of good taste, convenience, and edification, such employment in suitable cases would appear consonant with the PB, provided that the ceremonial acts entrusted to them were in themselves lawful. Dr. Frere, *Rel. Cer.*, c. 3, argues in favour of a considerable extension of such ministerial co-operation.—R2, q.

VII. RITUAL ORNAMENTS AND ADJUNCTS.

The third department of R. is concerned with Ornaments. This expression, in its narrower and technical sense, is confined to

90. Scope. arts. used in the services (see ORNAMENTS RUBRIC, § 6, 2°); but the distinction is an artificial one, and so this section will also refer to other external adjuncts of worship. Some of these are necessary for the due rendering of the Common Pr. (*e.g.*, Books), or for the administration of the Sacraments and other Rites and Ceremonies of the Ch. (*e.g.*, LORD'S TABLE, CHALICE, FONT); some are convenient (*e.g.*, PULPIT, PEWS, CUPBOARDS); some are indicative of office, status, or function (*e.g.*, warden's wand, verger's gown and mace, graduate's hood); some are honorific or merely "decent" and seemly (*e.g.*, PASTORAL STAFF, stained GLASS).

All of them have their relation to art. They are concerned with the expression of Religion.

91. Relation to Art. Even the humblest of them is a part of a precious whole, and should therefore not be ugly or tawdry or incongruous, but rather help to reinforce the general impression of ordered dignity and beauty which the House of God, and its solemnities, should convey to the soul.

It is hard either to learn or to teach the value of Art, in our divided life, confused and distracted by the mass of products of an activity purely utilitarian. Division of labour is a practical necessity: but a divorce between the spiritual faculties which are all necessary for the perfect life of man is a disastrous blunder. In primitive and classical stages of civilisation art and life were inseparable, as, indeed, strictly speaking, they always are. Every vulgar and conventional talker is an artist in words, a poet or maker of a sort. The jerry-builder is an architect after a fashion, *i.e.*, an artist in houses. And so with the rest. But, just so far as the end of the talker or builder is merely practical, the art is so bad that it seems like

a perversion to apply the term to their unattractive and conventional productions. See further, ARTS AND CRAFTS for the essential and historical relation of religion to beauty.

The PB, first of all, assumes the provision of an ordered series of buildings for worship, cath., collegiate and parish chs., and parochial and private chapels. A ch. is a shelter for worshippers, large enough to accommodate the members likely to use it, and therefore very large in the case of central or cath. chs., and built substantially because serving no temporary purpose, but a permanent need. A barn or a drill-shed may be used for worship, but our great heritage of eccles. buildings has arisen from the belief, sometimes instinctive, and sometimes reasoned out, that the house of God should not be a mere convenience, a clever practical contrivance, but a monument of independent value, a visible testimony to the supremacy of the unseen and therefore an artistic whole, a complex work embodying unity and harmony of design—in a word, the revelation to others of a vision of beauty discerned by the trained and illumined eye of the true architect.

Practical and historical aspects of our Eng. chs. are treated under CHURCH (BUILDING OF) and ARCHITECTURE. Here we have to note how the general rules of R. policy laid down in §§ 6 ff. can be illustrated under this head. Ch. buildings do not seem to have been the subject of hard and fast eccles. regulations, but the consent and approval of the Bishop is implied in his exclusive right of consecration, and any subsequent alterations or additions are covered by the requirement of a FACULTY. Naturally, however, tradition favoured the adoption of similar structural forms to meet similar needs. It would take us too far to attempt to trace the connection between various beautiful features of our chs., and the conditions of structural stability or the demands of bodies of worshippers, to which they were originally due. But it is germane to our subject to show how, in spite of the absence of central regulation, the tendency towards a distinctive national use can be detected here, as well as in liturgical and ceremonial development.

In particular, it is of interest to note how many features, which later were marks of Eng. Gothic, can be illustrated by the remains of **92. National Characteristic.** Celto-Saxon work, of which Repton crypt and Bradford-on-Avon ch. are good examples. 1°. They are comparatively long in proportion to breadth. The later Eng. chs. are, of course, the longest in the world. 2°. The square E. end has persisted, and the apse has never established itself as an Eng. characteristic, being indeed unknown in western districts. (The square E. ends of the northern French cath. of Laon and several neighbouring chs. are due to an early connection with the see of Lincoln.) 3°. The aggregation of separate compartments, most noticeable at Bradford-on-Avon (where this feature led to its long being unrecognised as a ch.), is repeated in the enclosed quires, and separate presbyteries or Lady chapels, in our cath. chs. 4°. The large side porches, due perhaps to our inclement western weather, making W. doorways unsuitable

as usual means of access, are also repeated again and again in parish and cath. chs. The projecting transepts are another instance of the same exemplary feature. 5°. The single tower of defence, either at the W., or serving as the body of the ch., has given rise to the frequent W. tower in parish chs. (hardly ever seen in France), and to the central tower, making, with the side chambers of the main transept, the cruciform central towered type, which became the customary grouping for the greater chs. of the country. The central lantern tower was probably a Northern invention, and was intended to throw light down upon the high altar, an aim which was forgotten when, by the removal of the altar to the E. end, it was left to light an empty space.¹

This brief account of the tendency to a national architectural use may be concluded

94. English by a comparison between Eng. and French and French Gothic, specially as represented in the great cath. chs.

ENGLISH.

Long and narrow.
Three aisles usual.
W. front broad.
Two or three transepts, projecting enormously.
Square E. end.
Long quire, shut off from nave (under monastic influence); no side chapels.
Central tower, supported by four enormous piers.

FRENCH.

Short and broad.
Five aisles common.
W. front narrow.²
Only one transept, not projecting.
Semi-circular *chevet*.
Short quire, broad and open; many side chapels, dear to the laity.
A *flèche* (or nothing) at the crossing, but great W. towers.

Cut up by screens and divisions.

(See further, Prof. J. S. Holborn on Architecture in *Enc. of Religion and Ethics*.)

One feature of Gothic art is better illustrated, from historical causes, in France than in England, i.e., the intention of the Gothic builder to employ all the arts. At Rheims, for example, five forms of art are splendidly represented, architecture at its noblest, sculpture (two thousand faces, and groups unrivalled unless at Chartres), tapestry, glass, and goldsmith's work (plate and reliquaries), while for wood carving Amiens is supreme. That a like union of the arts is both desirable and possible in the present is abundantly established, in spite of much failure, by not a few encouraging examples. Of these, the new Liverpool Cath. Lady Chapel is perhaps the finest and most conspicuous achievement in this generation, glass, metal, embroidery, wood, and stone being compacted with rare skill into a harmonious whole of compelling dignity and beauty.—R.

The ch. as a whole, being dedicated to the whole of religious worship and not to any particular part of it, was accepted as essential; but

95. "Chancels one portion, the CHANCEL, was in shall remain." danger for a while. Under the First PB it was reserved at a certain point of HC (1118, n. 10) for min., clerks, and communicants, and Ridley had the gates locked at St.

¹ The custom at York Minster of erecting a temporary raised platform, with holy table, sedilia, sacarium, and choir seats, under the tower, for such functions as the Consecration of a Bp. is worthy of mention in this connection.

² At Notre Dame, Paris, the W. front is narrower than the nave.

Paul's, and veils drawn to seclude those within. But a considerable party, headed by Bucer and Hooper, advocated the abolition of chancels, the latter (*Works* 1492), in a Court sermon on Mar. 5, 1550, expressing his wish "that the magistrates should . . . shut up the partition (= portion partitioned off) called the chancel, that separateth the congregation of Christ one from the other." Greedy nobles and squires, on the look out for cheap building materials, backed up the plea, that they might get lead from the roof and stone from the walls. Cranmer and the revisers of 1552 resisted this pressure, which has, however, left its mark on the PB. Disputes having arisen as to the place of Divine service, they inserted this direction (D¹): "*The MEP shall be used in such place of the Ch., Chapel, or Chancel, and the Min. shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and the Chancels shall remain, as they have done [i.e., remained] in times past.*" At the same time the above-noted direction of 1549 was necessarily omitted, because a new rubric (H¹) now provided that "The Table . . . shall stand in the body of the ch., or in the Chancel, where MEP are appointed to be said." The reason doubtless was that many chancels were too small for the purpose. There is good evidence of this in the direction in the draft *Interpretations* of 1561, "That the Table be removed out of the quire into the body of the ch., bef. the chancel door; where either the quire seemeth to be too little, or at great feasts of receivings." The rubric was modified without statutory authority in 1559 (cp. ORNAMENTS RUBRIC, § 7: 6°, and § 8, end of 1st par.), so as not to vary abruptly the use of "the accustomed place" for MEP. The chancel continued to be used for communicants, and R. Orders 1°–7° in 1561 (see RITUAL LAW, § 16) provided for the repair and equipment of chancels. So Bp. Wren understood the rubric as "meaning . . . that the chancels should not be demolished or defaced, but should be preserved for the use of the parish." At the 1661 revision the scribe of the Annexed Book put a full stop after the previous clause, and followed the printer's error in a 1636 copy used for the revision by omitting the comma in the middle, so that it now reads "And the chancels shall remain as they have done in times past." The Puritans had, however, made no comment on this clause, nor has any suggestion for its amendment been recorded. The meaning therefore remains the same, and in spite of the growing custom of using altar rails it was still usual for the communicants to kneel at benches in the chancel and for the Min. to pass among them at the administration. The meaning of the clause cannot in any case be (as has sometimes been suggested) that the ornaments and fittings of chancels shall be as they were in times past, for the wording is "*remain as they have done,*" and that interpretation is at variance with history.

Ornaments that are merely decorations, and not used in the services, do not come under the

96. rubric, or the Acts of Uniformity, Decorations but are left to be dealt with and Fittings at discretion by the Ordinaries on application for a FACULTY; and it has been ruled that the undoubted fact of the

¹ Abp. Parker objected, in 1563, to a Form of special service that it "would infer all the whole service in the body of the ch., which being once in this particular order devised, we do abolish all chancels" (*Conn.*, p. 186). On the next page, in a letter about his desire to recover some of Cranmer's lost library, he declared, "I would as much rejoice while I am in the country to win them [the books], as I would to restore an old chancel to repairation."

destruction of images in the reigns of Edw. 6 and Eliz. does not necessitate their condemnation now, each case being judged on its merits and accepted or rejected according as it would not or would be likely to promote superstition. But a crucifix, or single figure of Christ on the cross, as distinct from a sculptured group, has been refused sanction, and, if proposed to be placed on the rood screen, would probably continue to be condemned.—R4.

Furniture and fittings of chs. come under the same rule, though minor replacements and additions, which do not involve alteration of the fabric, or interference with any use of the ch., do not require a faculty. These are sufficiently treated in the separate arts.—R5.

It is otherwise with those 'ornaments' which are used in the services. Like the former, these

97. Ornaments Proper (i.e., used). need to be carefully considered from the points of view of taste and cost. And it is one objection to a general levelling up in the direction

of more numerous and expensive ornaments that it imposes a burden upon poor congregations which they cannot well bear, and tempts richer bodies of worshippers to spend disproportionately on externals, as compared with such causes as Home and Foreign Missions, or the maintenance of the ministry. But two other considerations arise in relation to Ornaments proper, (1) their relation to the rite, and (2) their associations.

(1) A moment's thought will show that Ornaments, and ceremonial acts generally, are more needed as

98. Function and Association. adjuncts to a rite rendered in a language not generally understood. Incense and banners, and crosses, and so forth, may,

by *viva voce* explanation, be made edifying and intelligible elements for people present at a Latin service. At a vernacular service, when the words express the ideas intended to be conveyed, there is at least less necessity for the introduction of adventitious ornaments; and this has to be borne in mind when comparing the usage under the PB with what preceded it, or when discussing proposals for change in practice or in law.

At the same time, ornaments, by their steady silent appeal to the eye, have an influence upon worshippers which should neither be forgotten nor neglected. One of the most gifted and honoured of the pioneers of the ceremonial revival of the last cent., J. M. Neale (*Hierologus*, pp. ix-xiii), well expresses the aims of the movement. A sentence or two may be quoted.

"It is granted," he remarks, "that in themselves those 'ornaments of the Ch., and the Ministers thereof,' which it is now wished to re-introduce—copes, tapers, jewelled plate, rood-screens, deep chancels, sedilia, and the like—can conduce nothing to holiness, and, in so far as they do not, cannot please God. But in their effects, they may, with his blessing, do both. The poor, to whom the Gospel is preached, are much influenced by these outward and visible signs." He goes on to ask how they can believe in any "Real Presence of their Saviour . . . when month after month they behold the miserable deal table (loaded, except on Sunday, with hassocks), the ragged linen cloth, the battered pewter vessels, and the black bottle? . . . We do not say that a golden chalice

and paten will of themselves lead any one to realise the awfulness of 'verily and indeed taking and receiving' the Body and Blood of his Saviour; but it will at least teach him that those who have provided them consider that Bread and that Wine as worthy of all reverence."

(2) An *unmeaning* ornament is clearly out of place in such a system of worship as the PB has from the first contemplated. But many ornaments, once merely convenient or honorific, have gathered about them associations which cannot be disregarded in an estimate of their expediency. The interesting description in *OCM*, pp. 33-39, of the symbolism of Liturgical Costume has little bearing on current controversies. The various crosses, combined to form the Union Jack, have each their history and early meaning, but Briton and Teuton know the famous flag now as a national symbol; and this later association of ideas is the dominant factor. So the famous "Six points" (Incense, Vestments, the Mixed Chalice, the Eastward Position, Lights, and Wafer bread) have been valued or reprobated precisely for their doctrinal associations. Those who so value them are, in regard to Euch. doctrine, on the side of Bonner and Gardiner, rather than with Cranmer and Ridley, though they neither adopt the mediæval definition of transubstantiation, nor claim to impose their doctrine as a term of communion on their fellow-Churchmen.

Perhaps the difference between the extremes is not so great as was thought in the 16th cent.,

99. Subject to Ch. Authority. but it is radical enough, and can only be lessened by patient, sympathetic and comprehensive study and thought. Meanwhile, two

things are needed for a clear and practical grasp of the situation. (1) There must be an understanding that the matters of ceremonial in dispute are "altogether indifferent," to use the phrase of Peter Martyr.¹ No one of the six points, nor all of them, have a *necessary* connection with any distinctive doctrine of the Euch. (2) The Ch. of Eng. claims the right to regulate independently all such indifferent matters. And if, as a living body, acting through her constituted authorities, she were to impose upon all her clergy a clear injn. to adopt at HC either the use of 1549, alb with vestment or cope, or that of 1552, a surplice only, or were to re-promulgate the rule of the canons of 1604, she would be within her rights, even if it be admitted that in the present state of discipline such an order is at the moment impracticable. (3) Accepting these two points, the essential indifference of these externals, and the right of the living Ch. to take order about them by

¹ On Nov. 4, 1550, he answered Hooper's inquiry about the use of vestments thus. "This use I consider to be altogether indifferent, though I am not ignorant that those things which are indifferent can sometimes be used, but ought sometimes to be removed. . . . I do not think a diversity of vestments ought to be maintained in holy services, nevertheless I would by no means say it was ungodly. . . . If I were so persuaded I would never have communicated here [Oxford] with the Ch. of Eng., in which a diversity of this kind has been maintained to this day" (Gorham, *Ref. Gleamings*, p. 188).

whatever procedure is most convenient, we may with a calm mind investigate the legal and historical data which bear on the question. What order, in regard to each disputed point, has the Ch., overtly or covertly, imposed or accepted?

The stages of explanation and reduction, decay and revival, maintenance and extension, which were indicated above (§§ 71, 77, 83, 84) in relation to ceremonial generally, hold good in the main for ornaments in the ceremonial aspect of them which we are now considering.

A few illustrations may be given of the periods of explanation and reduction, down to 1550. The 2nd of the 1538 R. Injns. declared that "Images serve for no other purpose but as to be books of unlearned men"

100. Images and Lights

(a note constantly repeated in Bps.' Injns., etc.), and so "feigned images . . . abused with pilgrimages or offerings of anything made thereunto, ye shall . . . forthwith take down . . . and shall suffer from henceforth no candles, tapers or images of wax to be set before any picture, but only the light [= a row of lights] that commonly goeth across the ch. by the rood-loft, the light before the sacr. of the altar, and the light about the [Easter] sepulchre, which for the adorning of the ch. and divine service ye shall suffer to remain."

1538. Bp. Shaxton called in all relics, with documents alleged to prove their genuineness, that the false might be sifted out.

1547. R. Arts. (VAI 2 105) ask "whether there do remain not taken down any misused images . . . shrines, covering of shrines, or any other monument of idolatry, superstition and hypocrisy"; also (*ib.*, p. 107) "whether they have taught the people the true use of images." The R. Injns. (*ib.*, p. 116) order again the destruction of abused images, and require that "from henceforth no torches or candles, tapers or images of wax to be set before any image or picture, but only two lights upon the high altar, bef. the Sacrament,¹ which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still." They also specify "pictures, paintings and all other monuments of superstition," and mention "glass windows" expressly. On account of the cost of replacing these last they were generally left. The destruction was mainly under the Commonwealth. "A comely and honest pulpit" is ordered for the first time, as well as an alms chest.

1547. The R. Injns. for Winchester Cath. (cp. York do., VAI 2 153) forbid anyone to "use from that time any manner cope of cloth" (cp. VAI 2 149, where

Vestures and Organs

it is noted that "the cloth cope, or *capa nigra*, was ordinarily worn over the surplice by the ecclesiastics at choir offices, except on occasions where, for special reasons, it was discarded, and they appeared in their surplices. This marks the disappearance of these from the choirs of the churches. The injn. does not touch the silk copes.") At St. George's, Windsor, the visitors were more explicit. They say (VAI 2 161), "whereas upon earnest request made unto us in other cath. churches within our progress, we have put down the wearing of black copes and scapulars and amyses of cloth, because it is thought to be a kind of monkery, we require you . . . that all . . . ministers of this ch. do surcease from using or wearing any black cope or scapular of cloth above their surplices." The "15 clerks laymen" were to "wear surplices in the choir." At Lincoln in 1548 the visitors were rather less strict, requiring only "that no minister . . . under the degree of a prebendary wear any habit or black hood above his surplice in the choir. Nor no prebendary but only his surplice and grey almuce."

In 1550 the graduate preachers of St. George's, Windsor, were ordered to get hoods "to wear in the choir and to preach

with in this college." The clerks also were to wear gowns, to "come down beneath the calf of the leg, as your old statutes meant." This meant the compulsory use of the cassock by the lay singers who replaced the old clergy. Surplices had been required in 1547 (VAI 2 216). Ridley asks (VAI 2 235) "whether organs do play alway any part of the pr. or service," and Frere notes that the Venetian ambassadors' reports, with other vouchers, prove the continuance of organs, though many reformers disliked them, and some were removed. Ridley also includes "tabernacles" (*i.e.*, Frere explains, not the modern sort, but coverings for the hanging pyx) among unlawful ornaments.

On Feb. 11, 1548 (Cardwell, *Doc. Ann.* 1 47), an Order in Council required that "all images remaining in any ch. or chapel" should be removed, the distinction between abused and innocent images being thus abolished. So Cranmer in the same year (VAI 2 177) inquires about "all images," etc.¹

101. All Images Condemned

The legal principle involved in Ch. ornaments is the same as in ceremonial. It has been twice stated (§ 80 above, and RITUAL LAW, § 4) in words quoted from the Report of the Five Bps.; and a third quotation will aptly summarise their judgment for our present context. "Those who compiled the PB [of 1549] did not contemplate the interpolation of additional ceremonies with appropriate 'ornaments' beyond those for which provision is actually made in the book; and thus any 'ornament' or article made use of must be honestly subsidiary to the service, and not used to introduce a new ceremony" (OCM, p. 61). A useful enumeration of ornaments is given (pp. 56 ff.) under the following classification:—(1) (a) mentioned or (b) implied in 1549 PB, (c) named in 1662 PB, (d) required by canons of 1604; (2) not mentioned or implied. Under the last heading the Pax, Censer, Bason, and Sacring bell are pronounced illegal, and the Processional Cross placed on a level with warden's wands and verger's maces or verges, a critical summary of evidence being given in each case.

A somewhat different procedure will be followed here. And, first, two lists of Henrician ornaments will be furnished. Both ostensibly relate to the reign of Mary, but, as the "religion of the last year" of Henry was then in force, they are relevant, and we owe it to the intervening period of change that either a Protestant controversialist or a Romanensian bp. should have occasion to enumerate ornaments so minutely. (The account of the Euch. vestments quoted from Becon under

102. Henrician Ornaments

¹ So Abp. Parker, at the close of a long and learned letter dealing with images, reminded Q. Eliz. in the autumn of 1559 that Edw. 6 and the Reformers of his time "by public law removed all images" (*Corr.*, p. 94, the reference being to the subsequent Act 3 and 4 Edw. 6, c. 1). The need for removal was illustrated in 1559 (cp. Sir Jas. Ware's *Hunting of the Romish Fox*, Dublin, 1683) from a singular case of imposture, by which an image of Christ was made to sweat blood in Christ Ch. Cath., Dublin. "The Abp. of Dublin wrote this relation, and to this effect to his brother Abp. of Cant., M. Parker, who was at this time very joyful at the receipt thereof, by reason that the clergy were at this present debating whether the images should stand in the chs. or no, the Queen herself being then indifferent whether to have images or to destroy them. This letter being showed unto her Maj. wrought on her to consent for throwing of images out of the chs., together with those texts of Scripture as the Abp. of Cant. and other divines gave her for the demolishing of them."

¹ Cp. Cranmer's inquiry, no. 11, in 1548 (VAI 2 178).

ORNAMENTS RUBRIC, § 4, is drawn upon for these items.) These two lists are next supplemented by two further lists, of books confiscated by Parker in 1567, and of other ornaments condemned by Grindal in 1571.

(a) 1554. Becon, *Comparison (Works, P.S. 3 362)*, describes how the Marian priest "hath 1 an altar sumptuously built, yea, and that is 2 covered with most fine and white linen cloths, 30 likewise 3 richly garnished, decked, and trimmed with divers gorgeous pictures and costly images. He hath also 4, 5 cruets for water and for wine, 6 towels, 7 coffers, 8 pixes, 9 phylacteries, 10 banners, 11 candlesticks, 12 wax candles, 13 organs, 14 ringing bells, 15 sacry bells, 16 chalice of silver and of gold, 17 patens, 18 censer, 19 ship, 20 frankincense, 21 altar-cloths, 22 curtains, 23 paxes, 24 basins, 25 ewers, 26 crosses, 27 chrismatory, 28 reliques, 29 jewels, ouches, precious stones, 30 mitres, 31 cross-staves, and many other such like ornaments."

(b) 1554. Bonner's arts.¹ "49° 1 Holy-water stock or pot having in it holy water; 51° 2 a pax . . . and the said pax in the ch. to be kissed by the priest and to be carried to the parishioners at Mass-time; 53° 3 a high altar of stone, consecrated and dedicated especially to say or sing Mass upon; 54° 4 a legend, 5 an antiphoner, 6 a grail, 7 a psalter, 8 an ordinal to say or solemnise divine office, 9 a missal, 10 a manual, 11 a processional [cp. BOOKS, LITURGICAL], 12 a chalice, 13, 14, two cruets, a principal vestment [ORNAMENTS RUBRIC, § 3] with 15 chasuble, 16, 17 vestment for the deacon and sub-deacon [*i.e.*, dalmatic and tunicle], 18 a cope with the appurtenances, it is to wit, 19 an amice, 20 alb, 21 girdle, 22 stole, and 23 fannon [*i.e.*, maniple], the high altar with 24 apparel in the front and other parts thereof, 25 three towels, 26 three surplices, 27 a rochet, 28 a cross for procession, 29 with candlesticks, 30 a cross for the dead, 31 an incenser, 32 a ship or vessel for frankincense, 33 a little sanctus bell, 34 a pix with an honest and decent cover, and 35 a veil for the Lent, 36 banners for the Rogation week, 37 bells and ropes, 38 bier for the dead, 39 a vessel to carry holy water about, 40 a candlestick for the paschal taper, 41 a font to christen children, 42 with covering and lock and key, and generally all other things which after the custom of the country or place, the parishioners are bound to find, maintain, and keep; 57° 43 a crucifix, 44 a rood-loft; 59° 45, 46 a chrismatory for holy oil and chrism [2 receptacles included]; 60° 47 seats and pews for the parishioners to sit in." (VAJ).

(c) Abp. Grindal, in 1571, ordered that "all 1 Vestments, 2 Albes, 3 Tunicles, 4 Stoles, 5 Phanons, 6 Pixes, 7 Paxes, 8 Hand-bells, 9 Sacring-bells, 10 Sencers, 11 Crismatories, 12 Crosses, 13 Candlesticks, 14 Holy-water stocks or Tables, 15 Images, and all other reliques and

monuments of superstition and idolatry, be utterly defaced broken and destroyed." Observe that he said nothing about copes, as, since the Advts. of 1566, they could not be, as indeed they had not always before been, reckoned as "monuments of superstition."

(d) On Mar. 26, 1567, Abp. Parker ordered the Warden and Fellows of All Souls' to send up to him a number of old service-books, being "monuments of superstition, which by public orders and laws of this realm ought to be abolished as derogatory to the state of religion publicly received." The "Schedule" included "16 three mass-books, old and new, 17 two portuisses, 18 eight grailes, 19 seven antiphoners, of parchment and bound; 20 ten processional, old and new, 21 two hymnals, 22 an old manual of prayer; 23 an invitory book; 24 two psalters in (?) and one covered with a skin; 25 a great pricksong book of parchment; five others of paper, bound in parchment; 26 the founder's mass-book, in parchment, bound in board; in Mr. Mills's hand, 27 an antiphoner and a 28 legend; 29 a portuisse in his hand, in two vols., 30 a manual, 31 a mass-book, and 32 a processional."

The process of reduction, the beginnings of which we have illustrated already, was continued in the First PB, together with the addition of new ornaments appropriate to the reconstructed rites.

104. Rule for Ornaments.

Both the Act of Eliz., and the PB of 1662, of which that Act formed the first item, referred back (with certain qualifications) to the First PB as a standard of ornaments. But on examination we find that it is quite inadequate by itself; for (1) it is by no means exhaustive, some ornaments that are not named being almost necessary, and others properly subsidiary to the services and desirable on the score of decency or convenience; and (2) a large proportion of the ornaments mentioned in it have been rendered illegal by later legislation. Out of 18 ornaments of the ch., 8 or 9 are now illegal, and (on the view adopted in this art.) 5 out of 9 of the ornaments of the min. The canons of 1604, the evidence of custom, and, above all, the PB of 1662 have to be called in to supplement the initial rule. All that the study of the First PB can do is (1) negatively, to indicate what older ornaments were discarded, and may not be re-introduced unless explicitly revived by "this Ch. and Realm," and (2) positively, to start us with a list of arts. which are legal unless lawfully superseded or disused. The results of such an investigation can be most concisely and clearly exhibited in tabular form, and the accompanying table must for the most part be left to tell its own story.

In the cols. mention is shown by a ref. no. or mark, exclusion by zero (0), mere non-mention by a dash. In the 1662 col. + means admitted to be subsidiary (± if only under certain conditions). Round brackets indicate a disputed point. In the central col. italic type marks the text of the 1662 PB, the inverted commas as explained under § 15 above, and the numerals aft. titles refer to Table I at end of RITUAL LAW.

¹ For completeness sake, two items relating to ceremonies may be added. "50°. Holy bread to be distributed, as ordered by Procl. 1553 (Dec.). 52°. Priest to be kissed at the solemnisation of matrimony."

TABLE ILLUSTRATING THE LAW AND HISTORY OF ORNAMENTS.

Becon.	Bonner.	Grindal, Parker.	Ornaments.	1549 PB.	1604 Canons.	1662 PB.	Becon.	Bonner.	Grindal, Parker.	Ornaments.	1549 PB.	1604 Canons.	1662 PB.
			<i>a. ALTAR TA</i>	BLE.									
1	3	—	a1 'Altar' of	H ⁴ n. 4	o	o	—	—	—	d17 gown (and	(D ³ n. 3)	74	+
o	o	—	a2 "Table" of	H ⁴ n. 4	82	H ⁴	—	—	—	d18 Cassock and		74	+
3	—	—	a3 Reredos 58	—	—	±	—	—	—	d19 'Chrisom'	I6 ³ n. 2	—	o
—	—	—	b. BOOKS—B2.				—	—	—	d20 Confirmation	—	—	+
—	4	28	b1 Legend	o	o	o	—	—	—	d21 Churching	—	—	(MII)
—	5	19, 27	b2 Antiphoner	o	o	o	—	—	—	veil	—	—	
—	6	18	b3 Grail	o	o	o	—	—	—	e. EUCHARISTIC V	ESSELS.		o
—	7	24	b4 Psalter	o	o	o	16	12	—	e1 'Chalice'	HI ⁷ n. 4	—	o
—	8	—	b5 Ordinale	o	o	o	—	—	—	(small)	HI ⁷ n. 4	—	H2 ⁸ de
—	9	16, 26,	b6 Missal	o	o	o	—	—	—	e2 "Cup" or	HI ⁷ n. 4	—	H2 ⁸ e
—	10	31	b7 Manual	o	o	o	—	—	—	large 'chalice'	—	—	
—	11	30	b8 Processional	o	o	o	5	13	—	e3 Wine flagon	(HI ⁷ n. 4)	—	(+)
—	—	32	b9 Breviary	o	o	o	—	—	—	e4 Water cruet	(HI ⁷ n. 4)	—	(+)
—	—	17, 29	b10 Hymnal	o	o	o	4	14	—	e5 'Patens'	(HI ⁷ n. 4)	—	H2 ⁸ a
—	—	21	b11 Primer (?)	o	o	o	17	—	—	e6 Spoon	—	—	(+)
—	—	22	b12 Invitatory	o	o	o	—	—	—	f. FONT, FABRIC, FU			
—	—	23	b13 Prickson	o	o	o	—	—	—	g1 "Font"	I3 ⁸ n. 1	71	I1 ²
—	—	25	b14 "Great	B2 ⁴ n.	o	o	—	41	—	f2 (locked) font	—	—	+
—	—	—	b15 Bishops'	—	80	o	—	44	—	cover	—	—	+
—	—	—	b16 Bible of 1611	—	—	B2, B5	—	43	—	f3 Rood loft (as	—	—	±
—	—	—	b17 PB of 1549	B2 ⁴ n.	o	o	—	—	—	screen)	—	—	
—	—	—	b18 PB of 1604	—	80	o	—	—	—	f4 Crucifix	o	—	±
—	—	—	b19 PB of 1662	—	—	B1 ⁵	—	—	15	(=rood) 38, 68,	—	—	
—	—	—	b20 Homilies	HI ⁶ n. 9f.	80	HI ⁶	—	—	—	69	—	—	o
—	—	—	b21 Preacher's	—	52	+	—	1	14	f5 other images	o	—	o
—	—	—	b22 Register	—	70	+	—	47	—	if used 40, 41	—	—	o
2	25	—	c. CLOTHS, CURTAINS, ETC.	—	82	H ⁴	13	—	—	f6 Holy water	o	—	o
—	—	—	c1 'Fair linen	HI ⁷ n. 4	—	(+)	—	—	—	stock (stoup)	—	—	+
—	—	—	cloth' 36	—	—	H3 ¹	—	—	—	f7 Seats and	—	—	+
—	—	—	c2 Corporas	—	—	+	—	—	—	pews	—	—	+
—	—	—	(under)	—	—	+	—	—	—	f8 Organs	—	—	+
—	—	—	c3 'Fair linen	—	—	+	—	—	—	f9 Credence 30	HI ⁶ n. 5	84	+
—	—	—	cloth (over)	—	—	+	—	—	—	f10 Alms chest	MII n. 2	—	+
—	—	—	c4 Pall for	—	—	+	—	—	—	f11 'Quire door'	PI n. 1	83	PI
—	—	—	chalice	—	—	+	—	—	—	f12 "Pulpit"	TI ⁶	—	PI
—	—	—	c5 Purificators	—	—	+	—	—	—	f13 "Chair"	—	82	PI
—	—	—	c6 Burse	—	—	(+)	—	—	—	f14 Reading pew	—	—	+
—	—	—	c7 Chalice veil	—	—	(+)	7	—	—	f15 Lectern	—	—	+
21	24	—	c8 Carpet (altar	—	82	+	—	—	—	f16 Litany	—	—	+
6	25	—	cloth) 37	—	—	+	—	—	—	faldstool	—	—	+
—	35	—	c9 Towels	o	—	o	—	—	—	f17 Coffin or	—	70	+
—	36	—	c10 Veil for Lent	o	—	o	—	—	—	chest	—	82	+
10	36	—	c11 Banners 39	—	—	(+)	—	—	—	f18 Tables of the	—	82	+
9	—	—	c12 Phylacteries	—	—	+	—	—	—	Comts. 63	—	99	+
22	—	—	c13 Curtains 71	—	—	+	23	2	7	f19 do. Prohibited	—	—	+
—	—	—	c14 Hassocks,	—	—	+	26	28	12	degrees	—	—	+
—	—	—	etc.	—	—	+	—	—	—	g. GENERAL.			
37	15	1	d. DRESS.	H ⁴ n. 1	o	(D ³)	—	29	—	g1 Pax	o	o	o
—	16	—	d1 'Vestment'	—	—	—	18	31	10	g2 Crosses 64-67	—	—	±
—	17	3	(=Chasuble) 44	—	—	—	19	32	—	g3 Processional	—	—	(+)
—	18	—	d2 Dalmatic 54	H ⁴ n. 1	o	(D ³)	—	—	—	do.	—	—	(+)
32	19	—	d3 'Tunicle' 47	H ⁴ n. 1	24	± (D ³)	20	—	—	g4 Funeral do.	—	—	o
33	20	2	d4 'Cope' 43, 48	H ⁴ n. 1	o	—	15	33	9	g5 Censer	o	—	o
34	21	—	d5 Amice 51	—	—	—	—	—	—	g6 Ship for in-	—	—	±
35	22	4	d6 'Alb' 45, 49	H ⁴ n. 1	o	(D ³)	14	—	8	cense	—	—	o
36	23	5	d7 Girdle	—	—	—	—	37	—	g7 Frankincense	—	—	±
—	—	—	d8 Stole 52	—	—	—	—	—	—	g8 Little sanctus	—	—	o
—	—	—	d9 Fanon (mani-	—	—	—	8	34	6	bell	—	—	o
—	—	—	ple) 53	—	—	—	—	—	—	g9 Handbells	—	—	o
31	26	—	d10 "Surplice"	D ³ n. 3	25, 58	D ³	—	—	—	g10 "Bells" and	PI n. 1	15, etc.	B2 ⁹
—	27	—	d11 "Rochet"	D ⁴	(74)	T3 ²	—	—	—	ropes	—	—	o
—	—	—	d12 Chimere	—	(74)	T3 ¹⁶	27	46	—	g11 Pyx (in	—	—	o
30	—	—	d13 Mitre	—	—	(+)	—	—	—	chancel) 70	N7 n. 9	—	o
—	—	—	d14 'Pastoral	D ⁴	—	(D ³)	27	45	—	g12 Pyx (porta-	I6 ³ n. 3	—	o
—	—	—	staff'	—	—	—	—	39	—	ble)	—	—	o
—	—	—	d15 'Hood'	D ³ n. 3	74	+	—	—	—	g13 Christmaty	N5 ³ n. 1	—	o
—	—	—	d16 Tippet	—	58, 74	+	—	—	—	for chris-	—	—	o
—	—	—	(=scarf)	—	—	—	—	—	—	g14 do. for oil	—	—	o
—	—	—		—	—	—	—	—	—	g15 Holy-water	—	—	±
—	—	—		—	—	—	—	—	—	vessel (portable)	—	—	±
—	—	—		—	—	—	—	—	—	g16 Candlesticks	—	—	±
—	—	—		—	—	—	—	—	—	31, 32	—	—	±

Becon.	Booner.	Grindal. P. rter.	Ornaments.	1549 PB.	1604 Canons.	1662 PB.
—	29	—	g17 Processional do. 34	o	—	o
—	40	—	g18 do. for Pas- chal taper	o	—	o
12	—	—	g19 Wax candles	—	—	±
24	—	—	35 g20 Basin (used at HC)	o	—	o
25	—	—	g21 Ewer (at HC)	o	—	o
(25)	—	—	g22 Font ewer	—	—	+
—	—	—	g23 Decent basin (alms)	—	—	nt ⁶
28	—	—	g24 Relics	o	—	o
29	—	—	g25 Jewels	—	—	+
—	—	—	g26 Hour-glass or clock	—	—	+
—	—	—	g27 Flower vases	—	—	+

A few annotations will be necessary in order to elucidate some of the items. The relevant arts. (see App. n 3-6) may also be consulted.

105. Notes. || ar, 2] The 1549 PB, by using both *Altar and Table*, left the nature of the structure undetermined, and therefore at the discretion of the bps., or of the King as Supreme Ordinary. But as early as Mar. 19 action was taken for removing stone altars, and though Ridley's Injns., as Scudamore remarks, were less peremptory on this point than on others where he felt he had the PB and its enforcing Act clearly behind him, the Order of the Council for removal of altars, when it came out at the end of the year, was able to refer to a widespread process of removal which was thenceforward to be universal. The 1559 order, appended to the Injns., accompanying a PB from which the ambiguous word *altar* had been omitted, assumed that the old altars were illegal, and merely provided for the manner of removal. It should be added that the old stone altar was not regarded as an 'ornament of the ch.' (the ch. being rather an ornament of the altar), but that the Lord's Table may perhaps be so styled in the stricter sense.

|| a3] As the granting of a faculty for a reredos is at the discretion of the Court, the subject should be approved before a definite order is given.

|| b 1-13] For the destruction of the old service-books cp. § 103 above, and HISTORY or PB, § 7. A R. Order went out on Christmas Day in 1549 to Cranmer, bidding him call in "all antiphoners, missals, grayles, processionales, manuelles, legends, ples, portasies, jorinales, and ordinales after the use of Sarum, Lincoln, York, or any other private use, and all other booke of service, the keeping wherof shold be a let to the usage of the said boke of common prs., and that you . . . them so deface and abolyshe that they never after may serve eyther to anie soche use, as they were provided for, or be at any time a lett to that godly and uniform ordre, which by a common consente is now set forth." And the act against images (3 and 4 Edw. 6, c. 10) included the old service-books.

|| cr1] The *fair linen cloth* was till 1552 left to the good sense of the incumbent to be supplied as necessary for decency. It had not been 'omitted' from the rubrics of the Sarum Missal, and it was never, of course, forbidden in any bp.'s injns. But the growth of irreverence made it desirable to order it in 1552.

|| c2] The under corporas is in common use, but the present rubrics not only omit reference to it, but exclude it where it was optional in 1549 (H17, n. 4), just as they exclude the chrisom. Cp. the similar case of the chrisom, d19. It survives as a precautionary adjunct.

|| c 3-7] The second *fair linen cloth*, forming the over corporal or pall, is the only linen ornament ordered in addition to the first, and, with a single chalice, is sufficient, first folded, and after the administration unfolded. The term "chalice veil" would be appropriate, but has been applied to a different ornament, for the provision or use of which there is no old precedent (cp. PH, p. 173).

|| cr1] Banners are effectively used in processions outside the ch., but within it are in strictness confined to decorative use. || d5, 7-9] See, for these ornaments, ORNAMENTS RUBRIC, § 3, under date 1549, and n.

|| d12-14] The problems connected with the law and practice of episcopal dress must be passed over here; cp. OCM, pp. 91-107, and ORNAMENTS RUBRIC, § 8, 4.

|| d20, 21] The Confirmation veil rests, as did the Churching veil, on custom, which in the latter case was enforced by law.

|| et, 2] The old priest's chalice was very small, he being the only receiver of the wine. The Pre-Reformation chalice was condemned as unlawful under Eliz., Bp. Guest, e.g., in 1565 ordering "a decent cup of silver" in its stead. Frere (VAL 3 155 n.) conjectures that there was some general order. But a careful reading of the 1549 and 1552 (= 1559) rubrics together suggests that the PB rule was understood as such.

|| e4] The water cruet is permissible in the ch. as subsidiary to the ASLUTIONS (which have been themselves pronounced to be lawful), but not for the making of the chalice (the mixing not being permitted during the service). The case of a second consecration produces a dilemma: either unmixed wine must then be used, or the mixing must take place in the service.

|| e6] The SPOON is for the removal of any foreign element from the wine, or for use in administering to an invalid.

|| f1] CP. RITUAL LAW, § 16, for R. Order 8° of 1561, and ab. § 22, for Advt. 16 (see further under f15 below).

|| f3] CP. ab., § 16, 1°-5°.

|| f6] See quotation under g5 below.

|| f8] CP. § 100 above.

|| f10] R. Injn. 30 in 1547 ordered an alms chest, which the wardens were to "set and fasten near unto the high altar," and this seems to be "the poor men's box" assumed as known by the First PB. But the ALMS chest of canon 84 the wardens were to "set and fasten in the most convenient place," the ceremonial use of it being altered in 1552, and abolished in 1662.

|| f11] CP. "bef. the chancel door," in the Interp. of 1561, q. above in § 95.

|| f15] On Nov. 15, 1573, Parker wrote to Cecil in an often quoted letter (Corr., p. 450): "The world is much given to innovation; never content to stay to live well. In London our founts must go down, and the *brass eagles*, which were ornaments in the chancel and made for lectures, must be molten to make pots and basins for new founts. I do but marvel what some men mean, to gratify these puritans . . . with such alteration, where order hath been taken publicly this seven years by commissioners according to the statute, that founts should not be removed."

|| f16] CP. 71 n. ||. The earliest instance quoted in *Hier. Ang.* (2 35) is at Cant. Cath. in 1584, "Item, a low deske in the myddest of the Chöre."

|| f18] CP. R. Orders 5° and 6° of 1561 in § 16 of RITUAL LAW, and Advt. 14°, ab., § 22.

|| g1] For the use of the pax, cp. § 71 above.

|| g3, g4] These seem to be two varieties of the same ornament, cp. PH, p. 179, and OCM, p. 64.

|| g5] The ceremonial use of incense seems to have been at once recognised as inconsistent with the First PB, which omitted all the directions for the censuring of persons and things which were contained in the Sarum Missal, as well as the accompanying words. After his apology for vestments in 1550 (§ 99 n.), P. Martyr went on, "Do not say to me, there will now be a window opened to all abuses, to holy water, to incense, and endless other matters of that sort. For your opponents [Cranmer and the moderates] will answer, that a limit must be appointed in the things they recall and retain, in order that the assembly of the faithful be not burdened with this kind of matters, and that neither the worship nor power of religion be placed in them, as we see to be done in holy water and incense" (Gorham, *Ref., Gleanings*, p. 191). No instance has been established of its ceremonial use in any cath. or parish ch. from 1559 and onwards for 300 yrs.; cp. OCM, p. 62, and see art. INCENSE for fumigatory use.

|| g8] R. Injn. 24 in 1547 ordered that "all ringing or knolling of bells shall be utterly forborne at that time [i.e., during service], except one bell in convenient time to be rung or knolled bef. the sermon."

|| g9] For these hand bells, cp. arts. 6, 9, and 13 of 1549, under RITUAL LAW, § 6, where the use of such bells at funerals or sick communions, or the maintaining of holy bells, is forbidden. Under Eliz. the Puritans complained of the "ringing of hand bells in many places," perhaps at funerals, among "Popish abuses" (*A Part of a Register, q. Hier. Ang.*, 1 259).

|| g16-g18] It is clear that the superstitious use of lights in various ways was one of the abuses that was earliest and most effectively dealt with in the 16th cent. (cp. § 100 above), and also that, when the First PB came into force, only two were allowed by authority, i.e., those "on the high altar bef. the sacrament." But the effect of the First PB is not undisputed, as lights were not a matter of rubrical direction in the Missal. The arts. of 1549 and Ridley's Injns. of 1550 (RITUAL LAW, § 6) are clear, however, in ordering the cancelling of the permissive "mention" of candles

in the 1547 R. Injns., and this—it is suggested—would hardly have been feasible in London, if the 1549 Act of Unif. had not been understood to exclude lights, the whole ritual and ceremonial order of “the popish mass” being replaced by the PB. Moreover, the omission in the 1559 Injns., which otherwise followed closely those of 1547, of all points noted by the arts. of 1549 as cancelled in the 1547 Injns. is strongly in favour of the validity of this cancellation. It is also the fact that such was the thoroughness of the suppression of lights that Q. Eliz.’s use of lighted candles, on the Lord’s Table at evensong before the crucifix, was violently protested against, and when, after a few years, the candlesticks in the Q.’s chapel were violently thrown down, they were never restored. The utilitarian use gradually came in again in certain chs. early in the 17th cent., but there is no single clear case of the use of lighted candles, otherwise than for the purpose of giving light, under any PB before the 19th cent. The Lambeth Judgment in favour of lights at HC was partly based on a numbered list of historical data, none of them conclusive; it set aside the suppression of lights in 1549 and 1550 as unauthorised, without considering whether it was authorised by the Act of Unif.; it drew a distinction, between the lighting of candles and the use of them when lighted, which is held to be without due foundation; and on this question of lights it has never been reviewed by any Court composed of trained judges, for this point was ruled out as irrelevant by the Judicial Committee. And, innocent as are many of the varied meanings which have been attached to the use of lights, it is merely the fact that such altar lights were a late mediæval innovation, and were first authorised in England in a statute (not a canon) promulgated at the Synod of Oxford in 1222 by Card. Langton on his return from the 4th Lateran Council, at which the dogma of Transubstantiation was first formulated, and which was presided over by Innocent III, who was the first person to speak of lights set on the altar itself (Schmid, *Liturgik der Christkatholischen Kirche* 2 39, q. Tomlinson).¹ In 1547 nothing had been done to repudiate that dogma; while in 1549, the adoration and elevation of the Host being abolished by the First PB (as both sides admitted, cp. Gasquet, *Edw. 6 and First PB*, p. 395), a decisive change had been made. It is urged that the immediate disuse of incense and lights, and the further disuse in 1552 of distinctive vestments and wafer bread, were natural alterations in ceremonial, whether we think them desirable or not, and legally effected. It is, however, widely held that the Lincoln Judgment sufficiently authorises altar lights, and they are used in good faith in many chs., without any special doctrinal meaning, as a suggestive and seemingly emblem of truths which all Christians associate with the Eucharist.

¶ [§ 20, § 21] The PB omitted both directions for the washing of hands and the accompanying words. Bp. Andrewes seems to have adopted the practice in his chapel, but without sufficient authority (cp. *OCM*, p. 63, and, for absence of direction, see [§ 11-13 above]).

¶ [§ 22] Cp. for font ewer, 12^d n. II.

In regard to the ORNAMENTS OF THE MIN., so much has been said elsewhere (see that art., and—with a different conclusion—

106. Summary ORNAMENTS RUBRIC, and RITUAL as to Vestments.

LAW, where all the most relevant data are collected and discussed) that nothing is needed here but the briefest summary. The strength of what has been called (OR, § 1) the *primâ facie* view may be quickly stated. (1) It looks so obvious, that

¹ But see *LIGHTS*, § 1, 2.

the opposite view has been thought disposed of by saying that it involves the insertion of ‘not’ into the rubric. (2) Gibson, Burn, Stephens, and both Phillimore, gave it the weight of their authority as eccles. jurists. (3) It found what was taken as an authoritative summary in the dictum of the Privy Council in the Westerton Judgment in 1857 that “the same dresses and the same utensils and arts. which were used under the First PB of Edw. 6 may still be used.” (4) It has been for 50 years upheld by devout and active men, some of whom have gone to prison on its behalf. (5) The Report of the Five Bps. in 1908 has been regarded by perhaps the majority of Churchmen as settling the matter.¹

Yet a number of students, intimately acquainted with all phases of the question, and not all of them opposed to the *policy* of a distinct Eucharistic vesture, hold to the opposite view. Those who wish to test candidly the strength of this alternative should examine the following crucial points.

(1) The *primâ facie* view ceases to be so obvious, (a) when it is seen to involve reading ‘retained’ as ‘re-introduced,’ (b) when it is noted that it leaves the Min. without direction as to his dress for Lit., Matr., or Comm., (c) when it is known that the first extant expression of this interpretation was nearly half a century after the framing of the Rubric, and (d) when it is realised that the Revisers did not comply with this reading of it themselves, and with one consent imposed the contrary view upon the clergy. (2) Two bodies of English Judges, on the only occasions when this question has been taken to the Final Court, have rejected the *primâ facie* view.² (3) The adoption by “this Ch. and Realm” of the Elizabethan Act of Unif. as the first item in the PB is a proof of continuity of policy. (4) This Act must carry with it all orders to which its provisos gave statutory force. (5) From the summer of 1559 to 1858 (all but 300 years) there is no clear case of the use of chasuble or tunicles anywhere, though a large proportion both of clergy and laity were in favour of the old *régime*, and though such vestments were concealed up and down the country with a view to *future* use. (6) At the Visitations, in Aug., 1559, and later years down to Laud’s Vis., these vestments were uniformly burnt, defaced, or converted to other use, wherever produced. As Abp. Davidson put it (*R. Com. Eccles. Disc.* 2 178, Q. 9621), “The facts as we have got them historically would correspond very closely with what you would have expected them to be, had the whole thing been indisputably illegal from the first.” (7) The presumption is that those responsible for the administrative action, who included the principal framers of the Act, complied with its requirements; and no less than five occasions of “taking order” have been indicated, all independent, and so needing to be separately disproved in order to rebut the circumstantial evidence of compulsory disuse. Passing over the first two, which are merely possible cases (the re-enactment of the 1552 rubric, the proviso being read of non-ritual use, and the issue of the R. Injns.), there are three distinct modes of fulfilment, each of which is regarded by

¹ Cp. for (1) ORNS. OF THE MIN., § 3; for (2) OR, § 14 n. 2 for (3) OR, § 2 n.; and for (5) OR, § 1.

² It ought to be remembered that the traditions of the Judicial Committee have been to allow the widest latitude possible to the clergy, witness the Westerton, Gorham, *Essays and Reviews*, Bennett and Lincoln cases.

many as sufficient: (a) the imposition of the Injns. for subscription upon all the clergy by R. Visitors who were also Commissioners for causes eccles. under the great seal, (b) the administrative 'taking order' in the ensuing Vis., and (c) the Advts. of 1566, which on good grounds are held to have supplied any possible lack of legality remaining.

(8) The final conclusion then turns on two pivots, (a) that the vestments were illegal in 1660 and not then re-adopted in practice, and (b) that both the analysis of the OR, and the circumstantial evidence as to the intentions both of Revisers and Parl. in 1661-2, exclude the view that any change in the law was then made.—R3-6.

Cp. for (1), a. OR, § 12, 4°, b. D³ n. 3, c. OR, § 14, d. OR, § 13, and par.; for (2), Rrr. LAW, Table II at end, 1871 H.P. and 1877 R.C.; for (3), OR, § 11; for (4), OR, § 12, 2°; for (5) and (6), Rrr. LAW, §§ 12 f., and OR, § 9, under 1628 and n.; for (7), OR, §§ 6-9; and for (8), OR, §§ 10-13.

VIII. TIMES AND SEASONS.

Our study of R. is still incomplete. Rites and Ceremonies and Ornaments are all needed.

Mere words may express the inward religion of the heart in solitude.¹

107. R. and
the
Time-order.

But souls in fellowship must have common words appointed by some common R. Order. That Order, moreover, for embodied souls like ours, must regulate, after some seemly fashion, the sounds, gestures, and movements, the postures and positions, which clothe the Rite with an elastic setting of Ceremonial, to fit the diversities of persons, times and places. So, further, an Order must be devised for utilising, without eccentricity or extravagance, man's constructive imagination in preparing the Ornaments necessary or desirable for such a ceremonial system: a strong and noble fabric, books and vessels, furniture and fittings, comely vestures, "fair linen," and "carpet of silk." Lastly, the hallowing of Time must follow the consecration of Space.

Both time and space are forms within which man moves by God's appointment (see RELIGION, §§ 5-9), but space is more akin to matter, and time to spirit. So the consideration of the element of time is a kind of completion of the circle of life. The fire of true RELIGION must first be kindled upon the altar of the heart, in the recesses of the enfranchised spirit. But sound and movement and visible form are demanded, if the heart is to beat in unison with other kindled hearts. And this outward movement carries the risk of formalising and externalising religion. The remedy is to be found in the right use of time. And that use is not to attempt the Sisyphean task of marking all moments with a consecration of the same kind. To pray without ceasing is not to spend the whole of every day in conscious devotion. That

¹ Yet it must be remembered that this capacity of silent thought or inward expression is a late achievement in the story of human development, and is less generally possessed than is supposed by many educated people. It has been said that "to think a thing, a savage must dance it," and it may be that not a few will hardly gain experience of religion without music and lights, and in a crowd, or at any rate without some expressive action as well as or in place of words.

way lies madness, and the abnormal experiences of many old-world hermits and monks, and of mediæval and modern 'mystics,' have been due to this fruitless endeavour to be something other than human. Healthy life is built up of rhythmic pulsations, and religion—the life of God in the soul of man—must obey this law.

So the Ch. of Eng. in the PB has expressed firmly and clearly this principle. Prayer, in the

108. Daily
Prayer.

wide sense which includes praise and all other forms of that colloquy between the soul and God which is the vital breath of religion, is to be not only Daily, but Morning and Evening Prayer. The charge of daily recitation of the prescribed forms is only laid upon Priests and Deacons, and of public recitation upon Curates, the people being invited to join in according to their leisure and ability. But the principle is universal, that as God's love is new every morning, so man's response should meet it with new devotion, and that as God's care is needed each new evening, so man's trustful surrender to that care should be made afresh each night. And the most serious want in the PB system is the failure to provide at least two simple forms of private pr., to be used with unfailing regularity, one before and the other after Confirmation.¹ To these should be added similar plain and pithy forms of Family Prayer. Each should represent a minimum of effort and capacity, but should admit of indefinite expansion. The PB system implies that the soul needs twice a day an undistracted interval of solitary communion with God; and also that as many as is possible should have opportunity (at night or morning or both) not only of common fellowship with God, but also of fellowship with one another on that serene and inspiring level to which prayer lifts the praying soul. A short lesson (carefully chosen), a few added sentences of explanation or application, and a hymn (sung, if possible) are adjuncts which lend brightness and variety.

The older and fuller provision of HOURS OF PRAYER no longer has authority in the Eng. Ch., but is found edifying in revised forms by religious communities and private individuals. Short noontide prs. are more largely used.

The working WEEK is broken by Wed. and Fri. as days of special observance, but the most

109. Sunday
Observance.

powerful rhythmic pulsation of the common religious life is connected with the observance of the Lord's Day. The substitution of Sunday for Sat. as the day of rest and worship has established two things. (1) The observance of any particular day is not of the unchangeable essence of religion.

¹ The strength of Islam in part comes from the mere psychological power of the prescribed minimum of daily observance of religion. Bp. Butler, in his charge of 1751, adduced the same example, "The Mahometans are obliged to short devotions five times between morning and evening"; and, after instancing the similar training among Roman Catholics, he adds, "By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well disposed." If a man has no such habit, he is like a vessel without a handle: there is nothing to get hold of him by, or keep him up with (cp. *Christ and Human Needs*, 1912, p. 100, *The Problem of Islam*).

(2) The seal of the universal Ch. has been unmistakably set on Sunday. The Ch. gradually awoke to the consciousness of an overmastering impulse of devotion which bid her sanctify the day of her Lord's victory over sin and death as her weekly festival of worship and spiritual refreshment, and she has never changed her mind. Why and how the Ch. should to-day rouse herself to safeguard this Jewel of time, of which the World would fain rob her, see under SUNDAY.

Here it is enough to say that the Scriptural ideal developed in the PB is that the Lord's Ministers¹ in every part of the Lord's vineyard² shall invite the Lord's People³ to assemble at the Lord's House⁴ on the Lord's Day⁵ to hold fellowship with the Father,⁶ in that Divine Service⁷ which is modelled on and built up round the Lord's Prayer,⁸ to hear the Lord's Word,⁹ and to proclaim the Lord's Death¹⁰ at the Lord's Table¹¹ as guests at the Lord's Supper,¹² offering all their worship in the Lord's Name¹³ and with the Lord's Reverence.¹⁴

- | | | |
|-------------------------|------------------|---------------------------------------|
| 1 Col. 1 7, 1 Tim. 4 6. | 6 1 John 1 3. | 11 1 Cor. 10 21. |
| 2 Is. 5 7. | 7 Rom. 12 1. | 12 1 Cor. 11 20. |
| 3 Acts 18 10. | 8 Matt. 6 9. | 13 Matt. 18 20. |
| 4 Ps. 122 1. | 9 Col. 3 16. | 14 John 16 23-26. |
| 5 Rev. 1 10. | 10 1 Cor. 11 26. | 15 Heb. 5 7, Luke 4 16, 20, Mk. 6 41. |

The recitation of the Psalter marks the months, and the element of ordered variety is secured by the ancient annual cycle of the Christian Year.

"Yes, if the intensities of hope and fear
Attract us still, and *passionate exercise*
Of lofty thoughts, the way before us lies
Distinct with signs, through which in set career,
As through a zodiac, moves the ritual year
Of England's Church; stupendous mysteries!
Which whoso travels in her bosom eyes—
As he approaches them—with solemn cheer."¹

And along this yearly circuit gleam and burn the Feast of Christ and His elder Saints. The list of holy-days has been, like the lists of ceremonies and ornaments, greatly reduced. And zeal for ancient observances² has not always been careful to note that the BLACK-LETTER DAYS have no longer any eccles. authority as days of religious obligation.³ But the Sundays and greater Festivals are left to shine out with a more eminent lustre. It is perhaps worth considering whether a better observance might not be obtained by an authorised agreement to hold the principal Evensong of the ordinary holy-days upon (say) the Wednesday or Thursday in their octave, so that the faithful could keep that evening free from fixed weekly engagements, one or other day being settled in each parish, town, or district, to suit local convenience.

¹ Wordsworth, *Ecclesiastical Sonnets*, Part III, *The Liturgy*.

² Cp. another of the *Eccles. Sonnets*: "Would that our scrupulous sires had dared to leave Less scanty measure of those graceful rites And usages, whose due return invites A stir of mind."

³ Dr. Frere, in his *Lit. Ref.*, has shown no lack of courage in his detailed suggestions for the future.

The reform of the excessive number of holy-days was one of the first matters taken in hand after the breach with Rome. An ordinance of the King in and with Conv. was issued

111. Reduction of Holy-days. on July 19th, 1536 (Wilkins, *conc.* 3 823). It may be summarised thus. (1) The Dedication festival was to be kept on the 1st Sun. in Oct. (2) The 'ch. holy-day,' or feast of the patron, was no longer to be kept unless otherwise ordered. (3) There were to be no obligatory feasts between July 1 [June 24] and Sept. 29, or in Westminster term time, i.e., Easter—from the 18th day aft. Easter to Mon. aft. Asc.; Trinity—from Wed. aft. the octave of Trin. to July 11 or 12; Mich.—from Oct. 9 or 10 to Nov. 28 or 29; Hilary—from Jan. 23 or 24 to Feb. 12 or 13. Exceptions were feasts of Apostles, of Our Lady, of St. George, and such as judges observe by not sitting at Westminster (i.e., Asc., St. John Bapt., All Saints, and Purif.; but service might be said still on the abrogated days, though not 'solemnly,' and without bell or pressing people to come. (4) The four general offering days were to be Christmas, Easter, Midsummer, and Michaelmas.—The clergy were not to speak of abrogated feasts, but to "pass over the same with such secret silence, as they may have like abrogation by disuse, as they have already by our authority in Convocation."

A little later it was added (*ib.*, 3 827) that Christmas, Easter, Pentecost, and Corpus Christi, and the feasts following, were to be kept as before. The 1536 R. Injns. enforced these orders, and those of 1538 added that the eves of abrogate days were not to be kept as fasts, and that Thomas Becket's feast was to be abrogated.

See further, CHRISTIAN YEAR (for refs. to Rationale of services), FESTIVAL, BLACK-LETTER DAYS.

When the old canonical prescriptions were superseded by a single statutory enactment enforcing the First PB, no clause

112. Law of Times. was inserted requiring service to be held under penalty on any particular days, the bps. being apparently left to use their own authority in this regard. It was the same in 1552. Even in 1559 the Min.'s duty was only indirectly implied by the obligation of the parishioners "to resort unto their Parish Ch. . . upon every Sunday, and other days ordained or used to be kept as Holy-days"

(so that he must be there to minister), unless the general clause enacting that the Min. shall be "bounden to say and use Mattins, etc., in such order and form as is mentioned in the said book" is to be taken as carrying an obligation extending beyond the Rites, Ceremonies, and Ornaments, to the Times and Seasons for which provision is made. Even in that case the condition of being "reasonably hindered" would certainly exempt any one not otherwise wantonly negligent from the legal obligation of daily service (cp. B2⁹). The corresponding clause in the 1662 Act is apparently, but perhaps not certainly, more precise, appointing that the PB services "shall upon every Lord's day, and upon all other days and occasions, and at the times appointed, be . . . read by . . . every Min." For a helpful discussion of the general question, see the evidence of Abp. Davidson bef. the R. Com. on Eccles. Disc. (3 397). A full catena of quotations from older Anglican Divines, and the list of week-day services in

London from *Pietas Londonensis*, 1714, is given in Stephens' *BCP with Notes* 1 304-324.

The Lit. on Wed. and Fri. is more clearly compulsory from the presence of the parallel clause, "and at other times, when it shall be commanded by the Ordinary," as though the Wed. and Fri. recitation were already commanded. It is also enforced both by the Advts. of 1566 and the Canons of 1604. The times at which HC is to be administered in parish chs. is left to the discretion of the curate, who must, however, obviously afford opportunity for "every Parishioner" to "communicate three times in the year, of which Easter shall be one" (cp. canon 21), and ought to celebrate the Sac. frequently enough to be able without mockery to exhort his congregation to the "often receiving of the HC." Similarly in cath. and collegiate chs. the appointed rule of weekly reception carries with it the duty of weekly celebration. As, however, no order which could carry a statutory penalty was attached to this duty, for the obvious reason that a celebration requires a sufficiency of communicants (3 out of only 20), it became necessary to lay down as a matter of eccles. discipline in canon 23 that in Colleges and Halls at the Universities, where men could be "ordered" by authority, the HC should be administered "on the 1st or 2nd Sun. of every month,"¹ and the members and servants of these societies were to be "so ordered that every one of them shall communicate 4 times in the year at least" (i.e., canon 23). Canon 24 is sometimes read as only requiring the wearing of copes "upon principal feast-days."

The hours of service in parish chs. and chapels have been in the main left at the discretion of the curate, subject (presumably) to the direction of the Ordinary; but in 1547 the R. Injns. for Westminster diocese ordered that Divine Service on Sunday "be done and ended in every parish ch. . . . bef. 9 a.m. . . . , that the priests and the laity of this city may resort to the sermon to be made in your cath. ch., except they have a sermon made and preached in their own parish chs. . . ."; and Cranmer asked in 1548 "whether the service in the ch. be done at due and convenient hours." But the root of the matter may be found in the Injn. of Bp. Hooper in 1551:

"That the curate or minister, with the advice and consent of the whole parish, shall agree upon one certain hour for saying of the Morning prs. upon the Sundays and other holy-days, as also the Evening prs. . . . and so the most convenient hour agreed upon to be observed and kept, that all the parish may come thereunto except they have just occasion and causes to the contrary, so that from hence forth none of the parishioners break violate and neglect the

¹ The custom of making the 1st Sun. in a month the "Communion Sunday" is illustrated by an extract from Abp. Parker's *Corr.*, p. 442 (1573): "It would much rejoice and stablish the people here in this religion, to see her Highness that Sunday (being the first Sun. in the month when others also customarily may receive) as a godly devout prince in her chief and metropolitical ch. openly to receive the Communion."

common pr. . . . as hitherto they have done" (Frere, *VAI* ii. 44 18. In the same valuable collection may be found many interesting details as to the regulation of hours of service in cath. chs.).

Wanton or ill-considered change in regard to hours of service is as undesirable as in the case of any other customary observance. But the practical nature of Ch. ORDER must again be insisted upon here. There is no sacredness about 8 a.m., 11 a.m., or 6.30 (or 7) p.m. That hour should be chosen which is found for good reasons most convenient by most worshippers. On great festivals, at least, a celebration earlier than 8 a.m. is needed in many parishes. Not a few find 9 a.m. a convenient hour for a sung Eucharist. But a later celebration is necessary (say) once a month for elderly and infirm people. In other parishes a shortened service with an address is valued at 9.30 a.m. A late evening service is adopted at other chs. with advantage, sometimes for special classes, sometimes for whoever may find it convenient, and sometimes as a mission service for non-churchgoers. It is a question whether sometimes, in place of building new chs. close together in populous districts, it would not be better to employ an augmented staff and multiply the services at an existing church.—c.

Before bringing to a close an art., which from its character and contents has required extended treatment, it may be well to recall
 114. Conclusion. once more the precise function of the R. of the PB. It is the *expression* of religion, while religion is more than expression, and is normally prior to such expression as the PB appoints. For that conception of the CHRISTIAN RELIGION which is embodied in the PB embraces much more than worship. Indeed, RELIGION, whether consciously apprehended or unconsciously included in the good life, has its seat in the heart, and loses its very soul and essence, its force and its fragrance, if it be not the inspiring principle of *conduct*. It is the province of Ch. ORDER, in the several realms and areas of home, school, college, club, guild, parish, rural deanery, diocese, province, Ch., to guide and control the religious life of the members of the Ch., so that the various elements of religion may enrich in due proportions both the individuals and the society. Such Order should contain as much as possible of the elasticity, and power of ready self-adaptation, which are characteristic of a Body, and as little as possible of the rigidity and constraint of a machine.

Worship cannot properly be severed from edification. It is not something, the mere performance of which pleases God. There is no room in the Christian religion for any *opus operatum*, either in the form of an instrument for extracting benefits from an unloved God, or in the more attractive shape of a tribute paid to One who is loved. That is not to say that the edification must be measured by a single act of

worship or a series of them. It may be a duty to the Ch. to attend habitually a service which in certain respects is found to be personally uncongenial and unedifying; but the justifying assumptions must be that united worship is a primary duty of the Christian Society, and that for Eng. Churchmen the PB services, however rendered, are the appointed means of fulfilling that obligation. The duty of laying down the main lines of R. rests with those in authority. Meanwhile, a wide latitude is left to those who have influence within the smaller areas and circles, for thoughtful and wise ordering both of the customary R. and of the other allied channels of Christian activity with which worship is to be co-ordinated. And, if one man fears to elaborate R. lest religion as a whole should suffer by the over-development of a part or a handmaid of it, while another finds in such elaboration his best means of getting a firm hold for religion among the activities and interests of life, the difference is not really one of principle, but of degree, and experience must decide. The PB is an elaboration of R., however it be taken. But let no man make of R. a bed of Procrustes, the dimensions fixed by private judgment or party dictation. Administration is one of the gifts of the Spirit, and the Spirit is the Spirit of the whole Body and of the Head, who inspires not arbitrary power, but thoughtful love.

For eds. of the PB and general works, see BIBLIOGRAPHY OF THE PB. Older discussions which may still be consulted with advantage are: **115. Books.** Sharp, *On the Rubric*, 1753 (reprinted Oxford, 1853); B. Harrison, *On the Rubrics*, 1845 [on vestures, esp. the gown; pr. bef. sermon; and offertory]; J. C. Robertson, *How Shall We Conform* (?) ? 1869; J. H. Parker's 2 vols., *The First PB and Introd. to PB*, which gave rise to Lord Selborne's *Notes*, 1878 [a critical review of the history of rubrics]; cp. also the Reports and Evidence of the *Ritual Commission*, 1867-70, and the *R. Com. on Eccles. Disc.*, 1906, which are storehouses of material; and similarly the *Journals of Conv.*, and files of the *Guardian*. The post-Tractarian ceremonial and ritual movement is represented in its earlier stages by F. G. Lee, *Directorium Anglicanum* (?), 1865; C. Walker, *The Ritual Reason Why* (?), 1868; *The Priest to the Altar*, 1869; Orby Shipley, *Ritual and the Altar*, 1878 [an expanded and supplemented Order of H.C. etc.]. These, in the main, utilise the rubrics and text of the PB as a bare minimum to be indefinitely supplemented from older or younger Catholic Uses. Vernon Staley's two vols., *The Ceremonial of the Eng. Ch.*, 1900, and *Studies on Ceremonial*, 1903, and Percy Dearmer's *PH* aim at such ordering of the services on the lines of Pre-Reformation English Uses, as an elastic interpretation of the rubrics generally, and the OR in particular, will allow. There is no recent discussion of ritual and ceremonial problems on a comprehensive scale and carried out with academic detachment; but valuable materials, together with careful discussions of particular points, are to be found in the *HBS* and *Alcuin Club* publications, and (from a different standpoint) in J. T. Tomlinson's contributions to *CAT*. For systematic study, Strype, the *PS* volumes, the *Anglo-Cath. Lib.*, and the *State Papers* are indispensable; cp. also G. C. Gorham, *Reformation Gleanings*, 1857; and, for origins see *DCA* and *DAC*.—R. G. HARTFORD.

RITUAL LAW.

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 - II. STATUTE LAW, 2, 3; OMISSION AS PROHIBITION, 4.
 - III. INJUNCTIONS AND THE LIKE, 5-7.
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- TABLES I AND II, RITUAL SUITS.

I. That a radical change was wrought at the Reformation in regard to the source and body of law which regulated all branches of R. has been noted elsewhere (*RITUAL*, § 12). In the Middle Ages certain matters were indeed prescribed by CANON LAW. The essentials and many details in the administration of sacraments and other rites were laid down for all the Churches of the West. But a large margin of discretion was left for regulation by provincial or diocesan synodical canons or constitutions, or by the bp.'s *Jus Liturgicum*; and the varying diocesan Uses were the outcome of this discretionary liberty. Partly, these canonical and diocesan rules were expressed in the rubrical directions contained in the liturgical Books (see also RUBRICS). Partly, they were collected in codes of directions (see *FIG*). Partly, they remained in the form of the original enactments of the authority on which they depended.

Again, those ritual directions which rested on episcopal authority or expressed a merely diocesan use were by no means rigidly prescriptive. They often represented just the custom which had grown up in a particular Ch., e.g., the Cath. Ch. of Sarum, and, in other churches, particularly in regard to ceremonial, were taken as authoritative suggestion, to be followed so far as circumstances would admit.

"When, for example, the ceremonial directions for Mass were taken from the Sarum Ordinal, and incorporated almost bodily in the Sarum Missal (as was done in the latest days), the rubric was an excellent reminder of the way in which the stately High Mass of Salisbury Cath. was performed, but it left the priest of a country village to make the best adaptation from it that he could for his own simpler service. Elsewhere the rubric of the Service Books was devised to be the reminder of the village priest as to his best way of performing the service. In that case the more elaborate churches that used the same book were not restricted to the points which had been put in, as rubric, for the guidance of the village priest, but they had their own elaborate service, conducted according to their own customs, and subject to the legal enactments which bound them. Ceremonial rubric, therefore, might be either of the maximum sort or of the minimum sort; in the former case it did not bind every user of the book to the maximum, nor in the latter case did it restrict him to the minimum" (Frere, *Liturgical Reform*, p. 107).

II. The first Uniformity Act of 1549 "was an entirely new departure, and it placed rubric in an entirely new situation. Rubric became annexed to, and in a sense part of, statute law" (Frere, *Lit. Ref.*, p. 109). In 1552 and 1662 the PB was in form a schedule to an Act of Parliament. Now it is the peculiarity of Statute Law that it can never lose its operative force until it is repealed. However obsolete its provisions may have become, yet, if circumstances allow, it may be invoked in all its pristine power. Moreover, it overrides all other sorts of law, so that if a statute clearly forbids or commands any practice, it is needless to appeal to any other authority. Further, the precise aim of the Acts of UNIFORMITY (see that art. for digest of contents) was to unify R. and repress all variations beyond the narrow limits allowed by the Acts (see RITUAL, §§ 10-12). The Acts themselves contain in the body of them no ritual directions, but operate by means of the PB annexed to or authorised by them.¹

The binding words in 1549 were that each minister must conduct every service and administer each sacrament "in such order and form as is mentioned in the said book, and none other"—i.e., using no different words—"or otherwise"—i.e., using no other ceremonies.² The second Act in 1552 annexed a new PB under the terms of the old Act. The third Act in 1559 revived the previous Acts, only making four specified alterations in the 1552 book. The last Act in 1662 confirmed again the previous Acts, but annexed a revised PB, to which their provisions were to apply. And the explicit concurrence of the Ch. by her Convs. in 1661, when the 1559 Act was made the first section of the PB, and the whole revised book was *con amore* remitted to Parliament for enactment as "the Order of this Ch. and Realm," may be said to give to these Acts an eccles. status which they would not otherwise have had.

As a matter of fact, however, considerable difficulties have arisen in the application of these provisions, and with the lapse of years these difficulties have increased. They have been aggravated by a common confusion of thought between the legal force of these Acts, and the enforcement of them. Custom cannot technically abrogate a statutory requirement, but a custom may become so widely adopted that it would be either impracticable or highly inexpedient to invoke the law against it. And, if some contentious individual takes such a matter into the courts, the temptation is not inconsiderable to strain a point in order to avoid condemning

the custom. The use of metrical hymns at various points in the service, and the practice of turning to the East at the Creed, may be named as instances of customs which it is very hard to square with the stringent requirements of the Acts. It is one thing to hold that it is good policy not to enforce the law in particular cases, and another thing to say that it is good law that the customs in question are permitted. But the immense pressure of practical considerations condoning technical breaches of the law has without doubt confused the issues seriously. Some of the crucial cases will come up for discussion later on. Meanwhile, it may be useful to emphasise this aspect of the Acts of Unif. by quoting the dictum of the great lawyers who gave judgment in the famous cases of 1857 and 1868 (L.W., reaffirmed in M.M., Table II), "In the performance of the services, rites, and ceremonies ordered by the PB, the directions contained in it must be strictly observed; no omission and no addition can be permitted."

Deliberate omission to direct is prohibition to use. Such is the interpretation placed upon the Acts by the Courts.³ Two

4. **Omission as Prohibition.** alternatives arise, according as the omission is the mere absence of direction, or the omission of some direction previously given. In the latter instance it is generally admitted that at least some omissions (as of the use of chrism at Bapt.) imply prohibition. And the utmost that can be said is that the mere fact of omission does not necessarily imply prohibition, but that each case must be considered on its merits.⁴ In the former alternative each case will turn on the question whether the act or thing be implicitly required by or subsidiary to the rubrics.

Against this it is usual to urge the incompleteness of the rubrics, especially in the First PB. But, even there, it is pointed out by the Five Bishops (OCM, pp. 59, 60) that, whereas "a claim has been sometimes made that . . . omission is not necessarily prohibition, and that traditional usage is taken for granted in the PB of 1549," "it is true that in some minor matters, as, e.g., the termination of the collects, some knowledge of traditional usage is presupposed, and that there are cases where the directions are obviously incomplete; but broadly it appears to be true that the publication of the PB in English involved, so to speak, a fresh start, and that the directions in it were intended to be so far complete as to guide the priest to the words he was to say and the definite ritual acts which he was to perform, and not to permit ceremonies . . . to be employed unless expressly directed."⁵ Illustrations will follow below confirming this view from various

¹ It should be noted that the first enunciation of the principle occurred in a Judgment of Sir R. Phillimore in the Court of Arches (see 1868 M.M. below). In reference to the mixed chalice he said: "In my opinion the legal consequence of this omission, both of the water and of the act of mixing it with the wine, must be considered as a prohibition of the ceremony. . . . My decision upon this point is that the mixing would be a ceremony *designedly omitted in and therefore prohibited* by the rubrics of the present PB."

² Cp. Dr. Sandav before R. Com. on Eccles. Disc. 3 to, 26, 32.

³ The systematic destruction of the old service-books (cp. HISTORY OF PB, § 7), then and during Eliz.'s reign, by the Ordinaries as well as by R. Visitors, proves that reference to their directions could not have been obligatory, and was not even permissible as a system (cp. RITUAL, § 203 and Table).

⁴ See further under RITUAL, § 78-82 (vi. Ceremonial).

data evidencing that *expositio contemporanea* which carries so much weight in construing doubtful expressions in legal enactments.

III. But, besides Acts of Parliament, considerable use was made in Tudor times of a well-known mediæval instrument of government

5. Injunctions and Visitation Arts. (see INJUNCTIONS, ROYAL). Both the Sovereign,¹ by virtue of rights inherent in the regal office and expressed in the Supremacy and other Acts, and the Bps.,² issued arts. of inquiry and Injunctions.³ The precise legal force of these is variously estimated, and in any case is not the same for all. The R. Injns. of 1547 have sometimes been held to have statutory authority. But Collier (*Eccles. Hist.* 2:228) shows that they were not issued in the way Henry 8's Act directs Proclamations to be published to give them the force of an Act of Parliament. Moreover, "injns., homilies, and proclamations" are distinguished in an official letter of 1548 (Cardwell, *Doc. Ann.* 1:53). And the Act 31 Henry 8, c. 8, was repealed a little later in 1547. In large part the Injns. are enforcements of existing ordinances of various kinds, and are so far proof of the contemporary interpretation of the law, but in certain cases they introduce novel directions which derive force solely from the administrative authority vested in the Crown. They were not the mere *ipse dixit* of the Sovereign, for just as the *Curia*

¹ In 1536 Henry's "first set of Royal Injns. not only enforced the previous parliamentary legislation concerning the Ch., but also promulgated the accompanying (Ten) *Articles*, together with a recent order of the same Convocation concerning the abrogation of superfluous Holy days." The requirement of the Bible both in Latin and in English and certain financial orders seem to be on the Royal authority only. "The second Royal Injns. appeared in 1538. . . . They were in the main modelled on the First, while they formed the model for the later Royal Injns. of Edward and Elizabeth. There are evident signs of the attack upon images, relics, lights, and such customs as pilgrimages, and the attack on symbolism and ceremonial is definitely inaugurated" (Frere, *V. A. I.* 1:113).

² "Injns. for a diocese were not so common in the Middle Ages" as for religious houses. Frere (*A. I.* 1:113) points out that Abp. Peckham in 1287 issued Injns. in the form of 8 "articles." But "Injns. of this nature are rare." Occasionally Injns. followed the visitation of a chapter, cp. Langton's for Lichf. in 1300 (Wilkins, *Conc.* 2:256) and Grandisson's for Ex. in 1328 (*Reg. Grand.*, ed. Randolph, 1:436).

³ One or two illustrations of the relation between the royal and episcopal jurisdictions may be of interest. On Oct. 24, 1560, Bp. Sandys wrote to the abp. (Parker, *Corr.*, p. 126) about his recent visitation. "First, I visited with your consent; I proceeded orderly, according to laws and injns.; I innovated nothing; I was altogether led by laws." And, after referring to "my Lord of Hereford," he went on to say, "How his folks go I cannot well tell, but I assure you mine"—he was Bp. of Worcester—"go so soberly and decently as they offend no piece of the Queen's Majesty's Injns." On the other hand Cecil writes to the abp. on Aug. 12, 1561, "The bp. of Norwich (Parkhurst) is bla ed even of the best sort for his remissness in ordering his clergy. He winketh at schismatics, and anabaptists, as I am informed. Surely I see great variety in ministration. A surplice may not be borne here" (Parker, *Corr.*, p. 149). About 1560 the abp. wrote to the Queen (Parker, *Corr.*, p. 130), "We have of late in our consultations devised certain orders for uniform and quiet ministration in religion. We trust your gracious zeal towards Christ's religion will not im-prove (= disapprove) our doings, though such opportunity hath not offered itself as yet to be suitors to your princely authority to have a public set synod to the full determination of such causes." Parker to Cecil, 1561 (*Corr.*, p. 138): "I have, for the execution of her laws and orders, purchased the hatred of the adversaries, and also, for moderating some things indifferent, have procured to have the foul reports of some Protestants."

was behind the Pope in the issue of his decrees, so, in the exercise of that Royal SUPREMACY into which the papal claims had been merged, the Council and the Abp. of Cant. or other body of advisers were commonly associated with the Sovereign. Such Injns. could never override statute law, and consequently were invalidated by any Act of Parliament subsequently contradicting their provisions. One instance of this is so important as to deserve extended treatment.

When in 1549 the PB was authorised by the 1st Act of Unif., the HC replacing "the popish Mass," it became necessary¹ to

6. Modifications in 1549. modify some of the Injns. of 1547, and a set of draft arts. is extant which purports to make the necessary modifications. As Canon Dixon puts it (*Hist. of the Ch. of Eng.* 3:38, 5:132), "That which was done in silence by the book itself [*i.e.*, by omission] was done expressly by the Arts. of Visitation by which the book was to be enforced."² Certain of the orders are reprinted in full, both on account of their contents, and for their bearing on the interpretation of the Act of Unif. in requiring the services to be rendered "in such order and form as is mentioned in the said book, and none other or otherwise." Bp. Ridley's Injns.³ are given in parallel columns for comparison. Hooper's Injns. of 1551 may also be compared. (See Frere *V. A. I.* 2:190, etc., for the full text.)

Arts. to be followed⁴ and observed according to the King's Majesty's Injns. and proceedings.⁵

Injns. given in the visitation of the Rev. Father in God, Nicholas, Bp. of London, for an uniformity in the diocese.

¹ Bp. Gardiner was deprived for refusing to admit that "the mass that was wont to be said of priests was full of abuses . . . and therefore, justly taken away by the Statutes and laws of this realm" (Dasent, *Acts of Priory Council* 3:74). The form of enactment by which the old rites and ceremonies were "taken away" is noted above in § 2 (2nd par.).

² Cp. Cardwell, *Doc. Ann.* 1:75. They were copied by Burnet (5:243) from a MS. in the Johnson collection which his editor, Pocock, failed to find. Frere (*V. A. I.* 1:136, 2:190) questions their authority, but admits that "they form a valuable commentary on the manner in which the first PB was used, which is confirmed by contemporary writers." The point here made, however, is that they rested for their authority upon the PB, and constituted its negative interpretation and enforcement in certain directions. That they had sufficient authority is shown by the enforcement of Ridley's Injns. in London itself by the Government through the intervention of the sheriff, Sir John Gates. Dr. Lushington (1855 W.L.) said: "The setting lights on the communion table was expressly forbidden by the arts. of 1549. This shows that they were regarded at the time as prohibited by 2 & 3 Edw. 6, c. 1, and the 1st Book, and such prohibition was a repeal of the Injns. of 1547."

³ Scudamore (*Not. Euch.*, p. 130) remarks: "It is especially worthy of note that where he is supported by these arts. or other known authorities, he speaks in a tone of command; that where he is not, he only exhorts and recommends." The reference is to the removal of stone altars which were not clearly inconsistent with the First PB, and had not yet been forbidden by the Order in Council of Nov. 23, 1550.

⁴ The heading in Frere, *V. A. I.* 2:190 ff., "A Draft for Visitation Arts.," ignores the form of them, which is that of direction, not inquiry. The term, "Injunctions," is therefore more accurate, apart from the question of their being Royal.

⁵ By this—to us vague-sounding—term here and in the last items, the First PB is intended, it being called "The Back of the King's Proceedings" in the *Acts of the Priory Council* (Dasent 3:44) and in the King's Journal (see Burnet, ed. Pocock, 5:20). This confirms the view taken above, that the arts. were not supplementary to the statutory PB, but its authoritative interpretation.

1. *Item*, That all parsons, vicars and curates omit¹ in the reading of the Injns. all such as make mention of the popish mass, of chantries, of candles upon the altar, or any other such thing.

2. *Item*, For an uniformity that no minister do counterfeit the popish mass, as to kiss the Lord's Table, washing his fingers every time in the Communion; blessing his eyes with the paten or sudary,² or crossing his head with the paten, shifting of the book from one place to another; laying down and licking the chalice of the Communion; holding up his fingers, hands, or thumbs joined towards his temples; breathing upon the bread or chalice; showing the Sacrament openly before the distribution of the Communion; ringing of sacring bells; or setting any light upon the Lord's board at any time; and finally to use no other ceremonies than are appointed in the King's Book of Common Prs., or kneeling otherwise than is in the said book.

6. *Item*, To receive no corpse but at the churchyard, without bell or cross.

13. *Item*, That going to the Sacrament to the sick, the min. have not with him either light or bells.

9. *Item*, That no man maintain purgatory, invocation of saints, the six arts., bederolls, relics, lights, holy bells, holy beads, holy water, patens, ashes, candles, sepulchres, paschal, creeping to the cross,

1. *First*, That there be no reading³ of such Injns. as extollet and setteth forth the popish mass, candles, images, chantries; neither that there be used any supralteries,⁴ or trentals of communion [i.e., sets of 30 memorial masses].

2. *Item*, That no minister do counterfeit the popish mass, in kissing the Lord's board, washing his hands or fingers after the Gospel, or the receipt of the HC, shifting the book from one place to another; laying down and licking the chalice after the Communion; blessing his eyes with the sudary thereof, or paten, or crossing his head with the same; holding up his forefingers and thumbs joined together towards the temples of his head, after the receiving of the Sacrament; breathing on the bread or chalice; saying the Agnus bef. the Communion; showing the sacrament openly bef. the distribution, or making any elevation thereof, ringing of the sacring bell, or setting any light upon the Lord's board. And finally that the minister in the time of HC do use only the ceremonies and gestures appointed in the Book of Common Pr., and none other, so that there do not appear in them any counterfeiting of the popish mass.

10. *Item*, That none maintain purgatory, invocation of saints, the six arts., bead-rolls, images, relics, rubric primers with invocation of saints, justification of man by his own works, holy bread, patens, ashes,

hallowing of the font of the popish manner, oil, chrism,⁵ altars, beads, or any such abuses, contrary to the King's Majesty's proceedings.

candles, sepulchres, paschal, creeping to the cross, hallowing of the fire or altar, or any other suchlike abuses, and superstitious, *now taken away by*⁶ the King's grace's most godly proceedings.

In order to establish the fact that the same assumption, that omission is prohibition, guided Elizabethan administrators in interpreting the 1559 Act of Unif., it will be necessary to produce similar vouchers. Two may suffice.

Abp. Grindal in his York Injns. of 1571 (all after the first clause being repeated for Cant. in 1576) orders: "Ye shall not deliver the

7. *Elizabethan Parallel.* communion-bread into their mouths, but into their hands" (cp. RITUAL, § 37 H2, ct. H3⁸ n. 4); "nor shall use at the ministration of the Communion any gestures, rites, or ceremonies, *not appointed by the Book of Common Prayer*, as crossing or breathing over the sacramental bread and wine, nor any showing or lifting up of the same, to the people, to be by them worshipped and adored, nor any such like" (Works, pp. 124, 120). So Abp. Whitgift in 1585 asks "whether your minister have used . . . any other rites, ceremonies, or orders, than are *prescribed by the Book of Common Prayer*, or hath he altered them, or any of them, how, and in what manner?" (Wilkins, Conc. 438; Cardw., Doc. Ann. 24).

IV. Even Royal Orders and Injns., it has been already stated, cannot override statute law.

2. "Taking Order." But a proviso, containing two related clauses, in the Elizabethan

Act (ss. 25 and 26) gave power to the Queen under specified conditions to modify or extend the terms of the Act.

Much litigation has turned on the question of the validity of orders claimed to be made under this proviso, and volumes have been written on the subject. A little clear observation will, however, simplify it considerably. Both the terms of reference and the procedure laid down are different in the two clauses. (a) S. 25 is limited to certain "ornaments of the ch. and of the ministers thereof," which are to be temporarily retained; s. 26 is concerned only with "further ceremonies and rites." (b) S. 25 provides that the ornaments specified "shall be retained and be in use . . . until other order shall be therein taken by the authority of the Queen's majesty;" while s. 26 adds that "the Queen's majesty may . . . ordain and publish . . . further ceremonies and rites." (c) S. 25 requires as a condition that the order shall be taken "by the advice of her Commissioners appointed and authorised, under the great seal of England, for causes eccles., or of the metropolitan of the realm"; s. 26 includes the same condition—"by the like advice of the said commissioners or metropolitan." Under (a) we note (1) that action under s. 25 might operate so as practically to *prohibit* the ornaments referred to in it, but that no element of ritual could be *prohibited* under s. 26, which is restricted to the *addition* of ceremonies or rites; (2) that, in view of the close connection between ornaments and ceremonies and the elastic

¹ Tomlinson remarks that "such 'omissions' in publishing official documents were the customary mode of rescinding older directions," and quotes from Abp. Peckham, "Deletur et pro non pronunciata habetur illa clausula" (Wilkins, Conc. 240), PBAH, p. 25; cp. Makower, *Const. Hist. of Ch. of E.*, p. 32.

² Frere ('*Al* 2241 n.) notes, from J. Wickham Legg, that "the Eng. supralter is a small square hollowed stone on which, set upon an unhallowed altar, the elements for the Eucharist were consecrated," and adds, "It is not a ledge for candles, which from its foreign origin is called by its foreign name *gradin*."

³ Frere notes (*loc. cit.*) that, with the exception of this item, all the ceremonial practices here forbidden were directed in the Sarum missal. (See further, Becon's contemporary description under RITUAL, § 73 ff.)

⁴ The seeming contradiction with the First PB is removed by the obvious explanation that it is the "hallowing . . . of the popish manner," not the use of oil, chrism, etc., which is forbidden. There are other indications of clumsy drafting corrected by Ridley.

⁵ Observe that these were "taken away by" omission.

use of the term "ceremony" (see the art. CEREMONY), it might be possible to bring the introduction or revival of an ornament under s. 26. Under (b) we observe (1) that, while the words "ordain and publish" in s. 26 require some written order, the terms of s. 25 would be satisfied by a mere administrative direction verbally given by the proper authority; (2) that this inference is borne out by the phrasing in s. 25 ("by the authority of the Q.'s Majesty"), contrasted with the more direct sanction mentioned in s. 26 ("the Q.'s Majesty shall ordain"); (3) that in the case of neither clause is any method specified or prescribed for the taking of order or ordaining and publishing. Under (c) it should be noted (1) that the advice required is the same in each clause; (2) that the commissioners who have authority to advise are not created under the powers of this Act but under the Supremacy Act.

The cases in which it has been claimed that action was taken under either proviso can now be considered. (i) Three (if not

8. Orders
made:
1. in 1559.

four) cases arise in connection with the Injns. of 1559. (1) Injn. 30¹ requires that all Bps. and clergy "both in the Ch. and without," as being "the special messengers and ministers of Almighty God" . . . shall use and wear such seemly habits, garments, and such square caps as were most commonly and orderly received in the latter year of the reign of Edw. 6th (i.e., 1553, when the PB of 1552 was in full force). (2) The 2nd appendix to the Injns. regulated the removal of altars, and the position of the substituted tables. (3) The same appendix regulated the shape of the sacramental bread.² (4) The bidding pr. in the 3rd app. may, it is here suggested (it is believed for the first time), be regarded as a "further rite" under s. 26.

Now with regard to the statutory validity of these orders we have first a definite piece of contemporary evidence. Abp.

10. Their
Validity.

Parker, writing to Cecil on Jan. 8, 1571, reports an express claim by the Queen to have put forth orders (2) and (3) under s. 26.

"Her Highness talked with me once or twice in that point, and signified that there was one proviso

¹ The following is the full text of the 30th Injunction:—"Of apparel of ministers.—30 Item. Her Majesty being desirous to have the Prelacy and Clergy of this Realm to be had as well in outward reverence as otherwise regarded for the worthiness of their ministries, and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God; willeth and commandeth that all Archbishops and Bishops, and all other that be called or admitted to preaching or ministry of the Sacraments, or that be admitted into vocation ecclesiastical, or into any society of learning in either of the Universities, or elsewhere shall use and wear such seemly habits, garments, and such square caps as were most commonly and orderly received in the latter year of the reign of King Edward the Sixth, not thereby meaning to attribute any holiness or special worthiness to the said garments, but, as St. Paul writeth, 'Omni addecent et secundum ordinem fiant.' I Cor. 14 cap."

² There seems no good reason for making any distinction between the authority of these. The appendices, the orders in which after all are styled "Injns." by Abp. Parker in the extract given in § 10, have the appearance of being supplements, drawn up by a different hand after the Injns. had been put into approved form. The terms of the preamble and ratification of the latter are sufficiently stringent (see below § 14, last n., and Cardwell, *D.A.* 178 ff., 203 ff.).

in the Act of the Uniformity of Common Prayer, that by law is granted unto her, that if there be any contempt or irreverence used in the ceremonies or rites of the Ch. by the misusing of the orders appointed in the book, the Queen's Majesty may, by the advice of her commissioners or metropolitan, ordain and publish such further ceremonies or rites as may be most for the reverence of Christ's holy mysteries and sacraments, and but for which law Her Highness would not have agreed to divers orders of the book. And by virtue of which law she published further order in her Injns. both for the Communion bread, and for the placing of the tables within the quire. They that like not the Injns. force much the Statute in the book [i.e., the PB, to which it was prefixed]. I tell them that they do evil to make odious comparison betwixt Statute and Injn., and yet I say and hold that the Injn. hath authority by proviso of the Statute" (Parker, *Corr.*, p. 375).

It must be admitted that this claim involves a somewhat elastic construction of the governing phrase "further ceremonies and rites," but we have seen that usage more or less supports such a construction. If, then, orders (2) and (3) had statutory force—and it is hard to imagine two better witnesses than the Queen and the abp.—under the more narrowly expressed s. 26, it follows that (1)—Injn. 30—had like validity, depending upon s. 25 which is less stringently drawn. This is, in fact, the view that has been argued elsewhere in connection with the Ornaments of the Minister. Though supported by abundant contemporary and later evidence of high authority, it has not been the view taken by the courts. The reason is that, as shown under INJUNCTIONS (ROYAL), these orders of the Queen were issued "by the advice of her most honourable council," and not of the Eccles. Commissioners¹ or metropolitan. The above view was, however, presented to the judges in association with another, quite untenable, proposition, and has hardly yet received adequate consideration.² Moreover, much evidence, some of which will be indicated below, has been accumulated in support of it since 1877, when the whole question was last tried. It is enough to say here that the claim of the Queen just noted, and the evidence of systematic official enforcement of Injn. 30, compel us to inquire whether the last objection can be regarded as final.

And this is exactly what has been elaborately attempted by Tomlinson (*PBAH*,

11. Order
taken by
R. Visitors,
1559.

pp. 34-60, cp. *CAT* 381, 391), who urges that "other order" was duly "taken" in the course of the

Royal Visitation of 1559. (1) It is proved that such action, expressed in such

¹ It has, however, been argued that, as from various indications it is likely that there were at that time duly qualified commissioners, they may have concurred sufficiently in the terms of the Injns. to furnish the requisite "advice." But, as without positive evidence this hypothesis must remain a pious opinion, it is without importance by the side of better founded suggestions.

² The Ridsdale Judgment (*CAT* 110 10) stated that "Their Lordships . . . cannot satisfy themselves, either that the Injns. pointed to the vestments now in controversy or that they were issued with the advice required by the section of the Act of Parliament."

terms, was according to precedent.¹ In 1552 a new PB had been introduced under which (RITUAL, § 24 Dⁿ n. 1) the minister was to "use neither alb, vestment, nor cope." A Royal Visitation was actually in progress; and, after the date (Nov. 1) when the new book came into force, the Visitors at once conformed their procedure to the new regulation.²

(2) The persons taking order in 1559 were such as to ensure that no guarantee of legality was wanting. Their names may be found in Gee's *Elizabethan Clergy*, pp. 71-132. They included such an array of statesmen, legislators, lawyers and ecclesiastics that it has been said that that Commission is probably unparalleled in the rank, authority and talent of the persons who composed it. The 18th Injn. intimates that the Visitors would be the Queen's Commissioners. Edm. Allen, chaplain to the Queen and bp. designate of Rochester, wrote on May 28, 1559, "There shall shortly be a visitation throughout the whole realm," and, after mentioning the names of certain persons, most of whom are included in the warrant dated July 19 (Cardwell, *Doc. Ann.* 1 223), adds that they "shall be Visitors and also the Queen's Commissioners for all eccles. matters." Their Commissions were duly issued "under the great seal of England for causes ecclesiastical."³ The various sets of Commissioners, moreover, among whom the country was divided, must have met and agreed upon the lines of their procedure, for Parker, the abb.-designate, writes on Aug. 27 about "the form of subscription which we devised to be used in the order of Visitations" (Parker, *Corr.*, p. 74).

¹ Cp. the form of the assignments for the hundred of Reigate in the 1553 Visitation: "Delivered unto the hands of the said wardens unto the use of the Ch., these to be occupied according to the effect of the commission directed unto the commissioners appointed for the sale of Ch. goods and other order to be therein taken for the same." Entries like these follow: "Item, a cope to make a communion table cloth." "Item, a cope of blue dornix and an old coverlet to cover the communion table." "Item, iiij vestments to make a communion table cloth." The "use" it is to be observed, is not ceremonial use.

² Evidence of this is afforded in the Appendix to Scudamore-Stanhope and Moffatt's *Ch. Plate of the county of Hereford*, 1903. Two groups of inventories and assignments are printed, (a) dated Sept. and Oct., 1552, (b) May 15 to June 5, 1553, the regnal years "6th" and "7th Edw. 6" being specified. Under (a) vestments were sometimes assigned "to make a cope," or cope or vestment left; under (b) only chalice and bells are left, but no vestments or copes are assigned, except that at Wellington there was left "a vestment of black worsted to make them a paule." Certain parishes were visited twice over, the copes and vestments left in 1552 being taken away in 1553 (cp. last note). This fact has not always been borne in mind, that the Second PB did not come into force till Nov. 1, 1552, so that all usage reported from the first 10 months was under the First PB.

³ The Marian dean of Hereford deposed at Rome in 1570 at the trial of Q. Eliz. for heresy, "When I was dean of Hereford four delegates came, sent by the Queen to purify that ch. and the whole diocese; and I heard the aforesaid Commission read. And in that Commission authority was given them over Ecclesiastics, viz., that they might deprive them and send them to prison, and esp. such as should refuse to subscribe to certain heretical and schismatical arts. . . . These arts. were tendered to me for my subscription . . . and I saw them, and I saw no less the Queen's great seal." Similarly at the same trial Henry Henshaw, formerly of the diocese of Lincoln, testified that "on the precept to appear . . . there stood out prominently the Queen's small seal," i.e., that used for causes ecclesiastical.

(3) By this form the Visitors required everywhere the clergy to "confess . . . the Orders and Rules contained in the Injns. given by the Queen's Majesty and exhibited in the present Visitation to be according to the true Word of God, and agreeable with the doctrine and use of the primitive and apostolic Ch.," and to subscribe their names thereto. By thus adopting the Injns. already framed "by the authority of the Queen's majesty," and imposing them upon every clergyman in the country, it is claimed that the condition as to "advice" was amply fulfilled, and that Injn. 30, if not on June 13, when we learn from a letter of Cecil that the whole set was "already framed" (S. P. *Eliz. Foreign*, p. 133), at any rate as soon as subscription was enforced in any particular case, became a taking of other order under s. 25.

(4) A further, and wholly independent mode of "taking other order" is claimed to be found

in the proceedings immediately ensuing, by which Injn. 30 was actively enforced in the defacement, destruction, or conversion to other uses of the Eucharistic vestments.

The fact that all this took place is generally admitted. Mr. Frere said to the *R. Com. on Eccles. Disc.* (1 165), "I know of practically no evidence at all for the use of the chasuble (between 1559 and 1566). There were a few cases, I think, where the alb may have been used, but most of them had been turned into rochets for the clerks, or surplices for the ministers"; and again (1 122), "I think it is quite clear also, that in certain cases other vestments than copes were allowed to remain in the ch., but only I think as a temporary expedient, with a view to their being destroyed as monuments of superstition. . . . Those chasubles and censers, and so on, which were left behind were merely odd cases, which, so far as I understand, were simply left behind for convenience at the moment." Similarly OCM, p. 69, "There is no evidence whatever of the wearing of the chasuble. Chasubles appear to have been generally destroyed as 'monuments of superstition' though occasional instances of their retention [cp. last quotation] may occur. . . . Copes were also destroyed or abolished in many places. At the visitation of the commissioners at St. Paul's Cath. (Aug., 1559) they 'enjoined and gave command that none in the said Cath. Ch. henceforth use . . . any shaven crowns, amises or cloathes, called Copes' (Strype, *Ann.* 1 170). . . . At Grantham . . . the vestments, copes, albs, tunicles and all other such baggages was defaced, and openly sold by a general consent of the whole corporation, and the money employed in setting up desks in the Ch., and making a decent Communion Table, and the remnant to the poor'" (Pearcock's *Ch. Furniture*, 1 p. 87).

But neither the Privy Council, nor the Royal Commission, nor the Five Bishops⁴ draw

⁴ From this source and from Tysen's *Surrey Inventories* abundant additional evidence can be obtained, cp. also Tcm-linson, *Q. Elis. and the R. Visitations of 1549-1559* (CAT 391).

⁵ It is to be noted that in their Report (OCM., pp. 66 ff.) they do not even mention the view that "other order" was duly "taken" either by the adoption of the Injns. by the Commissioners, or by the administrative process of the Royal Visitation. Moreover, they group the Royal Injns., enforced throughout the realm during the whole reign, with the unpublished, anonymous and unauthorised draft *interpretations* of 1561, as "more or less formal documents making a claim

what would seem to be quite the most natural inference, that what the Queen's delegates did, in the midst of a population in

13. Alternative View. large measure hostile to their action, and with clergy to deal with who had held or received their benefices under the Marian regime, was done legally. The alternative view, that after securing the insertion of s. 25 in the Act of Unif., which looked forward to and made provision for legalising just such a "taking of order" as had within their recent memory been carried through by Visitation under the 1552 Act and Rubric, they should break the law rather than complete the law is hard to believe. Wide as the powers of the Royal Supremacy were, they did not avail to override the statute. The full complications of that alternative view¹ need to be clearly faced. It is one thing to refuse to insist on the execution of a law, and another to make its execution impossible. Four alternative vestures had been recently, at different times, allowed at HC: (1) in 1549, alb with vestment (= chasuble); (2) in 1549, as alternative to (1), alb with cope; (3) in 1553, surplice only; (4) from 1554-1558, alb, amice, girdle, stole, fanon and vestment without alternative. On the view we are considering, (1) and (2) were on June 24, 1559, made legal options (as in 1549), and (3) and (4) became as decisively illegal.

Those then who hold that the expectation aroused by s. 25 ("retained . . . until other order be taken") was not fulfilled till 1566, if at all, have to suppose, not that the authorities put up with a minimum of conformity, but that by their public administrative action they made the first of the two legal options impossible anywhere, and the second almost everywhere, while they with consistent unanimity required as the normal practice one of the two illegal forms of vesture. Yet there has survived in the literature of the time no single protest, from an incumbent or churchwarden, who professed the Marian regime, that this drastic and widespread prohibition was illegal. To many the presumption is irresistible that "other order" was duly "taken" and that the enforcement of Injn. 30 released the Orn. rubric of 1552 from the temporary restraint upon its rule of the surplice always, which was effected for a few weeks by the action of the

to some sort of authority." They reproduce without criticism objections to the Injns. The "general view" of these was largely based on quotations (e.g., by Jas. Parker and T. W. Perry) which omit such crucial words as are italicised in the quotation in § 9 above. See further J. Nunn, *Orn. Rubric Explained*, pp. 37 f.

¹ This may be conveniently stated in the words of the *R. Com. on Eccles. Disc. (Report, p. 19)*: "The 1st PB of Edw. 6 (1549), directed 'a white alb plain with a vestment or cope' to be worn at HC. On the establishment of Q. Eliz.'s PB in 1559, these vestments were by the Act of Unif., in clear terms, again directed to be worn; and this direction remained in force at least until the issue of the Advts. in 1566, although generally disregarded." It would be hard to substantiate from the evidence submitted to the Commissioners the statement that 'this direction [to wear alb, with vestment or cope] remained in force' during a period when the highest authorities of the Ch. and Realm permitted alb or chasuble in no single known instance, and only occasionally the cope.

proviso¹ before order was taken under it. It may be added that the validity of the orders about Communion tables and the sacramental bread (see § 9 above) must stand or fall with the validity of Injn. 30.²

It is significant that the 1559 rubric, ordering that "the Min. shall use" the 1549 ornaments, was left out in the Latin PB of 1560, though the other altered rubric about the chancels was retained. Mr. Clay, who edited the PS ed., notes that "after the issuing of Eliz.'s Injns. in July, 1559" [and, we may add, their imposition and enforcement by the R. Visitors in August] its omission "was rendered absolutely necessary (Sparrow's *Collections*, pp. 77, 83; *Z.L.*, pp. 228, 272)." Its retention in the English reprints may be due to its general reference to all kinds of Ornaments and to the fact that the concluding clause showed its dependence on the governing statute.

It was necessary to treat the last group of instances at length, both for its importance, and because the view here taken had to be justified as against a greatly preponderating body of recent and current opinion (see further, §§ 18 ff. below). The next group can be more quickly disposed of. On Jan. 22, 1561, Q. Eliz. wrote to Abp. Parker a formal letter (Parker, *Corr.*, p. 132), referring to the statutory provision enabling her "to take further order in any rite or ceremony"; noting the points on which she desired such order to be taken, i.e., (1) a revised calendar and lectionary, (2) the repair and due equipment of churches and chancels, (3) the setting up of tables of the commandments in churches, (4) the use of the Latin translation of the PB; and assuring him that this letter of hers should be his "sufficient warrant in this behalf." The letter was not issued "under the Great Seal," and of itself made no "further order" on any of the points named.

On Feb. 15, 1561, the new calendar was issued, having been "by authority and force of her royal letters missive made, conceived and established according to the form of the aforesaid statute" by the commissioners (Parker, *Corr.*, p. 135). But "this order was neither seen, nor signed, nor sealed by the Queen herself at all" (Tomlinson, *CAT* 382 23). On Oct. 10 there followed Orders about chancels, regulating alteration of rood-lofts and steps, about tables of the Commandments, and various other matters, but making no reference to the Latin PB, which accordingly remained without

¹ An alternative view, that no ministerial use of alb, chasuble or cope was permitted by the statute, has been supported by arguments which are summarised under ORNAMENTS RUBRIC, §§ 5 (esp. 7^o)-8.

² In the last of Parker's many letters to Cecil, on April 11, 1575, he protests: "Does your lordship think that I care either for cap, tippet, surplice, or wafer-bread, or any such? But for the laws so established I esteem them." It is hard to think that this scrupulous, law-respecting man was wrong about the validity of those Injns. which could be brought under the proviso, and all the more that in the same letter he criticises the claim made for other Injns. "Whatsoever the eccles. prerogative is, I fear it is not so great as your pen hath given it her in the Injn. (i.e., presumably the ratification bidding obedience to all the Injns. alike "upon pain of deprivation, sequestration of fruits and benefices, suspension, excommunication, and such other coercion, as to ordinaries, or other having eccles. jurisdiction . . . shall be seen convenient"); and yet her governance is of more prerogative than the head papists would grant unto her" (*Corr.*, pp. 478 f.).

authorisation. In the title they are styled "Orders taken . . . by virtue of Her Majesty's letters addressed to her Highness's Commissioners for causes Ecclesiastical."

The subject-matter is of such interest and value that, in view of the Orders being not generally accessible, a reprint of the old copy Br. Mus. 5155, aa. 7. is reproduced below. These orders furnish a close parallel, as regards mode of authorisation, with the Advts. of 1566. It will be seen that they were only indirectly the act of the Queen, and bear no sign that she saw or approved their provisions; they do not contain any reference to the statute or proviso; and, unlike the Advts., they were not signed by the Commissioners or Metropolitan. They were, however, duly enforced by the Ordinaries.

**16. Royal
Orders,
Oct., 1561.**

1st Imprimis, for the avoiding of much strife and contention, that hath heretofore arisen among the Queen's subjects in divers parts of the realm, for the using or transposing of the rood-lofts, fonts, and steps, within the quires and chancels in every parish ch. It is thus decreed and ordained, that the rood-lofts, as yet being at this day aforesaid un-transposed, shall be so altered that the upper part of the same with the sollar be quite taken down unto the upper part of the vaultes, and beam running in length over the same vaultes, by putting some convenient crest upon the said beam towards the church, with leaving the situation of the seats (as well in the quire as in the ch.), as heretofore hath been used. 2nd Provided yet, that where any parish of their own costs and charges by common consent will pull down whole frame and re-edifying again the same in joiners' work (as in divers churches within the city of London doth appear), that they may do as they think agreeable, so it be to the height of the upper beam aforesaid. 3rd Provided also, that where in any parish-ch. the said rood-lofts be already transposed, so that there remain a comely partition betwixt the chancel and the ch., that no alteration be otherwise attempted in them, but be suffered in quiet. And where no partition is standing, there is to be one appointed.

4th Also that the steps which be as yet at this day remaining in any cathedral, collegiate or parish ch., be not stirred nor altered; but be suffered to continue, with Steps, Table, the tombs of any noble or worshipful personage, where it so chanceth to be, as well in chancel, church, or chapel. And if in any chancel the steps be transposed, that they be not erected again, but that the place be decently paved, where the communion table shall stand out of the times of receiving the communion, having thereon a fair linen cloth, with some covering of silk, buckram, or other such like, for the clean keeping of the said cloth on the communion-board, at the cost of the parish. 5th And further, That there be fixed upon the wall, over the said communion-board, the tables of God's precepts, imprinted for the said purpose. 6th Provided yet, That in cathedral churches the tables of the said precepts be more largely and costly painted out, to the better shew of the same. 7th Item, That all chancels be kept clean and repaired, within as without, in the windows and elsewhere as appertaineth.

8th Item, That the font be not removed from the accustomed place; and that in parish churches the curates take not upon them to confer baptism in basens, but in the Font, Bells, etc. font customably used. 9th Item, That there be no destruction or alienation of the bells, steeple, or porch belonging to any parish ch., by the private authority of any person or persons, without sufficient matter shewed to the archbishop of the province, of his and their doings, and by them allowed; except it be for cause of repairing the same. 10th Item, That neither the curates nor the parents of the children alter the common used manner for godfathers and godmothers to answer for the children, nor shall condemn the accustomed usage in the same. 11th Item, That it shall not be lawful to any ordinary to assign or enjoin the parishes to buy any books of sermons or expositions, in any other sort than is already, or shall be hereafter, appointed by public authority.

12th Item, That there be none other days observed for holy-days or fasting-days, as of duty or commandment, but only such holy-days as be expressed for holy-days in the Calendar

late set forth by the Queen's authority. And none other fast ing-days (to be so commanded), but as the laws and proclamations by the Queen's Majesty provided

Calendar, Registers, etc. in the same do appoint. 13th Item, That the parson, vicar, or curate, with the churchwardens, shall yearly make and exhibit unto the registers [registrars] of the ordinary, the names and surnames of all persons married, christened, and buried, within their said parishes, by bill indented, with the subscription of their hands: noting the day and year of the said christenings, marriages, and burials, out of their original register kept in custody, as is appointed by the Queen's Majesty's Injunctions. 14th Item, That no parson, vicar, or curate, of any exempt churches, or otherwise called *lawless churches*, do attempt to conjoin by solemnization of matrimony any persons not being of his parish, without sufficient testimony of the banns asking in the churches where they dwell; or otherwise be authorized lawfully to marry.

On July 20, 1562, the Queen issued a fresh warrant for the Court of High Commission in matters eccles., the members including Abp. Parker, and the Bps. of London, Ely, and Rochester, with the deans of St. Paul's and Westminster, the archdeacon of Middlesex, and twenty laymen.

The warrant followed the lines of that issued in 1559 (Cardw., *Doc. Ann.* 1 223), referring to the Acts of Supremacy and Unif., and authorising the commissioners to deal with (4) any "misbehaviour . . . in any ch. or chapel, or against any Divine service . . . contrary to the law and statutes of this realm." They were (5) given "full power and authority . . . to visit, reform, redress, order, correct, and amend in all places within this our Realm of England all such errors, heresies, schisms, abuses, offences, contempts, and enormities, spiritual or eccles. whatsoever, which by any spiritual power, authority, or jurisdiction, can lawfully be reformed, ordered, redressed, corrected, or amended by *censures eccles., deprivation, or otherwise.*" (The words italicised were inserted in 1562, when no set of penal Injns. accompanied the Commission, ct. § 9 n. 2¹.) Even power of imprisonment is expressly given (10). Certain clauses added in 1562 gave powers in regard to statutes for cath. and collegiate churches and other eccles. corporations (see § 31), which may have been the pattern for the procedure adopted in the Advts. (For the full text of the warrant see Tomlinson, *CAT* 107 5-12.)

We come now to the series of ordinances which has been most discussed. If the view taken above be correct that "other order" was duly "taken" in 1559 about the "ornaments of the ministers," the Advts. of 1566 have importance mainly as administrative orders, and only in a minor degree as legislative supplements to be read into the statute. At the same time it is believed that the available data, when properly exhibited, establish the conclusion that, supposing other order had not been previously taken, the Advts. would constitute a legal taking of order under the statute.

On Jan. 25, 1565 (old style 1564), the Queen wrote formally to Abp. Parker a long letter about eccles. disorders, and ordered him (a) to inquire into these, (b) to enforce order, and (c) to take security for loyalty from all ordinaries and presentees. The relevant clauses follow:

**19. Letter of
Jan., 1565.**

¹ Cp. also § 11 (2) n. 3, and § 14 n. 2.

"We do by these our present letters require, enjoin, and straitly charge you, *being the metropolitan* according to the power and authority which you have under us over this province of Canterbury (as the like *we will order* for the province of York) to confer with your brethren the bps., namely, *such as be in commission for causes eccles.* . . . and (a) cause to be truly understand [sic] what varieties, novelties, and diversities there are in our clergy or among our people . . . either in doctrine or in ceremonies and rites of the Ch., or in the manners, usages, and behaviour of the clergy themselves. . . . And (b) thereupon . . . so to proceed by *order, injunction, or censure, according to the order and appointment of such laws and ordinances as are provided by Act of Parl., and the true meaning thereof*, so as uniformity of order may be kept in every ch., and without variety or contention"; And further (c) to provide that ordines shall bind themselves to conform (*Corr.*, p. 223).

On Jan. 30 the abp. wrote for certificates from every ch. as to (a) varieties in the service. These

came in by Feb. 28, and on Mar. 3
30. Parker's Procedure. Parker sent to Cecil (b) a rough draft of "Articles" ("a first view,

not fully digested"). On Mar. 8 he followed this up with a revised draft as "subscribed to by the bps. conferrers," adding, "if the Queen's Majesty will not authorise them, the most part be like to lie in the dust for the execution of our parties, laws be so much against our private doings. 'The Queen's Majesty with consent, etc.,' I trust shall be obliged." This was endorsed by Cecil, "These were not authorised nor published." A year passed without any progress. Then on Mar. 12 the abp. again sent Cecil a rough draft,¹ and asked him to "seal the letter" to the Queen which he enclosed, "and deliver it." Then on Mar. 28 he (1) wrote once more to Cecil, asking him "to peruse this draft of letters [presumably the covering letters to accompany copies of the Advts.] and the book of Advts." with his pen; ² and (2), probably after receiving the drafts and book back with Cecil's approval, wrote officially to Grindal as Dean of the province, enclosing copies for him to forward to the other bishops.

¹ Parker, *Corr.*, p. 263. Some sentences may be added from it. "Where once this last year certain of us consulted and agreed upon some particularities in apparel (where the Queen's Majesty's letters were very general), and for that by statute we be inhibited to set out any constitutions without licence obtained of the prince, I send them to your honour to be presented; they could not be allowed then, I cannot tell of what meaning; which I now send again, humbly praying that if not all yet so many as be thought good, may be returned with some authority, at the least way for particular apparel: or else we shall not be able to do so much as the Queen's Majesty expecteth for us to be done. . . . But undoubtedly I cannot but think the Queen's Majesty is unworthily dealt with, thus to be resisted . . . and if I should this attempt, and have no more warrant and help, I might, after much stirring, do little in the end, but hurt."

² The letter went on: "This form is but newly printed, and yet stayed till I may hear your advice. I am now full bent to prosecute this order, and to delay no longer, and I have weeded out of these arts. all such of doctrine, etc., which peradventure staved the book from the Queen's Majesty's approbation, and have put in but things advoidable, and, as I take them, against no law of the realm. And where[as] the Queen's Majesty will needs have me assay with mine own authority what I can do for order, I trust I shall not be stayed hereafter, saving that I would pray your honour to have your advice to do that more prudently in this common cause which must needs be done."

How are we to account for Parker, after such long hesitation and delay, issuing and forthwith enforcing the Advts.? (1) A sentence in his letter to Grindal

21. Authorization.

of Mar. 28 may furnish the key:

"As the Queen's Highness," he wrote, "hath expressly charged both you and me, of late being therefore called to her presence, to see (a) her laws executed, and (b) good orders decreed and observed, . . . I can no less do but require . . . you . . . to see (a) Her Majesty's laws and injunctions duly observed within your diocese, and also (b) these our convenient Orders described in these books at this present sent unto your lordship."

From this we learn that a recent interview ("before Mar. 12," *OCM*, p. 72; "circa Mar. 17," Tomlinson, *PBAH*) had taken place at the Queen's request between them and her, besides a personal interview on Mar. 10. We know also that a letter had been sent to her through Cecil. And we infer from the occurrences of Mar. 28 that the abp. had so revised the book that he now felt confident of the Queen's approbation, and moreover that the reception of the book by her minister confirmed him in this confidence.¹

(2) On April 4 the Advts. were promulgated in London,² and enforced by the Privy Council;³ and (3) on April 28 Parker wrote to Cecil, "the Queen's Majesty willed my Lord of York to declare her pleasure determinately to have the order go forward." Finally, (4) on May 21 Grindal sent out the copies to the other bps. of the province, and to the dean and chapter of St. Paul's. He bade the dean "enjoin every of them *upon pain of deprivation* to prepare forthwith and to wear such habit and apparel as is ordained by the Queen's majesty's authority expressed in the treaty entitled the Advts., etc., which I send herein enclosed unto you and in like to enjoin every of them under the said pain of deprivation as well to observe the order of ministration in the Ch. with surplice, and in such form as is set forth in the said treaty, as also to require the subscription of every of them to the said advts."⁴ Then (5) on May 27 the Privy Council enforced the Advts. for "crossed caps" (*State Papers, Dom.*, Eliz., 39 82), and (6) on June 6 for the surplice (*Zurich Letters*, 2 120, 124).

¹ Cp. Strype's *Parker*, p. 427: "Now at last upon the late address of an Abp. unto the Queen and Secretary, she forthwith issued out her proclamation, publishing her will and pleasure in print, peremptorily requiring uniformity by virtue thereof . . . the Queen hereby by her own authority confirming and ratifying that book of arts. that he had a little before sent to the Secretary, or at least so much of it as related to apparel," for this part was not "weeded out" of the draft.

² "My Lord of London and I," wrote Parker to Cecil (*Corr.*, p. 270), "dismissed them all [*i.e.*, the ministers summoned before them] with our advts."

³ Whereas Parker wrote "*our a-vis*," (see last n.), the committal of an offender named Crowley on the same day (Ap. 4) is said, in a Privy Council minute of Oct., to have been "for disobeying such orders as were thought requisite by the Q.'s Maj."

⁴ Such subscription was not, as Dr. Frere suggested (*K. Comm. on Eccles. Disc.* 1 121), a mark of inferior authority compared with the Injns., but rather the contrary, since these last, like the 39 Arts., also had to be subscribed.

The Advts. had to cover a wide field of disorders, and consequently were very miscellaneous in character.¹ Space can

22. Text of Advts.

only be found for a selection of those most permanently interesting. After the title and preface four sections contained the "good orders" now duly "decreed" in which the Abp. and his colleagues "proceeded by order and injunction" in reformation of disorders, and the fifth ensured the conformity of future ordinees (see the Queen's letter, *b* and *c*, in § 19 above).

The Title Page.—Advertisements, partly for due order in the public administration of common prayer and using the Holy Sacraments and partly for the apparel of all Persons Eccles. By virtue of the Queen's Majesty's letters, commanding the same, the 25th day of Jan., in the 7th year of the reign of our Sovereign Lady Elizabeth, etc.

The Preface.—The Queen's Majesty, calling to remembrance how necessary it is for all her loving subjects, especially the State ecclesiastical, to be knit together in one perfect unity of doctrine and to be conjoined in *one uniformity of rites and manners* in the ministration of God's Holy Word, in open prayer and ministration of Sacraments, as also to be of *one decent behaviour in their outward apparel*, to be known partly by their distinct habits to be of that vocation (who should be revered the rather in their offices as ministers of the holy things whereto they be called), hath by her letters directed to the Abp. of Canterbury and Metropolitan, required, enjoined, and straightly charged that, with assistance and conference had with other Bishops, namely such as be in commission for causes ecclesiastical, some orders might be taken whereby *all diversities and varieties* among them of the clergy and the people (as breeding nothing but contention, offence, and breach of common charity, and be against the laws, good usage, and Ordinances of the Realm) might be reformed and repressed and brought to *one manner of uniformity throughout the whole realm*, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness as by Her Majesty's said letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by *assent and consent of the persons aforesaid*, these orders and rules ensuing have been thought meet and convenient to be used and followed: nor yet prescribing these rules as laws equivalent with the eternal Word of God, and as of necessity to bind the consciences of her subjects in the nature of them considered in themselves; or as they should add any efficacy or more holiness to the virtue of public prayer, and to the Sacraments, but as temporal orders mere ecclesiastical, without any vain superstition, and as rules in some part of discipline concerning decency, distinction, and order for the time."

i. [7 arts.] *Arts. for doctrine and preaching.* . . .

3° That they move the people to all obedience as well in observation of the orders appointed in the book of common service, as in the Queen's Majesty's Injns., as also of all other civil duties due for subjects to do.

ii. [11 arts.] *Arts. for administration of prayer and sacraments.* 8° First, that the Common-prayer

¹ This hardly furnishes an objection to the decision of the Judges that certain of them were a taking of order under the proviso of 1 Eliz., c. 2. It was the same with the Injns. and their supplements, and with the Orders of 1561. Portions large or small of these documents related neither to ornaments, nor to rites and ceremonies, and so could claim no *statutory* authority. But, so far as their subject matter made them relevant, they gained that authority on the view adopted above.

be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified. . . . 10° Item, that in Cathedral Churches and Colledges the holy Communion be ministrd upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at least.

11° Item, In the ministration of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion Table, to use no Copes but Surplices.

12° Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

13° Item, That every Minister saying any publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-Table.

14° Item, They shall decently cover with Carpet, Silk, or other decent covering, and with a fair Linnen Cloth at the time of ministration, the Communion-Table, and to set the Ten Commandments upon the East wall over the said Table.

15° Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

16° Item, That the Font be not removed, nor that the Curate do Baptise in Parish-Churches in Basons, nor in any other form than is already prescribed, without charging the parent to be present or absent at the Christning of his Child, although the parent may be present or absent, but not to answer as Godfather for his Child.

17° Item, That no Child be admitted to answer as Godfather or Godmother, except the Child hath received the Communion.

18° Item, That there be none other holy-days observed besides the Sundays but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

19° Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short peal; and one before the burial, and another short peal after the burial.

20° Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, their be no shewing of any Wares before the Service be done.

21° Item, That in the Rogation-days of Procession they sing or say in English the two Psalms beginning *Benedic anima mea*, &c. with the Letany and Suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

iii. [8 arts.] *Articles for certain Orders in Eccles. Policy.* 22° First, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Diocess, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities. . . .

27° Item, That the Church-wardens once in the quarter, declare by their Curates in Bills subscribed with their hands to the Ordinary, or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

28° Item, That the Ordinaries do use good diligent examination, to foresee all Simoniack pacts or covenants with the Patrons or Presenters for the spoyle of their glebe, tythes or mansion-houses.

29° Item, That no persons be suffered to marry within the Levitical degrees mentioned in a Table set forth by the Archbishop of Canterbury in that behalf, An. Dom. 1563, and if any such be, to be separated by order of Law.

iv. [9 arts.] *Articles for outward apparel of persons Eccles.* 30° First, That all Archbishops and Bishops do use and continue their accustomed apparel. . . .¹

The history of the Advts., previous to their general distribution on May 21, has been diversely interpreted, in its bearing

22. Legal Force of Advts.

on the question of their validity, either in general as Royal Orders under the Supremacy Act, or, so far as qualified by subject-matter, as Statutory Orders under the proviso of the Act of Unif. Historians, like Dixon, Gee, and Frere (following J. H. Parker), noting how the abp. waited so long for some additional authorisation, have inferred that the Queen's letter was not enough, that he never obtained the authority he desired, and that the Advts. were merely episcopal orders issued at the prompting of the Queen, and with her countenance, but lacking the sort of Royal sanction needed to bring them under the powers of either Act. They suggest that while, on their first appearance, they were evidently supposed to be the Queen's, suspicion was eventually aroused; that Parker never claimed full authority for them; and that it was only after his death that a fresh tradition of their Royal authority grew up.

On the other hand, Lord Selborne declared, "No writer of reputation, in any work published before the 18th cent., seems to have suggested a doubt that they were, as a matter of fact, authorised by Q. Eliz." In addition to the phrases italicised in the Queen's Letter (§ 19), and the six data given under § 21, we may now adduce in support of this view some further pieces of evidence.

(1) The title contains the definitive description "Advts. . . . by virtue of the Queen's Majesty's letters commanding the same" (cp. §§ 15, 16 above). (2) The Preface refers to the Queen as "enjoining," the abp. and eccles. commissioners as enjoined, the aim of the enjoining—"that some orders might be taken," the "assent and consent of the persons aforesaid" (not 'the undersigned,' i.e., commissioners, bps., etc., so that the Queen may reasonably be included), and the prescription of "these orders and rules" as temporal orders mere eccles."

(3) On May 25, 1566, the Spanish ambassador (Hume, *Span. S.P.* 1 553) wrote that "although by order of the Queen and after much

24. Early Confirmation. exhortation measures have been taken to make clergymen wear their ancient garb . . . not only have many refused to obey, but have written against it, and even against the Queen,

¹ Arts. 31°-38° are parallel to and superseded by canon 74.

who, and then they say, had no right to make such an order," and further that "the Queen believed or was informed that the Bp. of London would not execute the order very zealously, and she rated him soundly and threatened to punish him for an anabaptist." Later, in 1576, we find Grindal well aware of the importance of not opposing "the Queen's Injns., nor the Ordinations, nor Arts. made by some of the Queen's Commissioners . . . Jan. 25, in the 7th year of the Queen's reign."¹

(4) (a) Stow, the contemporary chronicler, says (*Hist. Memoranda*, p. 135) that immediately after their issue, "in some places the ministers themselves did service in their gowns or cloaks, with turning collars and hats as they were wont to do, and preached stoutly and against the order taken by the Queen and the bps. for consenting thereto." (b) Parker finding difficulty as to how to proceed in enforcing the Advts., the Privy Council intervened and punished some who wrote "against the Prince and public authority of laws," and "the Queen's command respecting the cap and surplice" (*Z.L.* 2 119; Parker, *Corr.*, p. 285). (c) Some of the deprived clergy wrote in a little book about the Advts. "The power of the Prince does not extend so far as to enforce them." The book was at once prohibited, the copies confiscated, and the printer imprisoned (cp. Frere in *Hist. of Eng. Ch.* 4 122). And (d) on June 29 the Council put forth an order that no one "should print any book against . . . any injunction, letters patent, or ordinances passed or set forth or to be passed or set forth by the Queen's grant, commission, or authority."

(5) (a) Gualter in 1566, writing to Humphrey, spoke of "the Queen's Majesty's ordinance for the wearing of the surplice and priest's cap" (*Lansdowne MS.* 9 1), and (b) in writing to Beza on Sept. 11 twice described the Advts. as a "Royal Edict," quoting phrases only in them (*Zurich Letters* 2 143-5). (c) As early as May 1 Bullinger dealt with Humphrey's query whether under "the authority of a Royal Edict" he could rightly obey the Advts. (*Z.L.* 1 348-9), while (d) Humphrey wrote to the Queen, also in 1566, "Rogamus iterum iterum atque iterum, Elizabetha princeps, ut Edictum tuum Vestiarium ac ceremoniale vel abroges pie, vel proroges benigne" (Strype, *Ann.* i. 2 516, where the reference can hardly at that juncture be to any "Edict" but the latest, and the one under which action was being taken). (e) On June 6 Abel describes the Advts. to Bullinger as "the Queen's command respecting the cap and surplice" (*Z.L.* 2 119).

(6) Abp. Parker's own references form an instructive series. (a) His metropolitanical visitation arts. for

25. Parker and Whitgift. 1567, as represented by the set for Norwich, seem to be an old series, and do not refer to the Advts., inquiring, e.g., "whether they use seemly and priestly garments, according as they are commanded by the Queen's Majesty's Injns." (Cardw., *Doc. Ann.* 1 304). But the "instructions to the Commissioners," which precede them in the original (Br. Mus. T. 1013-10), bid them "put in due execution the Queen's Majesty's eccles. laws, statutes, Injns., Her Highness' other commandments given and published in that behalf," the fifth item including the 39 Arts., "together bound with the Advts., fourpence." (b) In 1569

¹ This extract, besides showing what view Grindal took of the Advts. ten yrs. after their issue, illustrates the mode of dating, which in other cases has been thought to arise from ignorance. As Grindal signed the Advts., and was concerned in them from the first, we cannot suppose ignorance here, and learn that the Advts., which are not themselves dated, were officially reckoned as dating from the letter which ordered them. If the letter was *not* mandatory, it is hard to see why this dating prevailed.

Parker in his arts. uses the same phrase as above, ending with "all her Highness' other commandments," and refers to the Advts. as "set forth by public authority,"¹ while Parkhurst, who uses the same expression, prescribes on Rogation days "homilies as be appointed by the Queen's Majesty's authority," found in Advt. 21, not in the Injns. (c) Convocation in the canons of 1571 recognised the authority of the Advts., though the terms of the references are restrained, as though the abp.'s modesty had led him as President to minimise what was in any case his handiwork. (d) On Aug. 21, 1571 (Corr., p. 387), Q. Eliz., writing to Parker, refers to her mandative letter of Jan. 23, 1565, and to Bps. Horn and Cox as Commissioners for the "observation of our laws, injns. and commandments." (e) On Nov. 15, 1573, Parker wrote, "order hath been taken publicly this seven years by commissioners according to the statute, that fonts should not be removed" (cp. Advt. 16 above). Here five points converge: (i) the *action*—"order taken publicly," (ii) the *date*—1566 (7 yrs. back), (iii) the *agents*—"Commissioners," (iv) the *sanction*—"according to the statute," (v) the *subject*—ornaments ("fonts"). (f) In 1575 Parker in his arts. for Winchester spoke of "Her Majesty's Injns., and other Her Highness' commandments, orders, decrees, and Advts." (Rit. Com. 2 418). (g) Q. Eliz. in 1573 stated that she had "caused at several times since the beginning of her reign certain Injns. and other Orders to be published by the advice of her clergy" (Strype, *Parker* 2 352).

(7) (a) On Feb. 12, 1571, Bp. Cox, one of the commissioners who assisted in drawing up the Advts. and signed them, wrote to Gualter (Z.L. 1 233), "The statements which are whispered in your ears by the contentious are most absurd: for instance . . . that there are some who make an *improper use of the name of the Queen*, and that the ministers who refused to subscribe to the injunctions of *certain individuals* are to be turned out of their churches; just as if there were any persons in England who would *dare to frame laws by their private authority*, and propound them for the obedience of their brethren." (b) In 1574 Whitgift (then Vice-Chanc. of Cambridge) wrote thus against the Puritans: "They note certain contrarieties in this Ch. as between the Communion Book [i.e., the PB] and Advts. concerning Ch. vestures. . . . But in these matters they are much deceived; for, as I suppose, in matters of Ornaments of the Ch. and of the ministers thereof, the Queen's Majesty, together with the Abp. or the Commissioners in causes eccles., have authority by Act of Parl. to alter and appoint such rites and ceremonies as shall from time to time be thought to them most convenient" (Works 3 510). (c) In 1584 certain draft arts. were presented to Q. Eliz. and endorsed by Burleigh, Abp. Whitgift and five bps. being signatories, and a marginal note in the same handwriting as the text contained the phrase: "the Advts. set out by Her Majesty's authority" (Selborne, *Notes*, p. 25). (d) The Abp.'s arts. for Chichester in 1585 referred to "Her Majesty's Injns. and Advts." (Cardw., *Doc. Ann.* 2 25).

(8) (a) In 1584 R. Cosin, then Vicar General, and afterwards Dean of the Arches, in his *Ans.*² to an

29. From
1584
Oswalds.

Abstract of certain Acts of Parl., spoke of her "Majesty's Injns. and Advts.," and challenged the Puritans thus, "And is any man to surmise that those

reverend and wise fathers, who subscribed unto the

¹ A phrase which seems elsewhere to be equivalent to the authority of Crown or Parliament cp. § 16, 11^a above.

² The anonymous Puritan attacks were duly brought before the R. Com. on Eccl. Disc. by Dr. Frere (1 129), but no one produced the categorical reply of the great lawyer under his own name.

said book of Advts., would or durst publish them *in Her Majesty's Name*, and as by *her Highness'* authority and letters, dated such a certain day, if it were not so; or that they would enterprise to forbid or restrain that which the law had so exactly charged and admonished?" (b) To this positive testimony of a great contemporary lawyer may be added the negative witness elicited by Sir L. T. Dibdin, now Dean of the Arches (R. Com. on Eccl. Disc. 1 160), as matter of agreement between himself and Dr. Frere, "we have no evidence . . . of anyone ever having tried to get a Prohibition or proceedings of that kind, to stop the enforcement of the Advts. on the ground that they had not got the Queen's authority." "No legal proceedings were taken by anybody with a view to establishing the invalidity of the Advts." (c) This was not because such suits were unheard of, or unlikely to be fairly tried. On the contrary, a memo. exists in Cecil's handwriting of a Privy Council meeting on June 4, 1565: "The Bps. complain that they dare not *execute* the eccles. laws to the furtherance of religion for fear of the *præmunire* wherewith the judges and lawyers of the realm being not well affected in religion threaten them." And the fact was that causes were frequently taken not only "out of the Abps.' and Bps.' courts, but even out of the Queen's Eccles. Commissioners and her Court of Delegates" (Strype, *Whitgift* 2 427).

(9) Hooker in 1586, in a considered letter to Abp. Whitgift, intended to be laid before the Privy Council, described the Advts. as "a decree agreed upon by the bps., and confirmed by Her Majesty's authority."

(10) The CANONS of 1604 (see further below, § 32) expressly quoted and reaffirmed the Advts. as authoritative precisely in that particular (the triple cope-wearing) on which they contravened both PBs, that of 1552 as well as 1549, and they implied the mandatory character of the Queen's letter by dating them as "published Anno 7 Eliz."—Refs. to later writers can be seen in OCM, p. 76, or Tomlinson, *PBAH*, pp. 80 ff., CAT 395 9.

(11) The validity of the Advts. was never tested in court until the ritual suits of the 19th cent. On

27. Modern
Judges and
Lawyers.

Feb. 3, 1870, Sir R. Phillimore, as Dean of Arches (see Table II), in an elaborate Judgment, said: "The Queen refused her official sanction to the Advts., and left them to be enforced by the authority of the Abps. and Bps. They were strenuously objected to by the Puritans. Abp. Parker never suggested that they were issued under statutory authority,³ nor has any legal treatise of authority, or any judgment of a court of justice, pronounced that they were issued under the conditions required by the Statute of Eliz." This judgment was, however, reversed on appeal, and Lord Selborne, in his *Notes*, etc., written in defence of the later Ridsdale Judgment, said (p. 29) of Lord Hatherley's earlier dictum: "The authority of the Crown may be given to acts of State, the forms of which are not prescribed by custom or statute, without seal or Proclamation, or

¹ Refs. to the Advts. occur, as already observed, also in the canons of 1571 (see Bp. Collins' *Ch. Hist. Soc. ed.*, pp. 50, 74, 78). The Latin has "in libello Admonitionum," and Frere calls attention to the order to wardens to "see that all things be diligently observed which pertain to their offices, and that are contained in the Queen's Injns. and the book of Advts., and that shall be set forth by the Abp. or Bp. in every their visitations." But it may be urged that a *threefold* division, according as the ordinances had 'public,' or merely episcopal or eccles. authority, is more naturally discovered in the phrasing than the *threefold* division which he suggests (R. Com. on Eccl. Disc. 1 128, Q. 2057), by which the Advts. would be "in an intermediate position."

² These statements have been already traversed, or are dealt with below, but see esp. above (6) a.

Order in Council.¹ The doctrine laid down in the Purchas Judgment, 'that if the Queen's mandative letter preceded the compilation of the Advts., and if they were afterwards enforced as by her authority, her assent must be presumed,' is not, to the knowledge of the present writer, inconsistent with any previous decision ever pronounced." In 1877 Lord Cairns in the Ridsdale Judgment (*CAT* 110 20) pronounced, after a lengthy review of the evidence which had been very fully presented on both sides (the Purchas case having been undefended), "From all these facts, the conclusion drawn by this Committee in *Hebbert v. Purchas*, that the Advts. of Q. Eliz. on this subject had the force of law under 1 Eliz. c. 2, s. 25, appears to their lordships to be not only warranted, but irresistible." Those, moreover, who question the status of the Judicial Committee of the Privy Council (see *Courts*, § 17) have to reckon with the fact that we have the considered decisions, on this point of law, of great judges, including the three Lord Chancellors just named. And the question arises, Would any 'spiritual' court, in which the judgment of qualified lawyers had due weight, arrive at a different decision?

Sir L. T. Dibdin has made it clear that he agrees with the view of Lord Selborne, which he quoted as "the view on that question of law of, I suppose, the very greatest judge within many years that we have had on a question such as this" (*R. Com. on Eccl. Disc.* I 161, Q. 2444, cp. 2341, -67, -69). So Sir C. Chadwyck-Healey said (*ib.* 3 2, Q. 16040), "I cannot help thinking, again with very great respect to the very eminent man [presumably Sir Walter Phillimore] who takes an opposite view, that the Queen did take other order by means of the Advts., and that they have legal authority." Cp. also the art. "Vestments" in *Enc. Brit.* (15).

Objection has however been taken to this conclusion, and the grounds of such objection must be briefly reviewed. (1) It will be ad-

20. Objections Considered. mitted at once that the Advts. are miscellaneous (*OCM*, p. 78), but this is shown in § 22 n. 1 to be irrelevant. (2) That there is "no clear reference to the proviso in any of the correspondence" is (*OCM*, p. 78) scarcely a correct statement, in view of the extracts printed above; but the statute did not require any such reference, and in the parallel case of the App. to the Injns. it was not till eleven years later that any intimation was given that it was meant to come under the proviso (§ 10). (3) Again, it is at once admitted that the element "of administration of existing law" (*OCM*, p. 79) bulks largely in the Advts., and the negotiations which preceded them. But the positive presence of this element in the Advts. has no negative force to disprove the due inclusion amongst them of some "good orders decreed" in

obedience to the Queen's command to "proceed by order." (4) Certain alterations were, no doubt, made in the draft (*OCM*, p. 79), by which a velvet glove was, as it were, drawn over the iron hand; but no one has ever judged the validity of the Advts. by the unauthorised draft, and the terms of title and preface appear sufficient as they stand; cp. § 23, (1) and (2).

(5) Special stress has been laid upon the assertion that "there is no trace whatever of any publication of the Advts. for the province of York" (*OCM*, p. 80). It must first be observed that, short of an actual copy adapted for York or a reference to such an issue as an event, we have complete circumstantial evidence for the fact. 1. The Queen's letter stated, "the like we will order for the Province of York." 2. On April 28, 1566, "the Queen's Majesty willed my Lord of York to declare her pleasure determinately to have the order go forward." 3. Phrases in the title and preface prove the same intention: "all persons eccles." (title); "the state eccles. to be conjoined in one uniformity . . ."; "against the laws, etc., of the Realm"; "brought to one manner of uniformity throughout the whole realm"; "the people"; "the consciences of her subjects." 4. Grindal in 1571 "actually adopts the very words of the Advts." (*OCM*, p. 80). 5. On Sept. 30, 1577, Bp. Barnes, of Durham, with others, "the Queen's Highness' commissioners for . . . causes eccles. within the said diocese . . . by virtue of her highness said commission to them under the great seal of England directed," enquired "whether there be any persons . . . eccles. that wear lay apparel . . . contrary to the Advts. and Injns." In this case, Church and State, Bp. and Commissioners, concur in recognising the Advts. as having force of law in the Northern province (see Wheatley Balme, *Ch. and the Orn. Rubric*, p. 78). 6. Grindal in his metropolitanical visitation of 1571 enquired (art. 7) among *illicite* as to the wearing of "any cope in your parish ch. or chapel," though he passed over the cope as lawful in kind in his Injn. for destroying unlawful ornaments. 7. It comes out in Abp. Sandys' visitation of 1578 that at Grappenhall there were in the hands of a private person two copes and two vestments, which, as both unlawful in a parish ch., Bp. Atherton of Chester had ordered to be "sold for the church's [beneficial] use," not restored to it for ceremonial use (Raine, *Vestments in the N. Prov.*, p. 15).

Secondly, it was noted by Sir L. T. Dibdin (*R. Com. on Eccl. Disc.* I 184) that, when "the Queen took order on a former occasion in 1561," she "dealt with York . . . precisely in the same way," requiring Parker and his fellow-commissioners to "prescribe the same to the abp. now nominated of York, to be in like manner set forth in that province" (cp. Parker, *Corr.*, p. 134). So far as we know, there is no trace of any publication of the Orders of 1561 for the province of York, but they were acted on, and no one can reasonably doubt that the course prescribed was followed out, even though in this case, as in 1566, no trace of the formal publication has survived.

(6) The omission of the references in the draft as to penalty has been misinterpreted. So far from proving that the Advts. had less authority, "the inference" (Sir F. H. Jeune, *R. Com. on Eccl. Disc.* I 122, Q. 1913) "was exactly the reverse." (a) The draft had only named suspension and sequestration, but Parker inflicted deprivation. (b) The Royal warrant under which Parker and his colleagues were acting in drafting and enforcing the Advts. gave power to punish by imprisonment, by censures eccles., deprivation, or otherwise (see § 17). (c) From Grindal's Register 110 we learn that the punishment for opposing the Advts. was "sub pona

¹ Cp. Sir C. Chadwyck-Healey (*R. Com. on Eccl. Disc.* 3 2), "I am not aware of any rule of law which would make even writing necessary."

² It should be noted that it was admitted by Mr. Frere (*R. Com. on Eccl. Disc.* 3 161) that on this point, as far as concerned evidence against the Advts., the Judges in the Ridsdale suit "substantially had the case before them as it is before us to-day" (*QQ.* 2433-8), although he had earlier (*Q.* 2246) spoken of "an enormous amount of 'new light' in Mr. Parker's book," published after the Judgment. The principal novelty was the letter to the Dean of Bocking (below). On the other hand, Mr. Tonlinson points out that in favour of the Advts. the following, among those specified above, are items not brought before the courts or noted in *OCM*—(4) a, (5) a, b, c, d, e, (6) f, (8) a; and there may be others.

in dictis Injns." So the "or otherwise" of 1562 is interpreted to cover the range of penalties expressed under § 14 n. 2. (d) A Royal pardon (Strype, *Parker* 3 154) spoke of some who "for refusing to wear such distinct and decent apparel as by public Order is commanded, by *due order of law* already are deprived."

(7) Two other misunderstandings occur in *OCM*, p. 81. Mr. Tomlinson has pointed out that, in its reference to Humphrey's letter to Cecil, "the Report here confounds two perfectly separate letters, the one undated and unsigned, the other as given by Strype, dated April 23, 1566." In the one (*State Papers, Dom.*, Eliz. 30 63) he petitions (any time, presumably, during the year of preliminaries) that "the Arts. of the Abp. may some ways be mitigated before such time as they be fully confirmed." This is not "certainly subsequent to the publication of the Advts." but obviously prior. The other is in Strype (*Parker* 1 432), but, while Strype does not "omit the opening 'petition'" (which belongs to the other letter), the Report omits the closing petition, the words of which show that the writer acknowledges the Royal authority, for he humbly requests Cecil "to be a means to the Queen's Majesty to stop the execution and to suffer the book to sleep in silence." Also the extract from Earl's *Diary* (fol. 2a) is not rightly dated 1566, "immediately after publication" of the Advts., but 1564, or two years before. Moreover "the Archbishop[s] [no apostrophe in MS.] book" referred to really means the "Declaration set out by the order of both Abps." (Cardw., *Doc. Ann.* 1 231). So Bp. Cox required wardens to provide copies of "other books requisite, as Injn., the Declaration, and Advts." (*Rit. Com.* 2 407).

(8) (a) Certain expressions are quoted to prove that the authority of the Advts. was less than Royal. Parker wrote to Grindal, § 21 (1), of "these our convenient orders," and in a letter to the Dean of Bocking he called them "a book of certain orders agreed upon by me and other of my brethren of my province of Canterbury."—These have been partly dealt with under § 25 b, c, above. Here it may again be pointed out that these quite correct designations cannot properly be used negatively to disprove the correctness of other designations. The *authorship* was the Commissioners', the authority—it is here claimed—was both episcopal, ecclesiastical (as by Commissioners), Royal, and—on some points—statutory. But the possession of these kinds of authority does not depend upon the choice of expressions by which in particular documents they may be designated, but upon the really relevant facts of the case.

(b) Much less can such designations carry weight when quoted from Puritan pamphlets, mostly anonymous. They were "the commissioners' Advts." (*Pur. Man.*, p. 91), and "the Advts. of the Bps." (*Z.L.* 2 140, 151, 163). But these minimising titles must be discounted by what we know to have been the obvious Puritan policy, "to transfer all the blame from the Queen to the Bps." (*Z.L.* 2 164). So Parker wrote to Cecil, "As for the Queen's Majesty's part, in my expostulation with many of them I signify their disobedience, wherein, because they see the danger, they cease to impute it to Her Majesty" (*Corr.*, p. 237).

(9) The objection is made (*OCM*, p. 82) that "a comparison of the language of the Advts., which carefully abstain from claiming royal authority, with that used in those cases where the Queen took further order in rites and ceremonies under the proviso, suggests that had the intention been to take 'other order' the form would have been more authoritative." But (a) the words italicised, introduced as agreed matter to argue from, contain a highly disputable

proposition. Lord Selborne and the Judges inferred from the title and preface, with its references to the Queen's letter, that they *carefully claim Royal authority*. (b) The Report confuses the two clauses of the proviso, and argues from the "further order" as to rites and ceremonies to the "other order" as to ornaments (see further § 8). (c) The comparison invited by the Report has been made (§§ 10, 15, 16) with care, and has by no means borne out the suggestion in the Report.

(10) It is further urged (*OCM*, p. 83) that "throughout the controversy with the Puritans, the latter always assume that the ornaments of the 1st PB of Edw. 6 are still the legal ones." (a) The earliest unequivocal case is that quoted by Frere (*R. Com. on Eccles. Disc.* 1 129) from Heylyn's *Hist.*, in which W. Reynolds, in a preface to a book published in 1583, wrote of the Edwardian ornaments as still in force, and went on, "I appeal to every man . . . whether every private minister by his own authority . . . disdain not such ornaments." So Robert Beale, clerk to the council, in his controversy with Abp. Whitgift, wrote that "divers ceremonies [meaning 'ornaments'] which were used in the 2nd and 3rd yrs. of K. Edw. 6 are by law in force, and yet now omitted contrary to law." He was, of course, arguing from the *prima facie* meaning of the rubric printed in all the PBs.

(b) The early instance quoted by Frere (*R. Com. on Eccles. Disc.* 1 127) from Gee (*Elis. PB and Orn.*, p. 158) seems less convincing when an introductory clause is restored to the quotation (as in Tomlinson, *PBAH*, p. 135) as follows: "What popish ceremonies you reject they are unholy, and what you will receive, that is good and orderly: you reject the vestment and retain the cope: you reject the alb and retain the surplice: you reject the shaven crown and retain the square cap" (*Answer for the time*, p. 30: ¹ it is cited by Gee as Crowley's *Brief Discourse*, but Frere notes that it "is not certainly written by Crowley"). So R. Johnson, a Puritan minister, and domestic chaplain to Lord Keeper Bacon, wrote to Bp. Sandys, "You must yield some reason why the tippet is commanded and the stole forbidden: why the vestment is put away and the cope retained: why the alb is laid aside and the surplice used" (quoted in Tomlinson, *PBAH*, p. 135, from *Part of a Register*). Now the natural interpretation of both these passages is that the writers are taunting their opponents with an inconsistency of principle, not an illegality of practice. "If one special garment is wrong, all are," would summarise their argument. "What rational principle," they would ask, "underlies your law and practice?" The reference to the "shaven crown"—not an Edwardian ornament—makes this view irresistible.

(c) If this interpretation be accepted, the objection depends upon instances so late as to have little value. By lapse of time so cumbrous a mode of legislation as that of the 'other' or 'further' orders was bound to give a handle to ignorant or half-instructed controversialists to take hold of.

(11) A last objection, real but somewhat indefinable, is the general impression that the abp. was disappointed about the Advts., and did not secure all he hoped. If he had all the authority he wanted in the letter, why did he wait so long? One answer may be found in the distinction between formal authority to order and real power to enforce. This point is well

¹ Cp. a similar passage on pp. 84 f., "If a surplice may be worn, why not an alb? If a cope, why not a vestment, stole, 'funell' and 'chasseble'? If cap, tippet, and gown, why not a shaven crown, a friar's, a monk's, a Canon's, weed? Why may not all the ceremonies of popery be received? . . . It is a manifest danger that hangeth over the Ch. by receiving any of these" (cp. also ORNAMENTS RUBRIC, § 12, 4° n.).

put in the Ridsdale Judgment (CAT 110 12), "It appears from passages in several letters that they (the Abp., etc.) wished the Civil Power to undertake as much as possible of the formal responsibility of promulgating and enforcing the proposed new order, and that they anticipated very great difficulty if, without that support, the principal share of the burden should be thrown upon the eccles. jurisdiction." From the correspondence we gather that Parker got just enough encouragement to go on, and the allusions to occasional support from the Privy Council confirm this. Moreover, such delay as is objected to as unnatural here has abundant analogies. An agent, who has a power of attorney in his pocket, will constantly delay action in particular cases where he feels he must secure the knowing consent of his principal as a matter of expediency. So Parker, as Dr. Frere urged before the R. Com., sought and secured the countenance of the Queen, but it was for the execution and enforcement of the law made or to be made, not as a *pis aller* for the authority which he had all along.

It has, however, been suggested by some modern writers, and repeated so frequently that by many it is accepted as

29. Theory of a Minimum. undeniably true, that the Advts., as well as the subsequent canons, only required a minimum, the 1559 OR (as printed) all the time expressing the legal maximum. It is, however, very hard to find any solid contemporary ground for such a view, so radically at variance with the policy of uniformity, which—however impossible to enforce everywhere in detail—was persisted in so steadily (cp. RITUAL, §§ 10-13).

In OCM (p. 83) two reasons "alleged in favour of this" are given. (a) The Advts. are contrasted with the 1552 OR and its negative form "shall use neither alb, vestment, nor cope." It is not, however, pointed out that this very rubric was re-enacted in 1559, subject at most to the temporary suspensory effect of the proviso in s. 25 of the Act of Unif. If either the view taken above or the alternative stated under ORNAMENTS RUBRIC, § 5-8, be correct, the negative was already legally in force. In any case an express negative was unnecessary in the case of garments already disused *de facto*. (b) The "illegal relaxation" in Advt. 10 of the rubrical requirement as to frequency of celebrations and acts of communion in cath. chs. is adduced as "a parallel instance of a minimum." But is it parallel? To force the frequent repetition of solemn religious acts upon unwilling worshippers is a different thing from dispensing altogether with a vesture of statutory obligation, which was moreover a mere thing indifferent. And was the relaxation illegal? The present writer cannot find anything in the Act *Primo Elizabethae* to cover the subject-matter of the rubric in question (see further, RITUAL, § 172), which would therefore be properly within the jurisdiction of the Commissioners. (c) The retention of certain copes in the Lincoln diocese has also been adduced as evidence that it was not intended to prohibit copes in parish churches. The fact is undoubted—as indeed the partial requirement of copes by Advts. and canons shows—that the cope, not having been a "Mass vestment," was less objected to than the chasuble, and as a rule was not regarded as a monument of superstition. There is, however, no evidence of the wearing of copes in parish churches, and only one instance of permission to retain after the issue of the Advts. Bp. Bullingham, however, one of the signatories of the Advts., could hardly have accepted

the printed OR as establishing the 1549 ornaments as the legal maximum, or he would not at this visitation in 1556 have made the statutory maximum impossible of achievement by ordering the wholesale destruction of the necessary vestments, just as the year before at King's, Cambridge, he had had both copes and vestments destroyed. Moreover, his fellow-Commissioner, Archdeacon Aylmer, was known later, when Bp. of London, as active on behalf of strict law. (See further, on canons, § 32, below.)

The view taken in the Ridsdale Judgment, that the Advts. changed the law, and for the first time made the cope illegal in parish churches and the Euch. vestments illegal everywhere, naturally became discredited when it was realised that these ornaments had been treated as if they were illegal since 1559, and that the surplice alone had been required. But this discovery indirectly led to the discrediting of the legal authority of the Advts. relating to ornaments. This is not, we have tried to show above, borne out by the balance of evidence. It is, however, now agreed that, as Dr. Frere said (*R. Com. on Eccles. Disc.* 1 176), "the policy of trying to get a uniform use of the surplice was earlier than the Advts. I feel that the Advts. made really no difference, except that they said, We are going to insist on the surplice." The view taken here is that they did make *this* difference, that they for the first time legalised the peculiar ceremonial use of three copes (instead of one cope and two tunicles) with *surplices* (instead of the alb required by the 1549 usage) for the principal minister, gospeller, and epistoler, in cath. and collegiate churches. This novel arrangement was apparently introduced in 1559 as an experiment at the Queen's instigation. Its merit, presumably, was that it dispensed with the "*vestis sacerdotalis*"—the chasuble, while affording a dignified and splendid, if not very convenient, dress, and that no distinction was made as to vesture between the minister of the sacrament and the ministers of the word. But the new use never established itself (cp. OCR, p. 85), either then or later. Moreover the express ordering of the surplice at HC in parish churches was not the permission of a minimum, but the substitution of the surplice for alb with cope or chasuble.

V. Both the R. Injns. of 1547 and 1559 and the Advts. of 1566 contain slight evidence of the principal exception made to the principle of ritual uniformity, i.e., in the special provisions for greater elaboration in cath. and collegiate churches. This is more fully borne out by various ordinances expressly relating to these.

Goode (*Aids*, 1851, p. 8) points out that "Cath. and Collegiate bodies have peculiar statutes of their own, in some of which certain usages of this kind (i.e., as to bowing and turning) are prescribed; and it appears that from the first exceptions were made in some matters of this kind in favour of Cath. and Collegiate churches. And it was the permitted continuance of certain usages in the Cath. and Collegiate churches (not to mention Royal and

30. Conclusion as to Advts.

31. Cath. Statutes and Injns.

private chapels)—where their statutes, and the terms of their endowments, and (it may be added) the different circumstances of the case, afforded some ground for such a privilege—that led to their partial retention in some parochial churches." The same principle is further exemplified in Q. Elizabeth's letter of Jan. 22, 1561, where she requires her Commissioners to "provide . . . that the order and reformation be of one sort and fashion, and that the things prescribed may accord in one form, as nigh as they may; specially, that in all collegiate and cathedral churches, where cost may be more probably allowed, one manner be used; and in all parish churches also, either the same, or at the least, the like, and one manner throughout our realm." But it is only in the Royal warrant July 20, 1562 (reprinted by Tomlinson, *CAT* 107 5-12), that the authority for such statutes was definitely noted as within the power of the Crown under parliamentary sanction. After referring to the foundation of "diverse cath. and collegiate churches, grammar schools, and other eccles. corporations" during the last three reigns, "the ordinances rules and statutes whereof be either none at all or altogether imperfect or . . . in some points contrary diverse and repugnant to the dignity and prerogative of our Crown, the laws of this realm, and the present state of religion within the same," it requires the Commissioners (the quorum of six for this purpose to contain an episcopal member) to call in and examine these statutes, etc., and to certify "the enormities defects surplisages or wants" of the said statutes, and further to recommend amendments, "to the end we may thereupon further proceed to the altering making and establishing of the same and other statutes rules and ordinances according to the late Act of Parl. thereof made in the 1st year of our reign" (i.e., presumably, the Supremacy Act, 1 Eliz., c. 2, though by the method of procedure s. 26 of the Act of Unif., 1 Eliz., c. 2, might also be employed where the subject matter came under "further rites and ceremonies"). Cp. § 5, n. 2 above.

VI. So much has been already said elsewhere about Post-Reformation Canons, that little need be added here (see CANONS, and 32. Canons. *ib.* SOURCES OF).¹ The only series that achieved full validity was that of 1604-6. The degree of authority which they possess is estimated under CANONS, § 2. Some of them are obsolete, and have presumably been repealed by disuse, according to the well-known rule (§ 33) as to canonical as distinct from statutory enactments. Attention has sometimes been unfavourably called to the failure of the Bps. to wear copes, or to insist upon them in their Cath. churches. But, as copes were generally disused for at least a century, apart from Royal and State services not covered by the canons, without any attempt to enforce them by authority, and as the canons have not been constantly revived by repeated injunctions to read them publicly, it may be reasonably held that in this and in some other matters they have been practically repealed, so far as any coercive force is concerned.

In regard to the suggestion mentioned in § 29,

¹ That a rigorous interpretation was not always placed upon canons by their authors is shown by a letter from Parker (*Corr.*, p. 389) to Parkhurst, Jan. 2, 1572: "It is not intended by our canons [i.e., presumably of 1571] that everything should be so precisely kept, but for the most part, and as occasion of edification should require."

which applies equally to the canons, it may be pointed out that canon 14, commanding observance of all the ceremonies prescribed in the PB without addition or diminution, negatives the theory of a maximum and minimum use. And so the expressed aim of the Advts., which were intended to reform "all diversities," excludes such a view. Wheatley Balme, although disagreeing with the policy of uniformity, writes: "As a matter of history, the modern theory, that a maximum and minimum of ritual was intended under the eccles. legislation of the Tudors and Stuarts, seems to me to be (except as to the obvious distinction between cathedral, etc., and ordinary parish churches) absolutely without foundation; and merely an ingenious device suggested by the exigencies of recent controversy" (*The Ch. and the OR*, p. 30). The Advts. and canons did not diminish or dispense from the requirements of the First PB, but directly contravened them, as is shown in § 30 above.

Comparatively few, however, of the canons of 1604 relate directly to Ritual, principally those noted under CANONS OF 1604, §§ 3-5, cp. also § 9 on the duties of ministers, § 11 on churches and officers, and § 13 on marriage and divorce.

The other churches of the Anglican Communion have in most instances enacted a body of canons. Few, besides the Irish and Scottish, have dealt directly with Ritual.

Where the ground is covered by statute or by canon duly made and still valid, the only questions left are of fact or interpretation. But outside this area there are still the restraining or compelling forces of custom and common law. To custom great weight is assigned, both in the interpretation of written law, and in the settlement of points on which the written law is silent. The use of hymns and of the black gown and the scarf or tippet are examples of usages that rest mainly on custom for positive sanction. It has sometimes been claimed that the old canon law is valid still by virtue of 24 H. 8, c. 19, and even that it has since then had the force of statute law. But that Act really only continues on its old footing so much as has been received and is not contrary to the King's Eccles. laws. In matters relating to property the old canon law still largely holds good, but the accepted legal view is that this is because it has been continuously acted upon and so taken into the common law. It is doubtful whether in any matter of ritual it would be legitimate to plead the canon law as authority, and it certainly could not be enforced. The rule as to desuetude may be illustrated by a quotation.

"Those acquainted with the principles of Canon Law know that continuous 'non-user' or contrariant custom for a period of 40 years, if those who have authority for enforcing canons are known to have been aware of the non-user or contrariant custom, evacuates the obligation. It is this acknowledged principle which accounts for the frequently repeated repromulgation of old canons which we find in the Acts of Councils and Synods in the mediæval period" (Bp. Dowden, in *The Scottish Chronicle*, May 17, 1907, where he instances the tuncure as an obvious case in point). Cp. also Bp. Collins in *Ch. Hist. Soc. Tract* 34 (1898).

The invalidity of the old Canon Law in regard

to Ritual is, however, placed beyond doubt by the last clause of the Eliz. Act. of Unif., which (it is necessary, here as elsewhere, to point out) is part of the PB, and has, since 1661, had full synodical as well as statutory force. It provides

That all Laws, Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Pr., is limited, established or set forth to be used within this Realm, or other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

VII. Where custom is not clear, the PB orders a definite remedy for disputes (see RITUAL, § 18, B2). "To appease all such diversity

84. Bp. as
Arbitrator.

(if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take anything, shall always resort to the Bp. of the Diocese, who by his discretion shall take order for the quieting, and appeasing of the same." It may be argued that the scope of this direction has not been fully recognised or acted on. The intention seems to be that this should be the recognised first step in case of ritual diversity. The diversity, moreover, need not be within a single parish; and, again, neither party need be in doubt, it is enough that they "diversely take anything." Neither have they any option; the direction is mandatory, "they shall always resort to the Bp." It is true that it is added, "So that the same order be not contrary to anything contained in this book." But this sentence merely makes it clear that an appeal must lie first to the abp.'s, and then to the King's COURTS. So, as a matter of fact, in the Bp. of Lincoln's case, an appeal was taken to the Privy Council from the abp.'s court. (See also FACULTY for the procedure where any alteration in the ch. is to be made.)

VIII. The decisions of the COURTS form an important element in RL. The two accompanying Tables present a conspectus of 19th cent. and later cases. (For earlier ritual suits, see *Hiev. Ang.*, esp. 2 223 ff.) Some general remarks on these ritual suits may be quoted from the *Report of the R. Comm. on Eccles. Disc.*, 1906, p. 67.

"The series of Privy Council judgments, which were given between the years 1868 and 1877, and which dealt with rites and ceremonies as distinguished from doctrine, extended to cases of ritual the objection which was felt to the Judicial Committee deciding questions of doctrine. The replies, evidently framed on this point in a settled form, which a large number of the clergy have made to the complaints of witnesses, well illustrate both the prevalence and intensity of the opposition to the present constitution of the Court of Final Appeal in Ecclesiastical Causes. The result has been unfortunate in many ways. Bishops and others have been naturally slow to appeal to a court the jurisdiction of which was so widely challenged; clergymen have claimed the liberty, and even asserted the duty, of disobedience to the decisions of a tribunal the authority of which they repudiate; and judgments of the Judicial Committee, though at least the reasoned statements of very eminent judges, are treated as valueless because they are Privy Council judgments. A Court dealing with matters of conscience and religion must, above all others, rest on moral authority if its judgments are to be effective. As thousands of clergy, with strong lay support, refuse to recognise the jurisdiction of the Judicial Committee, its judgments cannot practically be enforced. Those who most desire to repress irregularities are those who have most to gain by the substitution of an effective tribunal for a Court which, because it is powerless, encourages rather than suppresses disorder. The establishment of a Court, the authority of which could not be disputed, would destroy any foundation for the claim now in fact made by a section of the clergy to decide for themselves the limits of canonical obedience." (Cp. also ORDER, esp. §§ 24 f.)

TABLE I. PRINCIPAL RECENT RITUAL DECISIONS. (* LEGAL, † ILLEGAL.)

The material of this and the following tables has been mainly derived from G. J. Talbot, *Modern Decisions on Ritual*, 1894, Clement Y. Sturge, *The Crisis in the Ch.*, 1899, and *Eccles. Law* in Halsbury's *Laws of Eng.*, 1910, vol. 11. Table II gives particulars of the suits referred to by date and initials below.

No.	Subject of Decision.	Consistory Court.	Bps. and Abps.	Court of Arches.	Judicial Committee of Privy Council.
I. RITES PROPER.					
1.	Agnus Dei after consecration Pr.		*1890 R.L. ¹	†1870 E.P. †1874 M.M. †1876 C.R. †1870 E.P. †1870 E.P.	*1892 R.L. ¹
2.	"Mortuary celebrations" ..				
3.	Notice of abrogated holy-day, or of a "high celebration" ..				
II. CEREMONIES.					
4.	Elevation of the consecrated elements.			†1868 M.M. †1870 E.P. *1868 M.M. ² †1876 C.R.	†1868 M.M.
5.	Kneeling or prostration during consecration pr.			†1868 M.M.	
6.	Incense—ceremonial use.. ..		†1899 C.Y.	†1870 S.W., E.P.	
7.	Incense—non-ceremonial use ..		*1899 C.Y.		
8.	Chalice mixed in service time ..		†1890 R.L.	†1868 M.M. †1870 E.P.	

¹ During communion if not interrupting service.

² Subject to Bp.'s discretion^{3b}

No.	Subject of Decision.	Consistory Court.	Bps. and Abps.	Court of Arches.	Judicial Committee of Privy Council.
9.	Mixed Chalice		*1890 R.L. ¹	*1870 E.P. †1876 C.R. †1868 M.M. †1870 E.P.	†1871 H.P. *1892 R.L. ¹
10.	Alms placed on stool				
11.	Elevation of alms and removal to credence.				
12.	Processions as ceremonies ..			†1870 E.P. †1874 M.M. †1876 C.R. †1870 E.P. †1870 E.P.	
13.	Distribution of ashes				
14.	Use of holy water.. .. .				
15.	Use of sacring bell a. <i>Special bell.</i> b. <i>Ch. bell as such</i>		†1909 B. & W.	†1870 E.P.	
6.	Ceremonial admission of acolyte bef. EP.			†1870 E.P.	
17.	Covering crucifix in Lent and uncovering at Easter.			†1870 E.P.	
18.	Bowing to crucifix			†1870 E.P.	
19.	Baring table on Good Friday ..			†1870 E.P.	
20.	Making the sign of the cross ..		†1890 R.L.	†1874 M.M. †1870 E.P.	
21.	Kissing gospel book			†1874 M.M.	
22.	Eastward position for Pr. for Ch. Mil.		*1890 R.L.	†1870 E.P.	*1892 R.L.
23.	Eastward position during collects		*1890 R.L.	†1870 E.P.	*1892 R.L.
24.	Eastward position at pr. of consecration.		*1890 R.L. ²	†1870 E.P. †1874 M.M. †1876 C.R.	†1871 H.P. *1877 R.C. ²
25.	Use of wafer bread			*1870 E.P. †1874 M.M. †1876 C.R.	†1871 H.P. †1877 R.C.
26.	Celebrating with one communicant only.			†1870 E.P.	
27.	Elevation of chalice at "oblations."			†1870 E.P.	
28.	Ablutions in church		*1890 R.L.		*1892 R.L.
29.	Reservation for any purpose ..		†1899 C.Y.	†1907 O.H.	
III. ORNAMENTS PROPER, i.e., used in the service, and so ruled by the rubric.					
a. <i>Of the Church.</i>					
30.	Credence table	†1855 W.L.		†1845 F.L. †1856 W.L.	*1857 L.W.
31.	Altar lights—ceremonial use ..	†1855 W.L.	*1890 R.L. ³	†1856 W.L. *1868 M.M. †1870 E.D. †1874 M.M. †1876 C.R.	†1868 M.M.
32.	Altar lights—non-ceremonial use	*1855 W.L.		†1870 S.W., E.P.	
33.	Gospel lights, or ceremonial lights over or before table, or Paschal candle.				
34.	Processional lights		†1899 C.Y.	†1870 E.P.	
35.	Lighting or distributing candles during service on Candlemas Day			†1870 E.P.	
36.	Embroidery and lace on fair linen cloth.	†1855 W.L.		†1856 W.L.	†1857 L.W.
37.	Coloured altar cloths	†1855 W.L.		†1856 W.L.	*1857 L.W.
38.	Crucifix—ceremonial use			†1870 E.P.	
39.	Banners—ceremonial use			†1870 E.P. †1874 M.M.	
40.	Image of infant Jesus at Christmas			†1870 E.P.	
41.	Dove at Whitsuntide			†1870 E.P.	
42.	Use of biretta— b. <i>Of the Ministers.</i>			*1870 E.P.	†1871 H.P. ⁴
43.	Cope at HC in parish churches ..			*1870 E.P. †1874 M.M.	†1871 H.P.

¹ If mixed before service.

² If the manual acts are visible.

³ If continuously burning during service.

⁴ No proof of use, so not explicitly condemned.

No.	Subject of Decision.	Consistory Court.	Bps. and Abps.	Court of Arches.	Judicial Committee of Privy Council.
44.	Chasuble at HC			*1870 E.P. †1874 C.R.	†1871 H.P. †1877 R.C.
45.	White alb plain			*1870 E.P. †1874 C.R.	†1871 H.P. †1877 R.C.
46.	Surplice at HC			*1870 E.P. ¹	
47.	Tunicle at HC			*1870 E.P. †1874 C.R.	†1871 H.P. †1877 R.C.
48.	Cope not at HC			†1870 E.P.	
49.	Albs apparelled			†1870 R.P.	
50.	Circular tippets			†1870 E.P.	
51.	Amice			†1874 M.M.	
52.	Stole			†1870 E.P. †1874 M.M.	
53.	Maniple			†1870 E.P. †1874 M.M.	
54.	Dalmatic			†1870 E.P.	
55.	Black gown in pulpit			†1874 M.M. †1870 E.P.	*1897 R.T. [A civil suit in Appeal Court]
IV. OTHER ORNAMENTS , not used in the service, and ruled by discretionary faculty					
56.	Stone altar	†1855 W.L.		†1845 F.L. ² †1856 W.L.	†1857 W.L.
57.	Baldacchino	†1873 W.B.			
58.	Reredos as decoration (cp. 69) ..	†1880 <i>Durh.</i>	†1874 <i>Ex.</i> *1891 <i>Lon.</i> ³	*1874 B.P. *1877 H.E.	*1875 P.B.
59.	Second holy table, if for convenience.	*1887 <i>Lon.</i>			
60.	Stations of the Cross—full series			†1876 C.R.	
61.	Chancel gates	†1877 <i>Lon.</i> *1885 <i>Liv.</i>	†1847 <i>Ex.</i>	†1856 W.L. †1878 B.F. *1870 E.P.	
62.	Flower vases on holy table ..	†1855 W.L.		†1856 W.L.	*1857 L.W.
63.	Tables of X Comts. elsewhere than at E. end.	†1855 W.L.		†1856 W.L.	
64.	Cross on holy table	†1855 W.L.			†1857 L.W.
65.	Cross attached to table				†1876 D.M. ⁴
66.	Cross on retable	*1908 <i>Stkk.</i>		*1875 M.D.	*1857 L.W.
67.	Cross on screen	†1855 W.L.		†1856 W.L.	
68.	Crucifix on retable			†1870 E.P.	
69.	Crucifix on screen (cp. 58) ..	*1901 <i>Lon.</i> , etc. *1909 <i>B. & W.</i> , etc.		†1876 C.R.	†1877 R.C.
70.	Tabernacle for reserved Sacr. ..	†1900 <i>Lon.</i>			
71.	Curtains behind and at ends of table. ⁵	*1908 <i>Lon.</i>			

¹ An obvious error on the Judge's assumption; probably by inadvertence.

² The Judge, following Durandus, ruled that the altar or table is not an 'ornament' in the sense of the previous section. See further RITUAL 2.

³ The Bp. vetoed the suit about St. Paul's Reredos, and the courts supported him as having full discretion.

⁴ Condemned because so close as to be apparently attached to the table.

⁵ If not preventing celebrant taking the north end position.

TABLE II. RITUAL SUITS.

The points in dispute in the several cases can be ascertained from Table I, to which the numerals refer. In the cases before the Judicial Committee it was not disclosed whether the Court was or was not unanimous.

1845 F.L. Faulkner v. Litchfield (1 Robertson's *Eccles. Reports*, p. 184) in *Court of Arches* (Sir H. Jenner Fust: on appeal from Chancellor of Ely). 30, 56.

1855 W.L. Westerton v. Liddell, and Beal v. Liddell: St. Paul's, Knightsbridge, and St. Barnabas', Pimlico, consolidated suits (Moore's *Special Report*) in the *Consistory Court* of London (Dr. Lushington). 30-32, 37, 56, 64, 67.

1856 W.L. Same suit in *Court of Arches* (Sir J. Dodson). Same points.

1857 L.W. Liddell v. Westerton, and Liddell v. Beal (Moore, p. 149) before *Judicial Committee* of the Privy Council (L. Chan. Cranworth, Lord

Wensleydale, Pemberton Leigh, who delivered judgment, Sir J. Patterson, Sir Wm. Maule, Abp. Sumner, Bp. Tait). Same points.

The revival of vestments was largely due to an inference drawn from the interpretation of the OR given in the judgment with regard to ornaments of the Church.

1868 M.M., Mar. 28. Martin v. Mackonochie (i), and Flamank v. Simpson: St. Alban's, Holborn, and Teignmouth, consolidated suits (*Law Rep.*, 2 Adm. and Eccles., pp. 116, 215) in *Court of Arches* (Sir Rob. Phillimore: by letters of request from Bps. of London and Exeter). 4-6, 3, 10, 31.

1868 M.M., Dec. 23. Martin v. Mackonochie (*L.R.*,

- 2 Privy Council Cases, p. 365) before *Jud. Comm.* of P.C.: appeal by promoter on points judged legal (L. Chanc. Cairns, Abp. Thomson, Lords Chelmsford and Westbury, Sir Wm. Erle, Sir Jas. Colville). 5, 31.
- The Respondent was represented by counsel in both courts, but was condemned on all points.
- 1870 S.W. Sumner v. Wix: Swanmore, dis. of Winch. (*L.R.*, 3 Adm. and Eccles., p. 58) in *Court of Arches* (Sir R. Phillimore). 6, 33.
- Defendant appeared by counsel, but lodged no appeal.
- 1870 E.P. Elphinstone v. Purchas: St. Jas. Chapel, Brighton (*L.R.*, 3 Adm. and Eccles., p. 66) in *Court of Arches* (Sir R. Phillimore): by letters of request from the Bp. of Chichester. 1-4, 6, 8-9, 11-25, 31, 33-35, 38-49, 62, 68.
- Defendant did not appear by counsel or defend the case personally. Vestments, mixed chalice, eastward position, and wafer-bread were sanctioned.
- 1871 H.P. Hebbert v. Purchas: new promoter *vice* Elphinstone deceased (*L.R.*, Pr. Council cases, p. 605) before *Jud. Comm.* (L. Chanc. Hatherley, Abp. Thomson, Bp. Jackson, Lord Chelmsford). 8, 24-25, 42, 44-45, 47.
- Sir R. Phillimore's judgment was reversed on all the points.
- 1873 W.B. White v. Bowron: St. Barnabas', Pimlico (*L.R.*, 4 Adm. and Eccles., p. 207) in the *Consistory Court* of London (Dr. Tristram). 57.
- 1874 M.M. Martin v. Mackonochie (ii): St. Alban's, Holborn (*L.R.*, 4 Adm. and Eccles., p. 279) in *Court of Arches* (Sir R. Phillimore): by letters of request from Bp. of London. 1, 12, 20-21, 24-25, 34, 39, 43-45, 51-53.
- The Judge considered himself bound by 1871 H.P. to condemn, suggesting that any new argument should be addressed to the Privy Council itself. But defendant, who appeared by counsel, and was admonished and suspended for six weeks, did not appeal.
- 1874 B.P. Boyd v. Philpotts: Exeter Cath. (*L.R.*, 4 Adm. and Eccles., p. 297) in *Court of Arches* (Sir R. Phillimore). 58.
- Bp. Philpotts as visitor, sitting with Mr. Justice Keating as assessor, had condemned a sculptured reredos. Sir R. Phillimore reversed this decision, and ruled that the Bp. could not order the removal.
- 1875 P.B. Philpotts v. Boyd (*L.R.*, Pr. Council Cases, p. 435), before *Jud. Comm.* (Lords Hatherley, Penzance, and Selborne, Sir Fitzroy Kelly, Sir Mont. Smith, Sir Rob. Collier). 58.
- The particular reredos was pronounced lawful as decoration: but the jurisdiction of the Bp. was affirmed as against Sir R. Phillimore.
- 1875 M.D. Masters v. Durst: St. Margaret's, King's Lynn, in *Court of Arches* (Sir R. Phillimore). 66.
- 1876 M.D. Durst v. Masters (*L.R.*, 1 Prob. Div., pp. 123, 373), before the *Jud. Comm.* (L. Chanc. Cairns, Lords Hatherley and Penzance, Sir Barnes Peacock, and Sir Mont. Smith). 66.
- 1876 C.R. Clifton v. Ridsdale (*L.R.*, 1 Prob. Div., p. 316) in *Court of Arches* [held to be so in *Ex Parte Dale* and *Ex Parte Enraght*, 6 Q. Bench Div., p. 376] (Lord Penzance). 1, 5, 8, 12, 24-26, 31, 44-45, 60, 69.
- Defendant appeared by counsel, and was condemned on all points, but appealed to Privy Council in regard to vestments, Eastward position, wafer bread, and crucifix on screen.
- 1877 R. C. Ridsdale v. Clifton (*L.R.*, 2 Prob. Div., p. 276) before *Jud. Comm.* (L. Chanc. Cairns, Lord Selborne, Sir Jas. Colville, Sir Fitzroy Kelly, Sir R. Phillimore, Lord Justice James, Sir M. Smith, Sir R. Collier, Sir Baliol Brett, Sir R. Amphlett); assessors—Abp. Tait, and Bps. Durnford, Hughes, Woodford, and Basil Jones). 24-25, 44-45, 69.
- The Eastward position without concealment of manual acts was sanctioned; the other acts condemned. Three Judges later disclosed the fact of their dissentience.
- (Sturge points out, *Crisis*, p. 34, that "the suits in which five clergymen—Dale, Tooth, Green, Enraght, and Bell-Cox—were committed to prison for contempt, were all *undefended*," that "the offences charged were similar to those in the earlier cases," and that "the later suits have no importance as to the law of Ritual").
- 1878 B.F. Bradford v. Fry: St. James's, Hatcham (*L.R.*, 4 Prob. Div., p. 93), in *Court of Arches* (Lord Penzance: on appeal from Chanc. of Roch.). 61.
- 1885 Liv. St. Agnes, Toxteth, in the *Consistory Court* of Liverpool (Dr. Espin). 61.
- 1887, Lon. Re H. Trin. Ch., Stroud-green (*L.R.*, 12 Prob. Div., p. 149) in the *Consistory Court* of London (Dr. Tristram). 59.
- 1890 R.L. Read v. Bp. of Lincoln: St. Peter at Gowt's, Linc. (Roscoe's Rep., 1891, p. 9) in *Abp.'s Court* (Abp. Benson; Assessors—Bps. Temple, Atlay, Thorold, Stubbs, J. Wordsworth, and Sir J. Parker Deane, Vicar-General). 1, 8-9, 20, 22-24, 28, 31.
- This, the Lincoln Judgment, was in favour of two lights at HC chalice previously mixed, Eastward position throughout HC, Agnus Dei sung by choir, Ablutions.
- 1892 R.L. Read v. Bp. of Lincoln (1892 Appeal Cases) before *Jud. Comm.* (L. Chanc. Halsbury, Lords Hobhouse, Esher, Herschell, Shand and Hannen, Sir Mich. Couch; Assessors—Bps. Durnford, Basil Jones, and MacLagan). 1, 9, 22-23.
- Appeal dismissed, but question of lights ruled out.
- 1897 R.T. Re Robinson, Wright v. Tugwell (*L.R.*, 1897, Chanc. Div. 1 85) in *Court of Appeal* (L.-J. A. L. Smith), 55. [This was a civil, not an eccles., suit.]
- 1899 C.Y. Lambeth Hearing before Abps. Temple and MacLagan; on request of several bps. 6, 29.
- The *Opinion* condemned the ceremonial use of incense, and reservation for any purpose.
- 1900 Lon. Kensit v. St. Ethelburga, Rector (*L.R.*, 1900, Prob., p. 80) in the *Consistory Court* of London (Dr. Tristram). 70.
- 1907 O.H. Oxford (Bp.) v. Henly (*L.R.* 1907 Prob., p. 88) in *Court of Arches* (Sir L. T. Dibdin), 29.
- 1908 Sikh. Wimbledon, Vicar, etc., of St. Mark v. Eden (*L.R.*, 1908 Prob., p. 167) in the *Consistory Court* of Southwark (G. J. Talbot). 66.
- 1909 B. & W. Clevedon, Vicar, etc., of St. John v. others (*L.R.*, Prob., p. 6) in *Consistory Court* of Bath and Wells (C. E. H. Chadwyck-Healey). 15b.
- See further, for particular applications, ORNAMENTS & RUBRIC, and sections relevant in RITUAL v-viii. Special books are Talbot, *Modern Decisions on R.*, 1894; Brodrick and Fremantle's earlier compilation; Brooke's *Six Privy Council Judgments*. The subject is also treated in the general treatises, such as Phillimore's *Eccles. Law*, and most recently in Halsbury's *Laws of Eng.*, under *Eccles. Law*, 1910, ed. Drs. Tristram and P. V. Smith; many historical data of importance are noted with citations and refs. by J. T. Tomlinson in *PBAH* and *CAT.*—A4, R. G. HARFORD.¹

¹ [For editorial qualification, see note at end of ORNAMENTS RUBRIC.]

RITUALE.—The name given by Paul V in 1614 to the book of occasional offices, styled previously *obsequiale, sacerdotale, agenda*, or, as in England, *MANUALE*.—B2.

CHRISTOPHER WORDSWORTH.

ROCHET.—A linen vestment used as a substitute for the alb or the surplice. The R. is a form of the alb, reduced in size, with tight sleeves and shorter in the skirt. Dr. Rock (*Ch. of our Fathers*, old ed., 2 17) describes "the rochette as only a modification of the surplice, as the surplice is of the alb." Modern custom has well nigh restricted the use of the R. to bishops of the Anglican Communion; but the R. as so worn has been much altered, chiefly by the adoption of very full and ample sleeves, which the clerical tailors have frequently detached from the body of the R. and tacked into the armholes of the chimere. This extraordinary device is a decided innovation of modern times. "Lawn sleeves" are the sleeves of the R. Palmer (*Orig. Lit.* 2407) says: "We do not perceive, in any of the ancient pictures of English bishops, those very wide and full lawn sleeves which are now used." Upon this point the picture of Archbp. Crammer in the Nat. Port. Gal. may with advantage be referred to, also that of his predecessor Archbp. Warham. (See *St. Paul's Eccles. Soc. Trans.* 4 214, 216.)

Before and since the Reformation rochets were worn by clergy other than bishops, by members of the Minor Orders, and by laymen; and they were not infrequently sleeveless. Lyndwode states that the sleeveless R. was at times worn by the priest at baptisms for convenience—"Rochetum. Quod differt a superpelliceo, quia superpelliceum habet manicas pendulas, sed rochetum est sine manicis, et ordinatur pro clerico ministraturo sacerdoti, vel forsan ad opus ipsius sacerdotis in baptizando pueros, ne per manicas ipsius brachia impediuntur" (*Provinciale* 3, tit. 27). In 1636 Bishop Hall of Exeter, in his visitation articles, inquired whether the clerk usually wore a surplice or R.; whilst in 1783 at Bledlow there was "a surplice without sleeves for the clerk." Sometimes the R. had wings falling from the shoulders, in place of narrow sleeves. The bishop's R. is the only church vestment specified in the PB (*Ordering of Bishops*), and is in reality merely a part of his outdoor habit, corresponding to the priest's gown. Thus, in the First Prayer Book of Edw. VI, the bishop, when celebrating the Holy Communion, was directed to wear the Eucharistic vestments "beside his rochet." Good illustrations of the three varieties of the R. alluded to above may be found in *Essays on Ceremonial*, Delamore Press, pp. 181-3. For numerous references to the use of the R. in Post-Reformation times, see *Hierurgia Anglic.*, new ed., 1 (see index), 2 309.—R3. V. STALEY.

ROGATION DAYS (*Feria 2, etc., in Rogationibus*), the three fast days before the Ascension festival.—They seem to have their origin in the act of Mamertus, Bishop of Vienne in Gaul, who introduced processions of supplication ("rogations") in consequence of earthquakes and volcanic eruptions in Auvergne, c. 470. They were extended by the first Council of Orléans (511), and introduced into England by the Council of Cloveshoo (747). They are mentioned by the Council of Tours (567, can. 17), and apparently by that of Mainz (813; "three days with litania major"). They were found suitable as

a time of intercession for the fruits of the earth, and were introduced at Rome, apparently for this purpose, by Leo III, c. 800; but Rome had already observed April 25 with the litania major (a supplication for the land), so as to take the place of the heathen festival of Robigalia on that day. The R. Days are found in the *Missale Gothicum*; they are Western only. The Book of Homilies contains two Homilies for the R. Days; the Amer. PB has Proper Lessons and two special Prayers; the Irish PB one special Prayer. (For the R. Procession see *PROCESSIONS*.)—G37. A. J. MACLEAN.

ROGATION SUNDAY.—A name given in the PB (Table of Movable Feasts) to the 5th Sunday aft. Easter, on account of the Monday, Tuesday and Wednesday following being ROGATION DAYS.—G37. J. W. TYRER.

ROME, CHURCH OF.—The Church of Rome occupied from the first a conspicuous position in Christendom. Even in St. Paul's time its faith was "spoken of throughout the world." In distant Corinth it used its influence to promote peace, and the Eastern bishop, St. Ignatius, speaks of it as "pre-eminent in charity." It was the Church of the Imperial city and the only Church in the West which claimed Apostolic foundation. It was the natural meeting-place of Christians from all parts of the world and so enabled them to test their agreement in faith with each other and with the Church of the capital. This at least seems to be the meaning of a famous passage in Irenæus (*Contr. Hæres.* iii. 3 a), which has occasioned endless controversy. It was associated especially with St. Peter, and Tertullian, who, as an African, regarded Rome as the mother church, takes the promise, "On this rock I will build my church," as addressed to Peter personally. True, there is convincing evidence that St. Peter never was bishop of Rome, though we may with good ground believe that he was martyred there.

That however was not the view which prevailed from the 3rd cent. at least throughout the West. St. Cyprian, though he stoutly maintained the equality of bishops, revered "the place" and "chair of Peter." Still, even in the West, the Roman Primacy won its way at first slowly. The Nicene Council (can. 6) acknowledged the authority of the Roman Church, but this authority is neither more nor less than that assigned to Alexandria, and is limited to the *Suburbicariae ecclesiae*, i.e. (probably), to Middle and Southern Italy with the Islands of Corsica, Sardinia and Sicily. The Western Council of Sardica in 344 granted bishops a right of appeal from the sentence of their comp provincials to the Roman Church, and this concession is made on ecclesiastical and not on purely civil grounds, for the right of appeal is granted to "honour the memory of St. Peter."

Even in the East the Roman bishops won great prestige. This was due partly to the instinct which with few exceptions guided the Roman bishops aright in the controversies of the 4th and 5th cents. They were not great theologians, but they represented the common sense of the Church, and inherited from pagan Rome an inborn capacity for rule. Leo I may be justly called the first Pope: he claimed to rule the whole Church by divine right, and

he received a great deal of complimentary language from the Fathers of Chalcedon, whom he directed and supported in their almost desperate conflict with the Monophysites. How far however the Eastern Churches were from any serious thought of subjection to Rome is clear from the 28th canon of Chalcedon. There the Primacy of Rome is attributed to political eminence, and a primacy of equal dignity (*τὰ ἴσα πρεσβεία*) is acknowledged in "New Rome," i.e., Constantinople. In vain the Papal legates protested and Leo refused his consent; the canon was and is the law of the Greek Church. The efforts of Rome to extend its authority ended in the final separation of the Eastern and Western Churches.

In the West the Papal power grew apace. It owed much to the False Decretals which

2. Later Developments.

contained among other things a series of letters bearing the names of Roman bishops from Clement in the 1st cent. to Gregory II in the 8th. Of these letters nearly a hundred were forgeries. They were of Frankish and not of Roman origin, and their direct object was to protect bishops against the secular power and their own Metropolitans. Nevertheless, they conveyed notions of Church history extravagantly erroneous, and the transference of grave charges against bishops from the local to the Roman tribunal enormously increased the Papal power. In many other ways the Western Church tended to become an absolute monarchy under the Pope. No Metropolitan could exercise jurisdiction till he had received the *PALLIUM* from Rome. If an episcopal appointment was declared invalid, the Pope nominated. So it was with a see left vacant by the translation of its previous occupant. In order that the Pope might make provision for ecclesiastics favoured by him, benefices and afterwards bishoprics were in certain cases reserved to him. Occupants of primatial sees such as that of Canterbury were *legati nati*, i.e., *ex-officio* representatives of the Pope. Still more oppressive was the intrusion of legates *a latere*, who were chosen by the Pope to regulate the affairs of national Churches. Popes like Gregory VII, Innocent III and Boniface VIII asserted their power to depose emperors and kings, and the authority of the State was subjected to that of the Papacy. Practically the deposing power of the Popes was silently abandoned. On the other hand, the spiritual autocracy culminated in the Vatican Council of 1869. It decreed the Pope's infallibility when, as supreme teacher, he defines matters of faith or morals. He is said to have a jurisdiction which is "ordinary and immediate" over pastors and people. In effect this sweeps away the whole episcopal system and reduces bishops to the rank of Papal delegates. The bishops have almost unlimited power in their dioceses, for the rights of parish priests and chapters have been to a great extent annulled, while each bishop is the mere creature of the Pope.

The Pope governs the Church chiefly through the Roman Congregations, fifteen of which were instituted by Sixtus V, and are composed of cardinals and theologians living in Rome. Such are the Congregation of the Council which interprets the decrees of Trent, of Propaganda for the government of countries which are not Roman Catholic, of the Index, of the Inquisition, etc., etc. The chief liturgical books are the *Breviary* for choir offices such as Mattins and Vespers, the *Missal* for the Mass, the *Pontifical* for Orders, Confirmation, etc., the *Rituale* for administration of the Sacraments so far as it is possible by simple priests. No single book answers to our Common Prayer.

A Roman Catholic is bound not only by the decrees of general councils but also by many Papal decisions, e.g., against the Jansenists, and he stands face to face in the Breviary and Missal with devotions to the physical heart of our Lord, to the holy house borne through the air from Nazareth to Loretto, to the Virgin as "our life," "our hope," "the refuge of sinners," as also with the Jesuit casuistry, which rules every confessional, etc., etc. There is a vast practical system which demands his respect, and rightly so on RC. principles. The *Raccolta* or Collection of indulgenced prayers, or such books as St. Liguori's *Glories of Mary*, convey a good idea of popular devotion.

In 1534 the Church of England cut itself loose from Rome. This was not a sudden step. In

3. Anglican Position.

Saxon times St. Dunstan refused to obey a Papal sentence. William I forbade the publication of Papal letters unless approved by him. No legate could enter England without the King's leave. The Statute of Provisors (1351 and 1390) protected the rights of the English patrons and clergy; the Statute of *PRÆMUNIRE* (1393) outlawed persons who brought in Papal bulls prejudicial to the King's regality. These are but the most notable instances out of many. The Papal remnant in England was ruled by an arch-priest and then by a vicar apostolic, with authority over all England. From the time of James II there were four vicars apostolic with assigned districts. In 1850 a hierarchy was established, but the priests still retained the status of mere "missionaries," so that there are no parish priests. There is one Metropolitan¹ with fifteen suffragans. The RC. Church in England was replenished by the Irish immigration, especially from about 1840 and onwards. The expulsion of the religious orders from Germany and France in later years has added to the number of the clergy. Chiefly on this account the priests in Great Britain number 4,240, whereas in 1885 they did not exceed 2,198. There are 1,310 churches or chapels. There is no religious census in England, but, from the returns of the registrar of marriages, it seems that the increase of Roman Catholics scarcely keeps pace with the increase of the population.

—A1.

W. E. ADDIS.

ROMISH DOCTRINE (*Doctrina Romanensium*). The 22nd Art. repudiates "the Romish

¹ But the bp. of Liverpool is now (1912) abp.]

doctrine concerning purgatory, pardons" (i.e., indulgences), "worshipping and adoration as well of images as of relics, and also invocation of saints," as "a fond thing vainly invented and grounded on no warranty of Scripture, but rather repugnant to the word of God." In its original form this Art. condemned "the doctrine of school authors (*scholasticorum*)," the change of language being made in 1563. What is meant by "Romish"? The word occurs nowhere else in our formularies, and its meaning has been much disputed. The following are the chief points to note.

(1) The Art. is not aimed directly at the definitions of Trent. The Art., as it stands, was drawn up in Jan. and Feb. of 1563, whereas the subjects mentioned in the Art. were not discussed at Trent till Dec. of that same year. One exception however should be made. As early as Sept., 1562, the Council had approved the custom followed "in some masses," where the priest, though he offers the sacrifice to God, still implores "the patronage of the saints."

(2) The word *Romanensis* is used by Hutten and Luther to describe an extreme section of the Latin Church. On the other hand, Calvin (*Instit.* iv. 2 3, 4, and *passim*) employs it as equivalent to our term Roman Catholic. Jewel applies it to the Pope, and Cramer to the official doctrine of the Roman Church on transubstantiation. The change of meaning was quite natural. After the reformers had been driven out from their former communion and national churches arose, those who remained under Papal rule became obviously and thoroughly Roman.

(3) The teaching formulated at Trent on the subjects which the Art. enumerates was just what the schoolmen had already taught. The Art. condemns the Tridentine doctrine by anticipation. The Art. does not condemn current practice, which the Council itself admits to have been defective, but "doctrine." Now the Council affirmed the doctrine of the Middle Ages which was familiar to everybody, and hence in Sess. xxv there was scarcely the faintest show of difference or dispute.

(4) As regards invocation of saints in particular, nothing is gained by distinguishing between merely asking the saints to pray for us and begging from them gifts such as God alone can grant. A Romanist is not free to find fault with either practice. In the Breviary, which every Roman Catholic in Holy Orders is bound to recite, the blessed Virgin is invoked as "our life, our sweetness, and our hope," the Roman Church begs her "to have mercy on sinners," to "protect us from the enemy and receive us at the hour of death." Anything which can justify such petitions will also serve to excuse the popular devotions of the Middle Ages.

(See *Invocation of Saints and the Twenty-second Art.*, by Dr. Wordsworth, Bishop of Salisbury, 1908; also *Invocation of Saints*, by Darwell Stone, 1909.)—U4. W. E. ADDIS.

RUBRICS.—Rubrics are the official instructions in the PB concerning the performance of Divine Service, and are so called

1. Pre-Reformation Rubrics.

because in the printed editions of the English Missals and Brevs. they were inserted in red type to distinguish them from the text of the Office. In early mediæval times the ordering of the details of Divine Service under certain restrictions was left to the discretion of the bishop of the diocese. In the Salisbury Diocese the *Tractatus* of Bishop Richard Poore was his official explanation of the rules for use in the church in Salisbury according to the institution of St. Osmund. Generally, these rules were to be found in three books that were in constant use in the Church of England, the *Ordinale*, the *Consuetudinary* and the *Pica*. The *Ordinale* contained the R. of the Missal and the Brev., giving the opening words of all that was to be said at each service. The *Consuetudinary* described who were to say the Service and the manner in which they were to do it, while the *Pica* was a perpetual Calendar describing what was to be done when, through the varying date of Easter, OCCURRENCES of Festivals called for some special adjustment. In the 15th cent. Clement Maydeston's *Directorium Sacerdotum* was generally in use throughout the province of Canterbury. It was much fuller than the *Ordinale*, and the general character of its instruction was largely adopted by the Reformers in the PB of 1549. When printed Service-Books came into use, then a return was made to the shorter directions of the *Ordinale*. Our earliest printed Service-Book which contains the R. in sections bef. the Offices is a Sarum Brev. of 1501. From that date onwards we find the R. more and more incorporated into the Offices after the manner adopted in 1549 in the English PB.

All the R. of the PB rest on the authority of the two houses of Convocation of Canterbury and York of the year 1661, sanctioned and confirmed by the Act of Uniformity of the following year; and the Sealed Books contain all at present included in our present PB except the Accession Service and the 39 Articles, which latter appendix forms indeed no part of any Office of the Church. (It appears as early as 1680 in smaller type at the end of the PB.) The authority for the Accession Service rests on the Act of Uniformity of Queen Elizabeth (26 sec., 1 Eliz., cap. 2), the changes rendered necessary from time to time being authorised by the Archbishop of Canterbury through the Home Secretary at a Privy Council summoned for this purpose. The alteration in the rubric as to the announcement of Banns of Marriage depends on the Marriage Acts (26 Geo. II, c. 33, and 4 Geo. IV, c. 76), which allowed banns to be published at an Evening Service when there was no Morning Service, and custom has transferred the instruction that they should then be published after the Second Lesson of the Evening Service to that place in the Morning Service.

2. Rubrics of the PB.

The R. of the PB fall into four distinct classes, of which three follow the three earlier classes of information found in the

2. Classes of Rubrics.

Ordinale, *Consuetudinary* and the *Pica*, while the fourth has a character of its own and is distinctive of the 16th cent. It goes beyond any question of the Service and the manner in which it is to be performed. The people of England are members of the English Church, and the clergy now receive instructions concerning their duty outside the Church. The curate is to instruct and examine the children of the parish; he is to bring them forward for Confirmation; on sufficient notice he is to visit the sick at their homes; he is to admonish the people that they do not unnecessarily defer the Bapt. of their children; the HC is not to be administered to open and notorious evil livers; the Burial Office is not to be used for those who die unbaptised or have laid violent hands upon themselves. This class of R. also recognises that explanations of ceremonies may be necessary. The question of kneeling at the Euch. is clearly defined, the meaning of the cross as used in the Bapt. Service is explained, and the certainty of the salvation of the baptised who die in their infancy is assured. Time, however, has rendered obsolete some of the R. of this latter class. In the 16th cent. the officiating minister was the curate, the priest, or the bishop. The insertion of the title *Minister* aft. the Hampton Court Conference was an allowance to the scruples of the Puritans, not the sanction of the ministry of a deacon. The deacons are once mentioned with the churchwardens in connection with the distribution of the Communion Alms, and perhaps are included among the clerks as distinct from the officiating minister. The demand in the first rubric of the Communion Office for the names of the would-be communicants has by the increase of the population and the altered social conditions become almost obsolete. The power of the bishop to sanction one instead of two services in small parishes is undoubtedly lawful, though unrecognised by the R. of the PB. As far therefore as the R. in this class represent the social and religious conditions of the 16th cent., they have become or are becoming tacitly altered, and the only authority for the alteration is the general recognition of the changed conditions of life.

When the English PB took the place of the mediæval Latin Offices, the men who had said those Offices in Latin then began to

4. The Interpretation of Rubrics.

say that which was practically the same Office in English. Much therefore was left to tradition. The Office was to be in the accustomed place; the Chancels were to remain as they were in time past; the Communion Service was to be said where the Lit. was accustomed to be said; while the direction that the ornaments of the church and minister were to be as they were in the second year of Edward VI implies a knowledge of that which had been specified in the

First PB of Edward VI. At the end of the First PB of Edward VI there are certain notes concerning the decent ministration of things which for three years made it clear as to the ornaments of the minister. These notes disappeared in 1552, and were partly abrogated by the Act of Uniformity of that year and partly re-enacted by the Act 1 Eliz. Tradition and custom have always been recognised by the Church, and generally the R., while they are of supreme authority as far as they definitely establish a ceremony, cannot and never could be regarded as forbidding that about which they are silent. [See further, *USAGE and RITUAL*, the full text of the R. being printed under §§ 14-53, with the variants of the authorised eds.]—R.

T. SCOTT HOLMES.

RURAL DEAN.—A deputy of the Bp., called at first *Archpresbyter*, succeeded to some functions of the older *Chorepiscopus* in a country district. His general designation was changed to *Dekanus*, from a military or monastic derivation, and the district which he supervised was called *Decania*. The office was most fully developed in France under the full title "*Dekanus ruralis*" (Council of Treves, 948). It was introduced into England after the Norman Conquest; and in the 12th cent. is prominent in Ch. organisation. A seal of office was confirmed to RDs. in the *Legatine Constitutions* of Otho, 1327, but the R. Deanery was then made a subdivision of the archdeacon's sphere of jurisdiction. The RD. had visitatorial and corrective functions over clergy and laity that were varying and ill-defined. He was styled "Dean of Christianity" as presiding over the decanal chapter which acted as a rural "Court of Christianity," dealing with cases of morality and eccles. law in subordination to the Court Christian of the Bp. The "Clergy Submission Act," 25 H. 8, practically abolished any real authority of the RD., though the office remained and lingered on with occasional efforts for its revival through the 17th and 18th cents. Abp. Cranmer's *Reformatio Legum* proposed that each deanery should have a "Rural Archpresbyter" appointed yearly by the Bp. In the Conv. of 1562 time did not allow the discussion of a drafted resolution that the Bp. should choose as RDs. learned and judicious men, recommended by the Archdeacon; while the Upper House of Conv., 1710, desired to allow the clergy to recommend their own RDs. through the Archdeacon to the Bp. for approval, to remain in office three years. In 1833 the Abp. of Canterbury drew up instructions for the RDs. in his diocese, and since that date the office has been happily restored in all dioceses of the Ang. Communion as a most valuable and effective part of Ch. organisation. Custom now regulates the mode of election. In most dioceses the election is solely by the Bp.; in others by the archdeacon or by the clergy themselves, subject to the Bp.'s approval. While deriving their appointment exclusively from the Diocesan,

the RDs. are according to Canon Law "ministri tam archidiaconi quam episcopi," and subsidiary to the Archdeacon. There is no fixed rule for the duration of office. It is held generally at the will of the Bp. for a term of three or five years and is renewable. The mediæval method of institution was simple oral nomination and transmission of the decanal seal. Now a formal commission, specifying the area of oversight, is usually issued by the Bp. The main duties of the RD. are to report to the Bp. or Archdeacon all such matters as they ought to know; annually in the presence of the churchwardens to inspect the churches, churchyards, cemeteries, registers, and glebe houses in the deanery; to notify to the Bp. the avoidance of any living, and see that the churchwardens properly provide for the Ch. services during the vacancy; to hold annually or oftener, and (in the absence of the Archdeacon) preside over, chapters of the clergy. The office of the RD. is legally recognised in many Acts of Parliament.—A3. E. R. MASSEY.

RURIDECANAL CHAPTERS AND CONFERENCES.—1. Mediæval chapters were held monthly for ordinary business, quarterly for more important matters. The members were the parochial incumbents or their curates as proxies and the Rural Dean as president. The publication of new provincial canons was announced, presentments were made, and inquiries instituted as to the conduct of the clergy and their flocks. The chapter as the Court of Christianity had authority in considering revenues of the Ch., tithe disputes, wills, etc., as well as in matters of morality and Ch. order, with power of inflicting penance and excommunication. Gradually most of this jurisdiction passed into the hands of archdeacons, chancellors, and other officials. After the Reformation individual bps., like Bp. Ward of Salisbury, attempted to continue these chapters. The modern activity of the Ch. has once more placed them in its regular organisation; and, though the chapter no longer acts judicially, it affords the clergy the means of meeting for brotherly counsel and for the advancement of new efforts for the good of the Diocese and Ch. at large. The Rural Dean is empowered to summon the beneficed and licensed clergy to meet in chapter annually, quarterly, and at other times, to discuss subjects commended by the Bp. or Archdeacon, or, failing such commendation, matters that seem to him to require consideration.

2. The recent institution of Mixed Ruridecanal Conferences of Clergy and Laity followed that of Diocesan Conferences. These latter were started by Bp. Selwyn of Lichfield after the model of his organisation of the Ch. in New Zealand. The constitution of the Ruridecanal Conference has been usually formulated by the Diocesan Conference with the sanction of the Bp. The scheme of the Oxford diocese may be taken as a type. The Rural Dean is president and

convener. *Ex officio* members are the beneficed and licensed clergy in the deanery, the churchwardens and sidesmen, being communicants, licensed lay readers, and members of the Diocesan Conference resident in the deanery. Lay representatives, being male communicants, are elected, proportionate to the population, from each parish by "qualified persons" resident in the parish. ("Qualified persons" are laymen of full age, and females who have a Vestry vote and "have the status of a communicant.") The Ruridecanal Conference meets annually or oftener; it discusses subjects drawn up by the Rural Dean, who is sometimes assisted by an elected committee, and passes resolutions. One important function of the Ruridecanal Conference is to elect a fixed number, proportionate to the size of the deanery, to serve on the Diocesan Conference. The clergy elect from their own body; and the elected parochial representatives (only) elect communicant laymen resident in the deanery. It is thus part of a graduated system whereby laymen take their share in Ch. affairs.—A2. E. R. MASSEY.

SABBATARIANS.—The controversy concerning the observance of Sunday was occasioned largely by the publication in 1595 of Dr. Bound's book on the Sabbath, in which he maintained that the obligation to sanctify one day in seven was moral and perpetual and not confined to the Mosaic dispensation. This view was strongly upheld by the Puritans, and the stricter Sabbatarians were even accused of saying that "to throw a bowl on the Lord's Day was as great a sin as to kill a man." The more moderate party urged that Sunday ought to be spent to God's glory in religious worship and all but innocent recreations should be forborne. The anti-Sabbatarians affirmed that the observance of Sunday depended on ecclesiastical and not divine authority, and therefore apart from the hours of public service all lawful sports and pastimes were permissible and even desirable. The issue of a book of special Sunday sports by James I and Charles I in 1618 and 1631, and the command to the clergy to publish it from their pulpits, caused great offence to the Puritans and led to the deprivation of several of their clergy who refused obedience to it.

See Fuller's *Ch. Hist.* 1 143, 375 (1837 ed.); Collier's *Eccl. Hist.* 2 644; Neal, *Hist. of Puritans* 1 452 f. (1822 ed.).—A1. C. SYDNEY CARTER.

SABBATH.—See WEEK, THE CHRISTIAN, § 1; SUNDAY, § 2.

SACRAMENT.

- § 1. ANGLICAN DEFINITION.
- § 2. HISTORY OF TERM.
- § 3. NUMBER.
- § 4. EXTRA-BIBLICAL PARALLELS.
- § 5. OT. PARALLELS.
- § 6. CHRISTIAN SACRAMENTS.
- § 7. IN THE CATECHISM.
- § 8. PB. LANGUAGE.
- § 9. LANGUAGE OF FATHERS AND REFORMERS.
- § 10. THEIR "NECESSITY."

The PB contains: (i) a doctrine of Sacraments in the Catechism and in the 25th of the

39 Articles (cp. Arts. 26-31); (ii) Sacramental Offices—Bapt. 1, 2, 3, and Holy Communion (cp. Confirmation and Matrimony). As

1. Anglican Definition.

defined in the 25th Art.: "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's goodwill towards us. . . ." Cp. Catechism, Part II, Questions 1-3. According to the Answer to Q. 2 a S. is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." This agrees with the definition in the Art. But the 3rd Ans. says that there are two parts in a S.: the outward visible sign and the inward spiritual grace; cp. the first Answer.

This ambiguity in the use of the word Sacrament is very liable to lead to misunderstanding. The greatest care must be exercised to ascertain in any given case whether the word is being used (i) of the outward sign only, or (ii) of the complete whole, including the inward and spiritual grace.

The above definitions, which were formulated at the time of the Reformation, have a long history behind them, and in order to appreciate them we must now trace that history.

In classical literature "sacramentum" (lit., the consecrated thing) was used of (a) the sum of money deposited in court by parties who went to law, (b) the military oath of allegiance, and so of (c) any oath or solemn engagement.

2. History of Term.

Pliny the younger, writing to the Emperor Trajan about the Christians in Bithynia, says that at an early service before daylight they bound themselves "sacramento" not to do anything wrong. In all probability Pliny meant by "sacramento" "by an oath," this being his own word, chosen to convey the impression he received from the Christians he examined; but some have thought that, though he understood and used the word in this sense, the Christians had really used it in the later technical sense.

Tertullian and Cyprian, the Latin Fathers of North Africa (the first Latin-speaking Church) use it as the equivalent of *μυστήριον* (mystery—cp. the Vulgate Eph. 1 9), with a wide range of meaning—of either a religious rite or a religious truth. Augustine, however, while sometimes using the word in this wide sense, preferred to use it more particularly of those Christian rites which could claim New Testament authority. In one passage (*De Doctrina Christiana* 3 9, cp. *Ep.* 54) he contrasts the sacred rites (sacramenta) of the Jews, which were many and burdensome, with those of the Christian Church, which are few, easy and excellent, such as Baptism and the Holy Communion.

By the 11th cent. the number of sacramental rites was fixed at the mystical number, seven (Gregory of Bergamo and esp. Peter Lombard). The Roman Church maintains this use.

The Council of Trent in 1547 passed the following canons: "If anyone shall say that the sacraments of the new law were

3. Number.

not all instituted by Jesus Christ our Lord; or that they were more or less than seven, viz.: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; or that any one of these seven is not truly and properly a sacrament, let him be anathema." "If anyone shall say that these seven sacraments are equal to each other in such wise as that one is not in any way more worthy than another, let him be anathema."

The Greek Church in its Orthodox Confession reckons the *μυστήρια* of the Church as seven.

The English Church in the earliest stage of the Reformation set forth three as pre-eminent, viz.: Baptism, Penance, Holy Communion (see the *Ten Articles* and the *Institution of a Christian Man*); but finally in Art. 25 and elsewhere she laid down that "there are two sacraments ordained of Christ our Lord in the Gospel, i.e., Baptism and the Supper of the Lord," and that "the five commonly called Sacraments . . . are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles" (i.e., probably Penance and Extreme Unction), "partly are states of life allowed in the Scriptures" (i.e., Matrimony, Holy Orders, and probably Confirmation), "but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." (See separate arts. on BAPTISM, LORD'S SUPPER, and each of the five commonly called Sacraments.)

The sacramental idea is not peculiar to the Christian Church. In the broad sense of "certain prescribed

4. Extra-Biblical Parallels.

symbolical acts," to which "a mysterious efficacy" is attributed, Ss. are to be found amongst all races and in every age.

Primitive races thought (a) to establish friendly relations with their god by offering him a share in their own meal, or (b) when they feasted upon the fruits of the earth, to feast in a sense upon the god himself, the Baal (husband) of the land who made it fruitful, and to assimilate his strength and power, or (c) by partaking reverently of the flesh of the sacrificed totem-animal (believed to be akin both to the god and to his worshippers) to become one with the god, who had thus given himself for them. In this last case the sacramental meal was one not only of union with their god, but further of union with one another. Every member of the tribe must take part in what was regarded as a rite of brotherhood between all who shared in the sacred feast.

At a later stage of human development, voluntary associations were formed for religious purposes. The Greek mysteries professed to confer immortality upon their devotees by means of sacramental rites. These rites were of two kinds. By the rites of *initiation* the aspirant for salvation was purged from uncleanness by means of water or fire or sulphur or loam or blood. His membership was maintained and his perfection advanced by partaking of a *sacramental meal*. (See Prof. Inge in *Contentio veritatis*, pp. 270-279, etc.)

While these analogies between primitive and heathen rites and the Christian Sacraments are

of the deepest interest, as showing how universal has been the instinct to meet in this way the religious need of the human heart, great caution is necessary in using these analogies to throw light upon the purpose of our Lord in instituting His Sacraments.

Our Lord was by nationality a Jew, and the Sacraments he instituted are best understood when we approach their study by the way of the OT rites (so St. Bernard, *Sermo in cænis*).

Now the OT sacramental rites were *covenanting* rites. Circumcision was the seal of the covenant with Abraham (Gen. 17 9-14). The Covenant-sacrifice of Exodus 24, in which half the blood was sprinkled upon the altar and half upon the people, was followed by a sacrificial feast (v. 11). The Passover Sacrifice and Feast were attended, so far as possible, by every member of the Covenant-nation.

With the advent of Christ a new era began. The old covenant passed away and with it

passed the old sacramental rites. A new covenant was established, based upon better promises. The central fact of that covenant was Christ Himself, the perfect Mediator between God and man, Who, uniting in Himself the two Natures Divine and human, by His life, death, resurrection and ascension made eternal redemption for man, and opened the Kingdom of Heaven to all believers.

In order that "the gift of God" (Jn. 4 10, 3 16, 1 Jn. 5 11) might be "conveyed" to those for whom it was intended, two methods were employed: (i) the Word; (ii) the Sacraments. These two are united in the Gospel Commission, as given in Matt. 28 19 and the present ending of Mk. 16 15, 16, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptised shall be saved," and are found in closest juxtaposition in Acts 2. The Pentecostal gift is followed by (i) St. Peter's preaching of the Word (2 14-36), and that by (ii) Baptism (37-41), and "the breaking of bread" (42-46). The same linking of Word and Ss. is to be found in our Church Services. In the Prayer for the Church Militant we pray that all Bishops and Curates "may . . . set forth thy true and lively Word and rightly and duly administer Thy holy Sacraments" (cp. in the Ordination Service, "be thou a faithful dispenser of the Word of God and of His holy Sacraments," "Take thou authority to preach the Word of God and to minister the holy Sacraments"). The only rubrical direction for a sermon is in "the Order for the Administration of the Lord's Supper."

Word and Ss. convey the same gracious gift. The Word tells that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him . . . should have eternal life." It is "the power of God unto salvation to every one that believeth." The Ss.

are "sure witnesses and effectual signs of" grace and God's goodwill towards us. . . . The gift of God is made ours not only by the general declarations of his Word but by visible signs and seals of conveyance. The Word is like the lawyer's deed of conveyance, the Ss. like the signatures and seals, worthless as ink and wax in themselves, but the means of actual donation in their connection with the Word (see Dimock, *The Doctrine of the Sacraments*, pp. 18-19; cp. Hooker, *EP*. v. 57 4). Faith takes the seal and appropriates the inward gift by that personal appropriation which is warranted by the seal.

That the Eucharist is such a seal of the covenant is clearly seen from the Words of our Lord, which followed the giving of the cup, "This is my blood of the Covenant, which is shed for many" (Mk. 14 24; cp. Matt. 26 28, 1 Cor. 11 25; also Exod. 24 8); and the analogy between Baptism and Circumcision as rites of initiation, admitting into the Covenant-relationship, is too close to be ignored.

St. Bernard illustrates this operation of the Ss. by a ring given to invest an heir in some inheritance. "In this manner the Lord, drawing near His passion, took means so to invest His people in His Grace that the invisible grace might be granted by some visible sign. To this end were all sacraments instituted." Compare the following by a modern theologian: "The Water, the Bread, the Wine, are not bare signs. . . . They are the personally given warrants and witnesses of eternal realities; such that, as surely as they are used in faith, so surely are the blessings which faith seeks certified by God definitely, infallibly to the user" (Dr. Moule, *Outlines of Christian Doctrine*, p. 242).

The Anabaptists would not go further than to say that the Ss. were "badges or tokens of Christian men's profession." Some Reformers declared that the Ss. were designed only "to teach the mind by other senses that which the Word doth teach by hearing," the Gospel preaching to the ear, the Ss. to the eye (cp. Augustine, "verba visibilia"). The fault lies here in the word "only." They indeed teach to the eye, but they do more.

The Reformers did not hesitate to use very strong language as to the efficacy of the Ss. In Cranmer's controversy with Gardiner the Reforming Archbishop three times accuses his Romish adversary of "diminishing the effect of Baptism." The Romanists, in the interests of their Eucharistic views, drew a very wide distinction between the Ss. of Baptism and the Eucharist, whereas our Reformers affirmed their essential parity. They agreed, however, in the main as to the nature of the S. of Baptism; they differed as to the manner in which it conveyed the inward grace. (See § 7, vi, below, on "worthy reception," and § 9, on the sacramental language of the Reformers.)

The concise statements in the second part of the Catechism define clearly certain points of sacramental doctrine, and raise questions which require consideration.

7. In the Catechism.

(i) Christ hath ordained in His Church only

two Ss. as *generally necessary* to salvation. That is, only these two are required to be used by the whole "genus" man; cp. end of Art. 17; cp. also Latimer, "The promises of Christ our Lord be *general*; they pertain to all mankind."

(ii) These two "Sacraments of the Gospel" have a distinguishing "note" which sets them apart from all other so-called Ss., viz. "an outward and visible sign of an inward and spiritual grace given unto us, *ordained by Christ Himself*." This outward sign may itself be called a "Sacrament" (so Ans. 2; cp. Art. 29, "The wicked . . . do eat and drink *the sign or sacrament* of so great a thing").

(iii) But there is a fuller sense in which the word "Sacrament" may be used, viz., as including both the outward sign and the inward grace. In this sense he only has in the full sense received either S. who has received *both* parts (Ans. 3). What, then, are these "two parts"?

(iv) The "outward visible sign" in Baptism is not merely Water, but "Water *wherein the person is baptised* in the name of the Father and of the Son and of the Holy Ghost," and that of the Lord's Supper is "Bread and Wine, *which the Lord hath commanded to be received*" (Ans. 4 and 9). It is the whole external action—not water only, but baptising in water, not Bread and Wine only, but the reception of Bread and Wine by the faithful—which is the visible sign. This is clearly seen when we turn to the definitions of the inward grace.

(v) The "inward spiritual grace" in Baptism is "a death unto sin and a new birth unto righteousness. . ." (Ans. 5). This is a spiritual action, a change wrought by God Himself, answering to the action of the minister of Baptism. The inward spiritual grace in "the Lord's Supper" is dealt with under two sub-heads. "The inward part or thing signified" is "the Body and Blood of Christ, *which are verily and indeed taken and received by the faithful*. . ." (Ans. 10). "The benefits whereof we are partakers thereby" are "the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine" (Ans. 11). Here again a spiritual action, the veritable taking and receiving "after a heavenly and spiritual manner" of the spiritual food of the Body and Blood of Christ by the faithful, corresponds to the outward sign, the action of reception of the outward elements; and the benefit to our souls from this inward reception by faith corresponds to the benefit to our bodies from the material reception of the Bread and Wine.

The Church of England in her formularies and services knows nothing of any virtue of either S. apart from reception. (See *The Thing Signified*, by J. G. Simpson.)

(vi) If, as we saw in (iii), he only has in the full sense received either S. who has received both parts, it becomes of the first importance to know how we may "duly use them." "In such only" (says Art. 25) "as worthily receive the same they have a wholesome effect." Ans. 6

("Repentance . . . and Faith . . .") and Ans. 12 give the teaching of our Church in her Catechism. With these agree Arts. 25-29. Note esp. "Such as by faith and rightly do receive," "the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

"Worthy reception" was opposed to reception "ex opere operato" *in the sense* that the sacramental act itself acted like a magical charm, whatever a man's spiritual condition might be. This opposition was expressed in the original form of Art. 25, but, as the phrase was also used to express the truth that the Ss. are "effectual because of Christ's institution and promise, although they be ministered by evil men" (Art. 26), the repudiation of it was omitted in the revision of the Articles in 1562.

(vii) In the case of Infants baptised the condition is postponed, but not over-ridden (Ans. 7). They are baptised on the promise of both repentance and faith, made by their Sureties or Proxies, which promise, when they come to age, themselves are bound to perform. The performance is essential to the reception, in the full sense, of the Sacrament.

(viii) In the case of the Baptism of Adults, where the spiritual receptivity is absent, the inward grace is not actually received at the time. God has given the promise and the "seal," but, in this case, only when the conditions are subsequently fulfilled is the inward grace actually received.

(ix) It follows from the above that the spiritual reception of the grace of the S. cannot be tied down to the one particular moment of the reception of the outward sign. "Do not wonder that sometimes the thing precedes the S. (*i.e.*, the outward sign) when sometimes it follows long after" (Peter Lombard).

The sacramental rites of Holy Baptism and Holy Communion are the ceremonial counterparts of the spiritual realities—the new birth and the feeding upon Christ Himself—and they use the *recognised language of ceremonial*. King George V was *de facto* king on the first day of his accession, but the language of the Coronation Service, if taken literally, would make him king only on the day of his coronation. This language of ceremonial does not, however, imply a *doctrine* to the effect that the ceremony and the action or fact thus set forth are necessarily synchronous, and we must be careful to remember this, when tempted to treat phrases in our PB services as though they had the force of formal statements of doctrine.

From very early times, it became customary to speak of the sign or seal in the terms of the thing signified and sealed. Baptism was called "regeneration," "illumination," etc., while at the same time it was *recognised* that it was possible to receive the sign without the thing (as Simon Magus), and the thing without or before the sign (as Cornelius). Our Reformers freely used this "sacramental" language. "There is such a similitude between the signs and the thing signified that they are . . . usually called by the names of those things whereof they be sacraments" (Whitgift, against Cartwright). They spoke of *all* who received the Eucharistic Elements as being *sacramentally* partakers of the Body and Blood of Christ, while they at the same time unanimously denied that the wicked and faithless received the Body and Blood

of Christ *really*. So they spoke at one time of all who had received the S. of regeneration as being sacramentally regenerate, while at another they showed that the last thing they meant was that all such were really regenerate. What they did mean was that while the *reception* of the thing signified depended on the *faith* of the receiver, the sign or sacrament itself is the seal of a real donation. The gift is truly objective and independent of faith, and the receiver of the "seal" is responsible for what he does with the gift.

The necessity of Ss. unto the partaking of Christ is well set forth by Hooker (*Ecc. Polity*, v. 57). With a few words

10. *Their Necessity.* from this exposition (in an abbreviated form) this article may be brought to a conclusion.

"It pleaseth the invisible God to come near to us at certain times to communicate by sensible means his invisible grace. Grace is a consequent of Sacraments and is received from God himself. The Sacraments are necessary, not as containing in themselves vital force, nor as physical but as *moral* instruments of salvation, which require corresponding quality in the users. All receive not the grace of God which receive the sacraments of his grace. Ordinarily the grace of sacraments is not conveyed but by the sacraments, but they that receive it receive it from God and not from them.

"By the sacraments God distributes the saving grace, which is in Christ for the whole Church, unto every individual member. The use of these moral instruments is in our hands, the effect is in His. The use He expressly commands, the effect He conditionally promises. If we do not use the instruments, we have no assurance that we receive the effect. If we use them faithfully, we are not to doubt but that they really give what they promise and are what they signify.

"Each Sacrament has, besides a common element, its own particular grace. We receive Christ in both sacraments, but in Baptism we receive Him once, as the first beginner, in the Eucharist often, as by continual degrees the finisher of our life, the special grace in each case being obtained by the sacrament to which it is proper."—K5.

J. BATTERSBY HARFORD.

SACRARIUM.—The portion of the chancel within the communion rails, containing the altar, sedilia and credence table. The word was used by the Romans to designate a family chapel in private houses devoted to some particular deity, and also the adytum of their temples. It naturally came into use among Christians to denote the most sacred part of the church, wherein the divine mysteries are celebrated. It should be maintained with the utmost care and reverence.—R6. F. L. H. MILLARD.

SACRIFICE.—The term S., though it is commonly used of that class of offerings in which

1. *Definition*: a victim is slain, may be rightly *Origin*: employed of all offerings to God. Sacrifice may be defined as "the presenting of anything before God with a view to communion with Him."

The *Origin* of S. seems to be best explained, not by any form of Gift-Theory, but by the conception of a Common Meal in which the Deity and the worshipper both shared.¹ It is

¹ Jevons, however, in *The Idea of God in Early Religions*, 1010, regards the sacrificial meal as marking the accomplishment of the purpose of sacrifice, and as presupposing

not necessary to hold that the sacrificial victim or offering was always regarded as divine. The Totemistic theory of S., especially in the case of the Semitic nations, is open to considerable doubt. The most primitive sacrificial idea would seem to be that of the Table-bond. It should be noticed that S. has from the beginning a very close connection with prayer. When once communion with God has been established through the medium of S., it becomes possible both for man to speak to God in prayer, and also for God to speak to man by word or oracle. Thus, from the first, prayer, word and sacrament are all closely bound together.

The Christian Gospel came by way of Judaism. It is therefore important to ascertain what were the sacrificial ideas of the Jews.

2. *Sacrifice in OT.* There are three types of S. to be found in the OT: (1) the *Peace*

Offering, or sacrificial feast, celebrated on occasions of joy or thanksgiving; it symbolised the friendly relationship between God and those who entertained Him at the feast: (2) the *Burnt Offering*, celebrated on occasions of solemnity or calamity; in this S. the victim was wholly surrendered or dedicated to God, and the notion of a repast gave place to that of the gift: (3) the *Sin Offering* and *Guilt Offering*; these were propitiatory in character, their object being to "cover" the trespass of the offerer, and so to restore communion with God; they culminated in the elaborate ceremonial of the Day of Atonement, and their piacular value was explained by the theory of "substitution."

There are thus three main elements in Jewish S., the *eucharistic*, the *dedicatory*, and the *piacular*. This order is historical, and the piacular element gradually overshadowed the others, so that in later times even the Peace Offering was regarded as propitiatory. The development of the sacrificial idea in the OT may be considered as a process of moralisation, and an awakening of the national or individual conscience to the need of forgiveness. At the same time, there was also a tendency to separate the ceremonial of S. from the religious ideas which it was intended to express. Both prophet and psalmist protested against the divorce of S. from prayer and obedience. But under the Levitical code there must have been great temptation to regard a S. which was formally correct as being also necessarily efficacious.

The attitude of our Lord toward S. was in direct line with that of the prophets, viz.: that S. is acceptable to God only in virtue of the spirit which it expresses. S. was not to be rejected but reconstituted in the Christian Gospel. There can be no doubt that our Lord spoke of

reconciliation already effected by the offering. While regarding any commercial form of the Gift-Theory as untenable, he finds the primitive element of the rite to be the act of self-commendation, consisting in drawing near to the God with a view to the restoration or continuance of fellowship, which the after-feast symbolises.—G. H.]

His death in sacrificial language, or that He regarded it as propitiatory, it was to be "a ransom for many." Further, the shedding of His blood was the inauguration and ratification of the New Covenant. The S. of Christ was to be the point of departure for the new dispensation, and in the Sacrament of the Lord's Supper that S. was to be solemnly commemorated. The writers in the NT also could only explain the significance of our Lord's death in sacrificial terms. Its *piacular* character is insisted upon in many passages; see esp. Rom. 3 25, "Whom God set forth to be a propitiation, through faith, by his blood." The *dedicatory* aspect is also brought out; as in Heb. 10 10, "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." And the *eucharistic* element is to be found in the words of St. Paul in 1 Cor. 5 8, "For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast." In Heb. the whole subject is treated with great fullness. The message of the Epistle is that by the one perfect S. of Christ communion with God has been restored to man. Moreover it is an "eternal" S., and our Intercessor "ever liveth" to plead His S. in heaven. The existence of the heavenly "altar" makes it possible for the Christian to "eat of" the S. It is difficult to forego the conclusion that the author is thinking of the Euch. as the earthly counterpart of the worship in heaven. The Lord's Supper was at once a familiar and important fact for both the writer and his readers, and in it the S. of Christ's death was ever kept in memory. Further, in the Apocalypse, the heavenly worship is of the Lamb "as though it had been slain," and the central fact of Christian observance was evidently the model for the prophet's picture.

We have already seen that the Christian S. is the Death of Christ. Such a S. is to be at once the pattern of the Christian life, and the starting-point for Christian worship. In the writings of the Fathers, and in the early Liturgies of the Church, the Eucharist, as commemorative of Christ's Death and combining with the worship of heaven, is often spoken of in sacrificial terms. Mediæval practice and theory erred in emphasising the S. of the Eucharist at the expense of the S. of the Cross, which was regarded as availing only for original sin. It is against such "sacrifices of Masses" that our Articles protest. Yet the Prayer Book does not scruple to attribute a sacrificial significance to the Eucharist. The sacrificial instincts of the ages all find expression in our Liturgy. In the Prayer of Oblation there is the *piacular* element when we pray that we may "receive remission of our sins, and all other benefits of his passion"; there is *dedication* when we offer "ourselves, our souls and bodies"; and there is the *thank-offering* of our "sacrifice of praise and thanksgiving." Above all, in the Table-bond of Communion, we are brought near to God and to one another in the holy fellowship of mystical incorporation.

In conclusion, we may speak with Bp. Andrewes of the Christian S. as being "That Sacrifice but once actually performed, but ever before represented in figure from the beginning, and ever since repeated, in memory, to the world's end." See also art. PRIESTHOOD.

Sanday (ed.), *Priesthood and Sacrifice; Report of a Conference*, 1900; Jevons, *Introduction to the Study of Comparative Religion*, 1908; Lagrange, *Bibliography. Les Religions Sémitiques*, 1905; Hastings' DB, art. *Sacrifice*; Denney, *The Death of Christ*, 1903; Stone, *History of the Doctrine of the Holy Eucharist*, 1909; Goulburn, *The Office of the Holy Communion*, 1863; Sadler, *The One Offering*, 1875.—K2⁸, Hd.

E. F. MORISON.

SACRILEGE.—Properly the crime of stealing what is devoted to God's service; but extended to include any outrage to a church, to the person of the minister, or to the congregation in the act of worship. See Stat. 1. Mary, sess. 2, c. 3; 24-5 Vict., cc. 96, 97, 100.—A4.

R. J. WHITWELL.

SACRING BELL.—Originally and properly, a SB. is a small bell rung at the consecration (*sacring*) of the eucharistic elements in the service of the Mass—"the elevation of the Host." Also, in Post-Reformation times, it was used to denote a small bell rung to summon parishioners to morning prs., or to mark the point in the Communion Service at which the people should go up to communicate. "He hath caused a Bell to be hung up in his Chancell, called a SB., which the Clarke always rings at the going up to second Service" (*Petit v. Pocklington*, 1641; cp. Drayton, *Heroic Ep.* 3 71, "Who would not rise to ring the Morning's Knell, When thy sweet lips might be the sacring Bell"). SBs. were often hung in a small bell-cot just above the chancel, with a rope enabling the priest or server to sound the bell at the proper moment.—R3.

T. L. PAPILLON.

SACRISTAN.—(Lat. *sacrista*, sometimes called *secretarius*; in the Gk. Ch. *σκευοφόρος*, always a priest.) In a Cathedral, the "Sacrist" is a priest-vicar or minor canon, appointed as his deputy by the treasurer. [In a large church the incumbent often assigns like duties to one of the assistant clergy.] In his charge are the sacred vessels, and other treasures, ornaments, vestments, and books of the church. He is responsible for their safety, cleanliness, good order, and repair. Before service it is his duty to see that everything necessary is prepared and accessible, both in the church and in the sacristy. He oversees the servers and other inferior ministers, and arranges that they shall be present for duty, unless he performs their office himself. At Lincoln the Sacrist specially attends on the dean, when he officiates.—A3.

J. E. SWALLOW.

SAINT.—The term "saint" is applied in the NT to all Christians, *i.e.*, baptised persons, living

on earth in fellowship with the local Christian brotherhood: they are saints in the sense that they have been sanctified, and are called upon to live holily (*e.g.*, 1 Cor. 1 2; Eph. 1 1). The term is also applied in the OT to the holy angels (Deut. 33 2). In later Christian times, and according to modern custom, the term is restricted to the more distinguished members of the Church, and especially to such as are departed this life and are at rest with Christ. The Church has thus

specially honoured the B.V. Mary, the Apostles, the Martyrs, and other great Christian heroes and leaders in the host of the faithful. Certain of their number are commemorated in the Calendar of the PB, and the days on which such remembrance is made are known as Saints' Days. November 1 is set apart as All Saints' Day, when the Church specially thanks God for His grace which enabled the Saints to attain their holy character and blessedness, describing them in the Collect for that day as "Thy blessed Saints," and prays that we may receive the same grace to follow their example and gain their character and reward. The appointment of the eight Beatitudes as the Gospel for All Saints' Day declares the Church's mind as to the marks of the saintly character, and the happiness of attaining it. The article of the Apostles' Creed, "I believe in the Communion of Saints," indicates the fellowship which exists between all holy persons living and departed, grounded on their membership and union with Jesus Christ, the King of Saints. This article teaches that we on earth are in close relation to all the holy ones beyond the grave, as forming but one family and owning one Head.

Canonisation is a ceremony by which a deceased Christian is authoritatively declared by the Church to be regarded as in the first rank of saintliness in her commemorations.

2. Canonisation. The granting of such canonisation is now claimed as the sole prerogative of the Roman See, but this claim is not ancient and cannot be sustained. The two latest names of saints, in the order of time, added to the Calendar of the PB are those of K. Charles the Martyr, who was beheaded 1649, and St. Richard, Bishop of Chichester, who died 1253.—K2⁴. V. STALEY.

SAINTS' DAYS (RATIONALE OF SERVICES FOR).—I. The first Saint's Day in the Church's Year (St. Andrew) commemorates

1. St. Andrew (Nov. 30). the first disciple called by our Lord. The *Epistle* (Rom. 10 9-21)

proclaims the doctrine of justification by faith, and the universality of the Gospel message. It shows that Christianity must be a missionary religion. The *Gospel* (Matt. 4 18-22) records the second call of the Apostle, his giving up of the fisherman's life and the beginning of his constant companionship with Christ, which was completed later at the ordination of the Twelve.

In the *Proper Lessons* from the OT, (1), Is. 54, foretells the spread of the Church throughout the Gentile world. Israel, which (in her prosperity) was barren, shall now (in her captivity) give birth and her seed inherit the nations. (2), Is. 65 1-16, declares plainly the call of the Gentiles and the rejection of the Jews as a nation in their pride and self-deception; yet a remnant shall be saved. With regard to the NT *Proper Lessons*, in (1), John 1 35-42, we have the first call of the Apostle, till then a disciple of the Baptist: his fitness for mission work is shown by his finding and bringing his brother Simon Peter. This call is a preparatory one; the apostles do not as yet leave all and follow Christ. In (2), John 12 20-42, there is a further

promise of the gathering in of the Gentiles: the Greeks, the leaders of wisdom and culture, would see Jesus. Again it is Andrew who, informed by Philip, brings inquirers to Christ.

The *Collect* sums up the teaching of the Festival, and teaches us, like St. Andrew, to answer and obey the call of Jesus.

II. The *Epistle* for St. Thomas (Eph. 2 19-22) shows us how the Gentiles are fellow-citizens with the saints and of the household

2. St. Thomas (Dec. 21). of God, and are built upon the foundation of the Apostles and Prophets with Jesus Christ as the chief cornerstone. In the *Gospel* (John 20 24-31) doubting Thomas is convinced and declares the Godhead of Christ. Jesus blesses trusting faith.

In (1), Job 42 1-6, the first of the OT *Proper Lessons*, the penitent Job confesses that not by pride of intellect but by humble submission he has found God; now, as he sees Him, he hates his own proud and rebellious words. (2), Is. 35, describes the blessings that await the faithful people of God. Therefore the weak are bidden to be strong, and the timorous fearless: God comes. Of the NT *Proper Lessons*, (1), John 20 19-23, relates how Jesus appeared to the ten Apostles, Thomas being absent, and gave them the gift of the Holy Ghost. In (2), John 14 1-7, Jesus comforts His disciples with the promise of reunion in His Father's House. In answer to Thomas's despairing ignorance He reveals Himself as the Way.

The *Collect* teaches us that God's purpose in Thomas's unbelief was that we might not doubt, and prays that we may never be reproved for want of faith in the risen Christ.

III. The *Epistle* for St. Stephen (Acts 7 55-60) relates his martyrdom. Saul is present and approves Stephen's death. In the

2. St. Stephen (Dec. 26). *Gospel* (Matt. 23 34-39) our Lord foretells the persecution of his followers. Jerusalem and her Temple shall be left desolate until she acknowledges Jesus as the Messiah.

The OT *Proper Lessons* contain parallels from Bible history. In (1), Gen. 4 1-10, Cain, in jealous anger, murders his brother Abel. In (2), 2 Chron. 24 15-22, the people of Judah and Jerusalem at the King's command stone Zechariah, son of Jehoiada the priest, who has justly rebuked them for forsaking the Lord. Of the NT *Proper Lessons*, (1), Acts 6, describes the ordination of St. Stephen and six others of honest report, full of the Holy Ghost and wisdom, to take charge of the daily distribution of charity. It goes on to relate the preaching and miracles of Stephen and his arrest on the charge of blasphemy. (2), Acts 8 1-8, records his burial and the subsequent persecution of the Church. The dispersed Christians spread the Gospel, and Philip preaches in Samaria.

The *Collect* recalls St. Stephen's vision of the opened heavens, and bids us in trial look upward with his faith and pray in his spirit for our persecutors to Jesus, Who stands at God's right hand to succour all who suffer for Him.

IV. The *Epistle* for St. John the Evangelist (1 John 1) declares from the personal witness of the Apostle the truth of the Word of Life and the great message from Jesus Himself that God is Light, and that, by walking in that Light and humbly confessing our sins, we have fellowship with all Christians and cleansing from sin through His blood. The *Gospel* (John 21 19-23) gives the last words spoken at the sacred interview between St. Peter and his Risen Master by the Lake of Galilee, when Jesus foretold the life of waiting which lay before St. John. The two final verses are the testimony of St. John's fellow-believers to the truth of his record.

With regard to the OT *Proper Lessons*, (1), Ex. 33 9-23, gives the appearance of God to Moses in the Tabernacle and prepares the way for the revelation of the Incarnation. (2), Is. 6, contains the prophetic vision and intimation of the Trinity in Unity. In the (1) NT *Proper Lesson* (John 13 23-35) we see Jesus giving the sop to Judas at the Last Supper, revealing the traitor to the beloved disciple as he reclines upon His breast, and proclaiming the new commandment, "Love one another." (2), Rev. 1, sets before us the revelation to the Apostle at Patmos of Jesus Christ in His Risen Glory as Alpha and Omega, the Eternal and Almighty God.

The *Collect* fastens on the great watchwords of St. John's Gospel and prays that we may so walk in the light of God's truth as to attain to everlasting life through Jesus Christ.

V. The *Epistle* for the Innocents (Rev. 14 1-5) contains the vision of the Heavenly Sion and the song of the pure and undefiled multitudes, redeemed as the first fruits unto God and the Lamb.

The *Gospel* (Matt. 2 13-18) gives the story of the massacre at Bethlehem.

The *Proper Lessons* are from the OT only. (1), Jer. 31 1-17, speaks of the restoration of Israel; Rachel, mourning for her children, is bidden to dry her tears in the hope of their return to their own land. (2), Baruch 4 21-30, comforts the children of Israel in their affliction, and bids them be of good cheer in the hope of the salvation which is to come from God with great glory.

The *Collect* commemorates the death of the Innocents, and prays God so to kill all vices in us that, by the innocency of our lives and constancy of our faith even unto death, we may glorify His holy Name, as they did.

VI. In the *Epistle* for the Conversion of St. Paul (Acts 9 1-22) Saul, the persecutor, on the road to Damascus, sees the vision of Jesus Christ. He is blinded and led to the city, where Ananias visits and baptises him. He preaches Christ as the Son of God in the synagogues to the confusion of the Jews. In the *Gospel* (Matt. 19 27-30) we have our Lord's teaching that God is the Just Judge, who alone can reward rightly: many first in opportunity

(as Judas) shall be last, and many last (as St. Paul) shall be first.

Of the OT *Proper Lessons*, (1), Is. 49 1-12, sets forth God's promise of light to the Gentiles. (2), Jer. 1 1-10, shows how God ordained Jeremiah to be a prophet unto the nations, and assured him of strength. In (1), Gal. 1 11-24, the first of the NT *Proper Lessons*, St. Paul asserts his Divine Call; in (2), Acts 26 1-20, he tells Agrippa the wonderful story of his conversion.

The *Collect* gratefully recalls the noble work of the Apostle, and prays that we may show our thankfulness for his wonderful conversion by following the holy doctrine which he taught.

VII. The *Epistle* for the Purification of St. Mary the Virgin (Mal. 3 1-5) foretells the sudden coming, first of the forerunner, then of the Messiah Himself. It is to be a day of judgment.

In the *Gospel* (Luke 2 22-40) we have the Presentation of the Infant Christ in the Temple (alternative Title of the Festival), the meeting with Simeon and Anna, and our Lord's human growth as a child in the home at Nazareth.

The *Proper Lessons* are from the OT only. (1), Ex. 13 1-16, gives the Divine instruction to Moses for the hallowing of the first-born to the Lord in memory of the deliverance from bondage in Egypt. (2), Hag. 2 1-9, contains the prophet's encouragement of Zerubbabel, Joshua and the people to continue their work of rebuilding the Temple. Though inferior in outward glory to the old Temple, its last glory shall be greater, for there "the Desire of all nations" shall be revealed, and peace—in Jesus Christ—given to the world.

The *Collect* combines the two Titles of the Festival, (1) the Presentation of the Child Jesus in our human flesh, and (2) the Purification, and prays that we through Him may be presented to God with pure and clean hearts.

VIII. The *Epistle* for St. Matthias (Acts 1 15-26) narrates the death of Judas, and the election by lot, after prayer, of

St. Matthias to fill the vacancy in the Apostolic Body. The *Gospel* (Matt. 11 25-30) seems designed to remind us of the mysterious working of the Almighty Wisdom, of which the fall of the traitor and the choice of the unknown Matthias are part. We need to accept the invitation of Christ and trust Him: then, be the burden what it will, the yoke of trust in the God of love will make it easy to bear.

The *Proper Lessons* are from the OT only. (1), 1 Sam. 2 27-35, relates the warning to Eli of the coming punishment for his sons' unfaithfulness and the prophecy of the raising up of a faithful priest. (2), Is. 22 15-25, continues the same teaching: the unfaithful Shebna shall be deposed, and Eliakim established in his place.

The *Collect* records the choice of Matthias, and prays that the Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors.

IX. The *Epistle* for the Annunciation of the Blessed Virgin Mary is taken from the OT (Is. 7 10-13): the sign given to Ahaz is prophetic of the supernatural birth of the Messiah. The *Gospel* (Luke 1 26-38) is the account of the visit of the Angel Gabriel to Mary, his announcement that she was to be the mother of the Messiah, and the Virgin's humble acceptance of the Will of God.

The *Proper Lessons* for this day are from the OT only. (1), Gen. 3 1-15, fitly reminds us of the Fall, of the deadly enmity of Satan, of the sorrow and suffering which follow in the train of sin, and holds out God's promise that the seed of the woman should bruise the serpent's head. (2), Is. 52 7-12, sounds the note of the world's joy at the good news of the Incarnate Saviour; not Jerusalem only but all the ends of the earth shall see the salvation of our God.

The *Collect* for the Festival, influenced no doubt by its position in the Lenten Season, turns our thoughts from the message of the Incarnation to the glory of the Resurrection, to which we pray to be brought by the Cross and Passion of Jesus Christ.

X. The *Epistle* for St. Mark (Eph. 4 7-16) sets forth the different gifts which the ascended Christ bestows through the Spirit upon men for the building up of His Body, the Church. In Him alone is true unity, and through Him alone comes the power of true co-operation which gives growth and strength. The *Gospel* (John 15 1-11) teaches through the allegory of the Vine the same truth: in Christ there is life and fruitfulness; without Him we can do nothing.

The *Proper Lessons* are taken from the OT only. (1), Is. 62 6-12, pictures God's ministers as watchmen upon the walls of Jerusalem, day and night proclaiming the coming salvation. (2), Ezek. 1 1-14, gives the vision of the four living creatures which the Church has adopted as symbolic of the four Evangelists: the human face (St. Matthew), the lion (St. Mark), the ox (St. Luke), the eagle (St. John).

The *Collect* records the services of St. Mark, and, recalling the words of the Epistle, prays that we may not be carried away with every blast of vain doctrine, but established in the truth of the Gospel of Christ.

XI. In the *Epistle* for St. Philip and St. James (James 1 1-12), James the Less, the Lord's brother, addresses the Jews of the Dispersion on the purpose, value and reward of temptation. In the *Gospel* (John 14 1-14) we have the difficulties of the Twelve: Thomas would know the way; Philip seeks a vision of the Father. Jesus gives the two great declarations: "I am the Way, the Truth and the Life," "He that hath seen Me hath seen the Father."

Of the OT *Proper Lessons*, (1), Is. 61, foretells the office of the Messiah and the revival of faithful Israel. (2), Zech. 4, contains part of the prophet's vision. The Church of Christ is seen as

a golden seven-branched candlestick, fed by golden oil (God's grace) flowing from two olive trees, which are the two anointed ones (Christ Himself and the Holy Spirit). There is only one NT *Proper Lesson* (John 1 43-51—for the morning), and it narrates the call of Philip and Nathanael.

The *Collect* is based upon the above-mentioned declaration of Jesus Christ, and prays that we, following in the steps of the Apostles, may steadfastly walk in the way that leads to Eternal Life.

XII. The *Epistle* for St. Barnabas (Acts 11 22-30) gives the mission of Barnabas to Antioch, notes his character, enthusiasm and success, and records his companionship with Paul and their journey to Judea as bearers of relief to the poor brethren from their richer fellow-Christians in Antioch. The *Gospel* (John 15 12-16) lays stress on the life of willing sacrifice and the high authority of Christ's messengers, "I have chosen you and ordained you."

With regard to the *Proper Lessons* from the OT, in (1), Deut. 33 1-11, Moses declares God's majesty and love for His people and pronounces the blessings upon the twelve tribes, including that of Levi to which Barnabas belonged. (2), Nahum 1, again declares God's majesty and goodness and the coming of the messenger of peace and good tidings. In (1), the first NT *Proper Lesson*, Acts 4 31-37, the grace and power of the Holy Spirit are shown in the boldness and love of the Apostles and the little Christian company. Jesus, who has earned the name of Barnabas for his gifts of zeal and eloquence, sets an example of willing sacrifice and dedication. In (2), Acts 14 8-20, we have the missionary work of Paul and Barnabas at Lystra, Derbe, Iconium and Antioch.

The *Collect* notes the singular and exceptional gifts bestowed upon the Apostles, and prays that we may all have and use the manifold gifts which God is ready to bestow.

XIII. The *Epistle* for St. John Baptist (Is. 40 1-11) contains the prophecy of the forerunner; while the *Gospel* (Luke 1 57-80)

records the Baptist's birth, the unsealing of his father Zacharias' lips at his circumcision, his naming, and the great song of thanksgiving and prophecy uttered by Zacharias; John is to be the prophet of the Highest.

In the (1) OT *Proper Lesson*, Mal. 3 1-6, we have the promised sending of the messenger. In (2), Mal. 4, this messenger is declared to be, in power and spirit, the prophet Elijah. Of the NT *Proper Lessons*, (1), Matt. 3, shows us the Baptist as the second Elijah boldly rebuking the vices of the religious leaders of the people and preaching repentance to the world. (2), Matt. 14 1-12, gives the story of his martyrdom: he is beheaded in prison by Herod Antipas in fulfilment of a thoughtless vow made to Salome, daughter of Herodias, who hated the Baptist for his fearless denunciation of her sinful alliance with Herod.

The *Collect* mentions the wonderful birth of the Baptist, his mission as the forerunner and his preaching of repentance, and bids us repent and imitate his holy life with its magnificent example of fearless courage and patient suffering for the truth's sake.

XIV. The *Epistle* for St. Peter (Acts 12 1-11) relates how the Apostle, imprisoned by Herod Agrippa, is released by an Angel.

14. St. Peter
(June 29).

In the *Gospel* (Matt. 16 13-19) we have the great confession of St. Peter and our Lord's blessing: he is *Petros*, the rock-man, and upon the *Petra*—or rock-truth—of the Divinity of Christ which he had confessed, the Church would be built.

Of the OT *Proper Lessons*, (1), Ezek. 34-14, warns the prophet that he is to go and preach to the house of Israel, though they will not hearken to him. (2), Zech. 3, prefigures the forgiveness and recovery of Peter after his fall. As Joshua the High-Priest, a brand plucked from the fire, was re-clothed and re-crowned with the mitre of his sacred office, so Peter shall be restored. Of the NT *Proper Lessons*, (1), John 21 15-22, contains the risen Jesus' solemn interview with Peter by the lake: he who had thrice denied is thrice questioned before his protestation of love is accepted and his commission given. In (2), Acts 4 8-22, Peter and John before the Sanhedrin boldly preach Jesus as the Christ crucified and risen again, and refuse to obey the command of silence.

The *Collect* refers to Christ's command to St. Peter to feed His flock, and prays that all Bishops and Pastors may be diligent to preach and the people to hear God's Word, and thus receive the crown of everlasting life.

XV. The *Epistle* for St. James the Greater (Acts 11 27-12 3) identifies the Apostle as the brother of John and therefore one

15. St. James
(July 25).

of the Chosen Three, and records his martyrdom. The *Gospel* (Matt. 20 20-28) gives the request of Salome, the wife of Zebedee and mother of St. James and St. John, that her two sons might sit on the right and left of their Lord in His future Kingdom. The request shows faith as well as ambition: our Lord replies by foreshadowing the baptism of suffering which lay before the brethren, while He rebukes the pride and jealousy of His followers by showing that the true Christian ambition is not advancement but service.

With regard to the *Proper Lessons* from the OT, (1), 2 Kings 1 1-15, relates the destruction by fire at Elijah's prayer of the two captains and their companies sent to capture the prophet. (2), Jer. 26 8-15, describes the arraignment of the prophet Jeremiah by the princes of Judah, and his prediction of judgment to come if his innocent blood were spilt. There is only one NT *Proper Lesson*, and that (Luke 9 51-56) recalls the fiery spirit of the two brethren James and John, and their appeal to the action of Elijah in the first OT Lesson.

The *Collect* recalls the ready answer of the

Apostle to Christ's summons and bids us show the same spirit of willing obedience.

XVI. The *Epistle* for St. Bartholomew (Acts 5 12-16) records the works of healing wrought by the Apostles in fulfil-

16. St.
Bartholomew
(Aug. 24).

ment of our Lord's gift to them at their ordination, and notes the increasing number of the Christian believers. The *Gospel* (Luke 22 24-30) shows human weakness in the ambition even of the chosen Twelve, and declares the truth which later they learnt so faithfully, that the spirit of Christ is the spirit of service.

For this Festival there are *Proper Lessons* from the OT only. The choice of (1), Gen. 28 10-17, the vision of Jacob's ladder, shows the Church's identification of Bartholomew with Nathanael, to whom at his call our Lord promised that he should see the heavens opened and the angels of God ascending and descending upon the Son of Man. (2), Deut. 18 15-22, records the prediction by Moses in God's name of the Prophet to be raised up from the midst of the people to whom they should hearken, and suggests that it was this faith in God's promises which made the Apostle an Israelite indeed with listening ear and heart responsive to the call of God (see John 1 43-51).

The *Collect* bids us pray for the gift of the love of God's Word and the power to preach it, which God's grace bestowed upon the Apostle.

XVII. In the *Epistle* for St. Matthew (2 Cor. 4 1-6) St. Paul describes the obligations

17. St.
Matthew
(Sept. 21).

of the Christian minister. His renunciation of evil reminds us of St. Matthew's conversion and the manifestation of the truth of his Gospel which, hidden from the Jews who would not see, revealed to Christian hearts the light of the glory of God in the face of Jesus Christ. The *Gospel* (Matt. 9 9-13) relates the call of the Apostle.

There are *Proper Lessons* for this Festival from the OT only. (1), 1 Kings 19 15-21, narrates the call of Elisha, his ready response and his attachment to Elijah. (2), 1 Chron. 29 1-19, gives us David's preparation for the building of the Temple, the dedication of his wealth to God's honour, the willing offering of the people and their leaders, and the thanksgiving and prayer of the King.

The *Collect* strikes the note of the Apostle's self-sacrifice; and prays that we like him may have grace to forsake all covetous desires and inordinate love of riches and follow Jesus Christ.

XVIII. The *Epistle* for St. Michael and All Angels (Rev. 12 7-12) speaks of war in heaven, Satan expelled by Michael

18. St. Michael
and All
Angels
(Sept. 26).

and his Angels, and victory by the blood of the Lamb. In the *Gospel* (Matt. 18 1-10) our Lord proclaims that childlike simplicity and faith are necessary for entrance into the Kingdom of Heaven. He warns men against offences, and asserts the appointment of guardian Angels for His little ones.

Of the OT *Proper Lessons*, (1), Gen. 32, records how Jacob met the Angels at Mahanaim, his desire to be reconciled to Esau, his wrestling with the Angel at Peniel, and the change of his name to Israel because as a prince he has had power with God and man and has prevailed. (2), Dan. 10 4-21, describes Daniel's vision and the work of Michael on behalf of God's people. With regard to the NT *Proper Lessons*, (1), Acts 12 5-17, narrates the rescue of Peter from prison by the Angel of the Lord. (2), Rev. 14 14-20, speaks of the Angel-reapers, at the bidding of the Son of Man, gathering the grape-harvest of the earth and casting it into the winepress of the wrath of God.

The *Collect* sums up the teaching of the Festival. The Angels are God's ministers, and we pray that, as they serve God in Heaven, so by His appointment they may help and defend us on earth.

XIX. The *Epistle* for St. Luke-the-Evangelist (2 Tim. 4 5-15) is taken from St. Paul's last letter. It shows us the great Apostle awaiting death in triumphant confidence and the faithful comrade at his side: "only Luke is with me." The *Gospel* (Luke 10 1-7) seems by its selection to suggest that St. Luke was one of the seventy whose mission is here recorded. His own statement (Luke 1 1, 2), however, implies that he was not an eye-witness of our Lord's work, and therefore not one of the seventy disciples.

Proper Lessons are appointed from the OT only. (1), Is. 55, declares that God's word shall not return to Him empty, and then foreshadows the success of the missionary evangelist. (2), Eccles. 38 1-14, speaks of the honour due to the physician whose healing power comes from the Most High.

The *Collect*, referring to Col. 4 14, relates how St. Luke, the physician whose praise is in the Gospel, was called to be an Evangelist and Physician of the soul, and prays that by his health-giving teaching all the diseases of our souls may be cured.

XX. In the *Epistle* for St. Simon and St. Jude (Jude vv. 1-8), Jude, brother of James and therefore another of the "Lord's brethren," exhorts Christians earnestly to contend for the unity of the faith, and, by reference to ancient Jewish history and the rebel angels, warns them against the perils of disobedience. In the *Gospel* (John 15 17-27), Jesus warns His disciples of the hatred and persecution which must await them, and tells them of the promised Comforter and their work as witnesses to Him.

In (1), Is. 28 9-16, the first of the *Proper Lessons*, which are from the OT only, the prophet has spoken of the worldliness of the people: yet he will go on with his message, confounding the false and proud and confirming the simple-minded. God's Word stands sure: the believer will wait patiently. (2), Jer. 3 12-18, appeals to backsliding Israel to turn to the Lord, and contains a vision of unity and the gathering

of all nations to Jerusalem, *i.e.*, the Church of the Living God.

The *Collect* sums up this teaching of unity in the Church of Christ, built upon the foundation of the Apostles and Prophets, and prays that we through their teaching may be joined together and built up into a holy temple acceptable to God.

XXI. The *Epistle* for All Saints' Day (Rev. 7 2-12) pictures the sealing of God's chosen and the great multitude of the redeemed of all nations praising God upon the throne. The *Gospel* (Matt. 5 1-12) gives the types of saintly character as declared blessed by our Lord in the Sermon on the Mount.

The *Proper Lessons* from the OT vindicate the life of righteousness. (1), Wisdom 3 1-9, shows us how the souls of the righteous are in the hand of God: death for them is happy: through their apparent troubles on earth God proves their trust, and finds them worthy of Himself. (2), Wisdom 5 1-16, anticipates the vindication of the life of the righteous: the careless and wicked shall at last confess the triumph of goodness and the folly and vanity of their own lives: the righteous live for evermore in honour under God's care. With regard to the NT *Proper Lessons*, in (1), Heb. 11 33-12 6, the triumphs of faith are set forth as a spur to our own efforts: Jesus, who through the Cross attained the Crown, is shown to be our great example: we see the power of evil vanquished. In (2), Rev. 19 1-16, we have the final triumph: the Marriage Feast of the Lamb; the revelation in glory of the King of kings and Lord of lords.

The *Collect* gathers up the teaching of the Festival by proclaiming the unity of the saints in the mystical body of Christ, and appeals to us to follow in their steps that we may share with them in the unspeakable joys which God has prepared for all that love Him.—G.

H. WESLEY DENNIS.

SANCTIFICATION.—The word "sanctification" does not occur in the PB, but the Greek word for which it stands in 1 Thess. 4 3, etc., is the word translated 'holiness' in Rom. 6 19-22 (Ep. for 7th S. aft. Trin.). The word "sanctify," however, occurs frequently: in Bapt.¹ (4 times), Bapt.² (3), Cat. (1), Confirm. (1), Matrim. (3), Vis. of Sick (1); in the 2nd Coll. for Good Friday, and in the Eps. for 5th S. in Lent, Good Friday, 5th S. aft. Trin., St. Jude's Day and the Consecr. of Bps. (cp. Art. 12). In the PB the word "sanctify" is used:—(a) of things, in the sense of "consecrate," "set apart for holy use"; "Sanctify this water" = Consecrate it to be the "effectual sign" of the mystical washing; "Sanctify this thy fatherly correction" = Give holy virtue to this sickness that it may stimulate to faith and repentance: (b) of persons, for the most part in the Pauline sense given below, but once, in the Ep. for the 5th S. aft. Trin., in the sense "acknowledged as holy," "treat as holy" (cp.

Matt. 69, "Thy name be hallowed" or sanctified). In the Ep. to the Hebrews (Eps. 5th S. in Lent and Good Friday) the word "sanctify" is used of that initial cleansing from defilement and consecration to God which made worshippers perfect, i.e., acceptable to God (see Heb. 9 13, 10 10, 29, 13 12). In this sense it answers to St. Paul's word "justify" (see JUSTIFICATION—also A. B. Davidson on *Ep. to Heb.*, pp. 206-7). In St. Paul's Epistles and in the subsequent language of the Church, S. expresses that progressive work wrought within us by the Holy Spirit, by which we become holy as He is holy. Faith, from the human side, unites us to Christ, and He is alike (a) our Propitiation and (b) our Living Head. The Holy Spirit, who has awakened this faith in us, takes possession of the believing heart and, from the Divine side, unites us to Christ, so that we become "One Spirit" with Him (1 Cor. 6 17), we are "in Him" (Eph. 1 1, etc., etc.). Two results follow simultaneously:—(a) as one with Christ the Righteous we are accepted and reckoned to be what He is (= Justification); (b) as one with Christ our living Head we are quickened and become living members of His body (= Regeneration). The life that follows is the life of Sanctification. This life is maintained on our part by continuous self-surrender and trust. The Galatians were tempted to think that, while they had received the Spirit by faith, they were to go on to perfection by their own diligence in observing ritual and ceremonial rules (Gal. 3 1-6, etc.). Many Christians to-day still make the same mistake (see Goulburn's *Thoughts on Personal Religion*, Part iii, Chap. 1). But the true secret of holiness is that we yield ourselves to God, so that the Spirit of life may work unhindered in us, and trust Him every moment to work out in us His own holy will (Rom. 6 11-13, 8 2-4, Gal. 2 20). Rites and ceremonies, accordingly, are not substitutes for inward self-surrender and trust, but precious occasions and means for their exercise.—Pd.

J. BATTERSBY HARFORD.

SANCTUARY.—See SACRARIUM.

SANCTUARY (RIGHT OF).—Many early religious houses had royal grants of an area in which fugitives from justice or debtors could not be arrested, beside the canon law right attaching to churches and churchyards. Violation of sanctuaries was punished with excommunication. All privilege of sanctuary was abolished in 1623 (21 Jac. 1, c. 28).—A4.

R. J. WHITWELL.

SANCTUS.—The *Sanctus*, *Ten-Sanctus*, *Triumphal* (ἐπὶ νίκης) or *Seraphic Hymn*, is the hymn of the Seraphim in Isaiah 6 3 (cp. Rev. 4 8), generally with the addition of Ps. 118 26, "Blessed is he that cometh. . . ." It is sometimes in early writers called the *Angelic Hymn*, and so confounded with the GLORIA IN EXCELSIS (Scudamore, *NE*, p. 531). It is found in almost all the Liturgies¹ in the same place, viz., at the

¹ The S. is omitted in one or two early Liturgies. Its introduction seems to have been originally due to the mention

end of the Preface and just before the Consecration Prayer (cp. *Prayer of Oblation* of Bishop Sarapion, c. 350; Duchesne, *Christian Worship*, p. 76). The S. is one of the greater hymns connected with the Euch., the others being (1) the *Trisagion*, found in the Liturgy of Constantinople and St. James after the Lesser Entrance; (2) the GLORIA IN EXCELSIS; (3) the *Cherubic Hymn*, sung at the Greater Entrance in the Liturgy of Constantinople.

For ancient and mediæval varieties in the form of the S., cp. Scudamore, *NE*, p. 531 ff.

Our present form dates from 1552. In 1549 "Glory to Thee, O Lord, in the highest" was substituted for the concluding "Hosanna in the Highest" of the mediæval liturgies. The Latin S. is given in CANON OF THE LITURGY, § 2.

According to Cardinal Bona (*Rer. Lit.* 2 10) ancient Rituals order "that when they sing the Trisagion

(here = S.) they bow, and raise themselves as they begin the *heavens are full*," etc. In the Roman Mass, "when the S. is said, all kneel except the Celebrant, the Assistant, if there be one, the Deacon, and the Sub-deacon, who stand and bow," and "the minister rings a little bell" (*Rit. Cel. Miss.* 8 8).

In the Pre-Reformation Service-books, and in 1549, the S. proper was separate from the words, "Therefore with Angels," etc., and the old musical settings are for the S. proper only. The words were printed as at present in 1604. The custom by which the people join with the Celebrant in the Introduction seems to be modern, but certainly follows the present text of the PB. And the Introduction emphasises the thought of our communion with Saints and Angels in the "sacrifice of praise and thanksgiving."—H2.

J. F. KEATING.

SARUM USE.—See USE, § 1-9.

SATURDAY.—See WEEK, THE CHRISTIAN, § 5.

SAVOY CONFERENCE.—See HISTORY OF THE PB, § 17.

SCARF.—See TIPPET.

SCHISM.—"Schism" is associated with "false doctrine" and "heresy" in one of the suffrages of the Litany, and Ch. History teaches us that from the earliest times the work of the Ch. has been terribly hindered by schism. "Schism" (σχίσμα) denotes a *clef* or *rent*, and is applied to a breach in the outward unity of the Church, whereas "heresy" denotes rather the existence of false opinions without such open breach. We do not find any complete "schism" in the NT, but the danger of it was already felt,¹ and St. Paul twice warned the Corinthians against "divisions" (σχίσματα—1 Cor. 1 10,

of creation which was formerly made at this particular point of the Euch. service.

¹ [The grave danger of the separation of Jewish and Gentile Christian Churches, of which Acts 15 and Gal. 2 are the literary monuments, was prob. the most serious peril to which the Ch. has ever been exposed. Its removal by frank statement of facts and principles in mutual conference, and by persistent acts and expressions of brotherly sympathy, e.g., the great collection for the poor saints at Jerusalem, conveys a permanent lesson.—G. H.]

11 18, 12 25), and sternly condemns factiousness and party spirit (e.g., Gal. 5 20), which are the roots of schism. Schism arose in somewhat different ways; sometimes it was the external embodiment of a persistent doctrinal error, e.g., Arianism; in other cases the point at issue was less concerned with doctrine than with discipline or Church government, as was the case with Montanism, Novatianism and Donatism. In both types of schism personal ambition and self-will often played a part, but in the case of Montanism and similar Puritan movements there was a real desire to protest against growing laxity of discipline. The Ch. tried to meet the danger from schism by argument and persuasion, then by excommunication or conciliar condemnation, and finally from the 4th cent. onwards by coercion and the use of the secular arm (see HERESY). Theodosius and his successors set themselves to extirpate heresy (and, *a fortiori*, schism) by the severest penalties, and such schisms as Donatism were at length reabsorbed. Great controversies arose as to the validity of schismatical (and heretical) baptism, and the necessity of RE-BAPTISM. Re-baptism was strongly urged by Cyprian, but his policy was finally rejected by the Church; and this decision may be taken as implying that, though heretics and schismatics in some degree cut themselves off from the Church, their exclusion is only partial (Hooker, *Eccl. Pol.* iii. 1, v. 62).

More far-reaching than any of the earlier schisms was the great schism of East and West, which was completed in the 11th century. This rupture, which shattered the unity of Christendom, was due far more to the ambitions of Pope and Patriarch and to political causes than to differences of doctrine. Finally, after the great revolt against religious abuses and corruptions at the Reformation, men lost sight of the principle of unity, and the more extreme Protestants came to regard separation from the Church as justifiable or even laudable on the part of those who differed from her as to doctrine or discipline. The growth of this view, combined with the progress of toleration, has produced our present state of religious diversity. In England the majority of Christians hardly realise that, whatever excuses for it may be found in the mistakes or abuses of the past, schism is contrary to the fundamental principles of Christianity. (See also CHURCH, REUNION: and cp. Blunt, *Dict. of Sects, Heresies, etc.*; A. J. Mason, *Principles of Ecclesiastical Unity*, Lect. iii; Dollinger, *The Reunion of the Churches*, 1872.)¹—K2².

WALTER HOBHOUSE.

SCHOOLMEN.—A name given to certain theologians of the Middle Ages, who in their

lectures and writings reduced the doctrines of Christianity to a systematic form by the logical and grammatical methods of

1. **Precursors.** Aristotle. The decline and fall of the Roman Empire under successive barbarian invasions involved the decay of learning, the wreck of libraries and the destruction of the ancient schools. During the dark ages that supervened, the clergy, though zealous missionaries, ceased to be a learned body or the patrons of learning. Yet in the darkest times there were a few diligent students who, in spite of the lack of books and want of encouragement, never relaxed their efforts to discover a religious philosophy harmonising faith and reason. The writings of the so-called Dionysius the Areopagite, embodying the Neo-Platonic speculations of the Alexandrian School, and particularly the doctrines of Plotinus (A.D. 201-274) and Proclus (412-488), furnished them with the foundations for such an intellectual structure. On this basis John Scotus Erigena (b. c. 800), the most original thinker of the Middle Ages, founded his system of Theology, and to this synthetic or speculatively constructive school belonged the more conservative Anselm, whose *Monologium*, *Proslogium* and *Cur Deus Homo* essay the task of rationalising the leading doctrines of Christianity. The fault of all such speculative systems of religious philosophy is that they involve the certainties of the faith in the uncertainties of speculation. Each system rests on the reputation of its author, and is accepted only until something better supersedes it.

With the revival of learning which followed the reconstruction of the Empire under Charles the Great (742-814) the prevailing

2. **Leaders.** uncertainty about the co-relation of Christian doctrines and their intellectual setting became intolerable. All parties agreed that the Catholic Faith was enshrined in Holy Scripture and in the writings of the Catholic Fathers, and that the first step was to collect and arrange dogma. But at this point a difficulty arose. Abelard (1079-1141) demonstrated both in his *Sic et Non* and in his lectures in Paris that innumerable contradictions existed in the Catholic Fathers. The person therefore who undertook the task of collation must follow the weight of evidence. Peter Lombard (d. 1161) began this task by an examination of the works of Ambrose, Hilary, Augustine, Cassiodorus and Remigius, extracting from them, generally in the words of the writers, clear and definite statements of doctrine. These he arranged in his four *Books of the Sentences*, the first containing forty-eight distinctions on the Holy Trinity, foreknowledge, freedom, etc.; the second, forty-four on angels, demons, creation of man, modes and penalties of sin, etc.; the third, forty on the incarnation, redemption, virtues, etc.; the fourth, fifty on the Sacraments, offices of the Church, resurrection, the Last Judgment and eternity. The work met the pressing need of the day and became at once

¹ [On the distinction between heresy and schism the following quotation from Thorndike may be of interest: "Heresy is contrary to faith, schism to charity, because the crime of heresy is found in a single person that denies some point of faith, though the name of it be general only to those, and to all those that make sects apart. . . . The word schism signifies the state as well as the crime, in which sense all that are in the state of schism are not in the crime of schism, but those that give the cause of it" (*Works* 1 533).]

the accepted text-book of the schools. On it were based the copious lectures of Albertus Magnus (1193-1280) and the *Summa Theologia* of St. Thomas Aquinas (1225-1274). This vast work is by far the most important contribution to systematic theology of the scholastic period, and is still the accepted text-book of the Roman Catholic Church. In form it differs widely from the work of Peter Lombard. The first section deals with God, the second with man, and the third with the God-Man. The last portion was left incomplete at the death of the writer and was completed by his pupils. The entire work contains 512 questions, and about 2,500 articles. The authorities cited are incomparably more numerous than those dealt with by Lombard, and embrace heterodox as well as orthodox divines. Every known argument for or against every article is considered with unfailing impartiality, and the conclusion is drawn in precise and simple language by the most rigorous application of the dialectic of Aristotle.

The difference between the methods of Anselm and Thomas illustrates the difference between the synthetic and the analytical ways of thinking, a difference marked and profound.

3. Debt to Aristotle.

Anselm, like all other writers of his time, thought in the light of Plato, Thomas in that of Aristotle. In pre-scholastic ages the logical works of Aristotle had only been vaguely known through an abridgement of the *Organon* by Gregory of Nazianzus, the *Abstract* of Boethius, and the *Isagoge* of Porphyry. From the time of Pope Sylvester II (999) Latin translations derived from Arabic versions of ancient Greek authors began to find their way into Christian Europe, and amongst these the grammatical and logical works of Aristotle. Much time, however, elapsed before the Church could bring herself to employ the dialectical method of a heathen philosopher. Abelard incurred censure from the conservative theologians of his time for doing this. A scholar of the encyclopædic knowledge and vast influence of Albertus Magnus could afford to ignore objections of such a character, but it was not until the saintly Thomas Aquinas had showed how valuable an instrument the Church possessed in the dialectic of Aristotle that prejudice yielded to assent. From the appearance of the *Summa* the authority of Aristotle became supreme. From this time the synthetic, speculative methods of an earlier age passed away, and dialectical methods took their place.

The rise of Scholasticism coincided with and to a large extent occasioned the establishment of the great Universities of mediæval Europe.

4. Words and Things.

Latin being the universal language of literature, it was possible for students to pass from land to land and one centre of learning to another without inconvenience. The possession of a single literary language, however, tended to narrow the intellectual outlook, and to foster a notion prevalent at all times that mere words possess some mysterious quality, and carry with them a sort of guarantee of a thing in the background

of which they are a mark. Submission to the tyranny of words is perhaps the most serious defect of the Schoolmen. From a misunderstanding of a passage in Porphyry cited by Boethius arose a remarkable controversy that divided the Schoolmen for centuries into hostile camps. In that passage Porphyry speaks of *words or things*, as if the two were convertible. This raised the question whether words really were things.

Now it is clear that, if all our thinking is in words, and words always are marks of things, the mind of man is ultimately a function of the world of matter. If, on the other hand, words are merely marks of ideas, the external world, for all we know, may be nothing but a function of mind. These two positions have in recent years been advocated by opposing schools. The modern Materialist, or, as he is popularly called, *Realist*, from his insistence on the reality of the external world, resolves mind into matter. On the other hand, the *Idealist* resolves matter into mind. The dispute lies in the mysterious region where mind and matter meet.

In the Middle Ages the same problem presented itself in a slightly different form. All agreed that some words were marks of things, but there were other words, called by Aristotle *Universals*, which were obviously not marks of things in the same direct way. Thus the word *Humanity* is not a mark of a number of individual men viewed in a crowd, but is either a mark of an abstract idea or of some observed common quality existing in men so regarded. According to Plato, these Universals had a connection with ideas in the Divine Mind, and this belief, transmitted through the Christian Neo-platonists of Alexandria, was widely diffused prior to the rise of Scholasticism.

With the advent of Aristotle a school of thinkers arose who maintained that there was no essential reality or *substantia* attaching to universal ideas either outside in the Mind of God or outside in the region of matter; that Universals in short were mere words, or marks of ideas not of things. From entertaining this view they were called *Nominalists*. Opposed to them were those who clung to pre-scholastic Platonism which regarded Universals as things having a counterpart in God, and a corresponding reality in the world of matter. So real in their view were these Universals, that they predicated of them substance and accident. But, as you may endlessly multiply Universals, you can endlessly multiply these visionary substances underlying them; and these Universals may have other Universals as their attributes, and so on for ever. Supporters of such doctrines were termed *Realists*. From this it will appear that the Realist of to-day is the Nominalist of an earlier age.

The point in dispute was in reality of great consequence to religion. If, the Realist urged, there is no *substantia* in an Universal, it follows that the virtues and the vices (which all agree are Universals) have no actual existence. They are only ways of thinking. And, if this is said of them, what hinders from saying the same of God, the highest of all Universals. To this the Nominalist replied that it is not necessary to assume that because a word is a Universal there is no entity corresponding with it. If it please God to reveal Himself to His Church, as He has done in Holy Scripture, a Nominalist has as good a ground for certainty through faith, as a Realist through Reason. Albertus and Aquinas, both Dominicans, were pure Realists; and Duns Scotus, the Franciscan, allied himself with the same party, though he preferred to base his belief in God and in the fundamental distinctions between right and wrong on revelation, in this preparing

the way for his disciple, Ockam, a pure Nominalist. Both Duns and Ockam agreed that the basis of ethics lay in the will of God, not in the nature of things; but Ockam went much further, practically carrying religion out of the region of reason into that of faith. If, he said, God had revealed to man that it was His pleasure that man should hate Him, it would have been man's duty to do so.

The limits of this article will not permit a discussion of the metaphysics or philosophy of the Schoolmen. It must suffice

5. Misconceptions.

therefore to say that many of the important problems that are still debated by philosophers have their roots in the discussions of these early thinkers. It will be necessary to point out however two common mistakes. Many people regard the Schoolmen as impractical dreamers, wrangling over airy abstractions with no relation to everyday affairs. Yet as a matter of fact all the prominent Schoolmen were actively engaged in the business of life. Albertus Magnus and Thomas Aquinas were bishops of important dioceses. Duns Scotus, Hales, Ockam, Grosseteste and a crowd of lesser men spent laborious lives in the conduct of public affairs. Again, far from being fanciful dreamers, they distrusted imagination, and reduced their minds to logical machines. If their discussions appear speculative, it is because the matter on which they reason and which they derive from ancient authors is speculative. Given their premises, their conclusions inevitably follow. Unfortunately, the "critical faculty" was as yet undeveloped. Whatever came to their hand from an authority accepted as catholic they accepted. It never occurred to such a man as Duns Scotus that the Papal claims were based on forgeries, or to the Franciscan Friars, who devoted their lives to science, that many of the assertions of the ancients were utterly devoid of foundation. In the Middle Ages whatever was found in a book was found in Nature, a variant of the old error that words are always marks of things.

From the fact that the majority of the Schoolmen were actively engaged in public affairs, it inevitably followed, in an age of ecclesiastical corruption, that many of them also were ardent reformers. Ockam, for his attack on papal abuses, suffered imprisonment at Avignon. Wycliffe, another distinguished Schoolman, who opposed papal encroachments on national liberty and the abuses of the mendicant orders, was the object of relentless persecution. His repudiation of the then novel doctrine of Transubstantiation was based on scholastic principles. He could not conceive a group of accidents, round, white, etc., without a *substantia* to support them, and he had the courage to say so. But, if the *substantia* and accidents of bread remained, the bread remained; therefore Christ could not be present substantially, but sacramentally, a distinction he failed, however, to define. Finding another word, he assumed he had found another thing.

Like other great intellectual movements, Scholasticism passed through various stages,

attaining its zenith in Aquinas, and from his time gradually falling into decrepitude, partly from the multiplication of minute

6. Decline of Scholasticism.

distinctions of merely verbal character and the internal decay of its methods and principles; partly from the growth of corruption in the Church, compelling men of serious purpose to turn their attention away to the more urgent task of reform; partly from the revival of classical learning, and the cultivation of the arts and poetry and those gifts of the imagination which the didactic habits of Scholasticism had so long suppressed. With the revival of classical Latin the jargon of the schools fell into disrepute, and with it the vast metaphysical and philosophical systems that had given it birth. In the hey-day of its glory Scholasticism had essayed to reduce all human learning to a systematic form under the ægis of Theology, the Queen of Sciences. In the day of its abasement men turned from it in weariness, blind to the work it had accomplished. That work however reasserted itself, and the permanent results of the movement may still be traced in theology, science, education and reform.

The systematic theology of the Schoolmen profoundly affected the political and social life of the people during the Middle

7. Effects:— (a) in Theology.

Ages, and still forms the basis of modern theology. Bucer is said to have declared that but for Thomas he would soon have overthrown the Pope. There can be no doubt that the Roman Church resisted the disintegrating forces of the Reformation mainly by the impregnable front offered to her foes by the compact and complete theology formulated by the School Divines. The later doctrinal corruptions of Rome may likewise be traced back to such writers as Duns Scotus and his followers, who unknowingly did so much to rivet the chains of despotism on the mind. The Reformers, after purging out the unscriptural elements in current theology, took over its main body and adopted it for their own. That no attempt should have been made to supply a systematic theology to the Church of England is proof that none was deemed necessary. Calvin's *Institutes*, the only great work of the Reformation period, are based on scholastic divinity. While Fulke deemed it needful to defend the Church of England for her translation of the Bible, and Jewel and Hooker for her ecclesiastical polity, no writer in this country ventured to repeat the comprehensive redaction of Scripture and the Catholic Fathers which had been accomplished by such men as Lombard, Aquinas and Hales. The Thirty-nine Articles of the Church of England are steeped in Thomian Theology.

From the revival of scientific research by the early Franciscan Schoolmen the growth of

8. knowledge in the natural and (b) in Science.

applied sciences has been uninterrupted. The notion that modern science owes its beginning to Sir Francis Bacon is

one of those singular delusions for which there is no warranty in fact. The *Instauratio Magna* had no effect on contemporary or subsequent science. That the advance previous to his time had been slow was due to other causes than the employment of the dialect of Aristotle. Roger Bacon was an inductive inquirer long before Sir Francis Bacon "invented" induction.

Europe owes most of her universities to the Scholastic movement. In England those of

9 (c) in
Education.

Oxford and Cambridge, and in Scotland those of Glasgow, St. Andrew's and Aberdeen, were founded by Schoolmen, and for centuries retained the Schoolmen's methods. No country exhibits the inherent vitality of Scholasticism in a more remarkable way than Scotland, where the whole system of education both primary and in her universities was for hundreds of years conducted on the strictest scholastic lines. If the average North Briton to-day is clear-headed and logical, he owes these qualities to his schools. The rigorous logical training received by the early Reformers furnished them with a dialectical subtlety invaluable in the fierce controversies of their time.

The leading Reformers, Luther, Calvin, Knox and Cranmer, were all educated in the principles of Scholasticism and in the scholastic theology. The peculiar doctrines that became character-

10 (d) in the
Reformation.

istic marks of the reformed religious bodies had their roots in the ancient learning. The independence of National Churches, and of the Episcopate, were principles long discussed in the schools. Presbyterians found in the principles of scholastic theology a justification for their identification of bishop and priest. Even the doctrine so much favoured by the Puritans known as "Dominion founded in Grace" (and repudiated in Art. 26) was borrowed from scholastic divines. Taken as a whole, Scholasticism stood for the harmony of faith and reason. "Credo quia absurdum est," said Tertullian; "Credo ut intelligam," said Anselm; but the Schoolmen went further, asserting that nothing could be a matter of faith that was contrary to reason. That they failed to maintain this position was due to the ultra dogmatic subtlety of Duns Scotus and men of his type, who withdrew doctrine after doctrine from the region of rational faith into that of authority, thus breaking up that harmonious relationship between reason and faith which the earlier Schoolmen had laboured so zealously to establish. In spite of this failure, the history of theology, education, science and reform alike bear witness to the value of that intellectual movement which raised Europe from the depths of barbarism, and prepared the way for the renaissance of learning and the reformation of religion in the 14th, 15th, and 16th centuries.

Literature:—(i) General: Townshend, *Great Schoolmen of the Middle Ages*; Prof. Seth's art., *Scholasticism*, in *Enc. Brit.*, vol. 9. (ii) Theology:

Catechism of Council of Trent. (iii) Education and Science: Rashdall, *Universities of Europe during the Middle Ages.* (iv) Reform: see esp. publications of Wycliffe Society.—U. E. A. WESLEY.

SCHOOLS.—The history of Elementary Schools in our country dates from the religious revival in the reign of William III and from the foundation of the

1. Early
History.

Society for Promoting Christian Knowledge (1698), whose first object was the creation and support of S. in which children of the poorest class might receive sound religious and secular education. By the year 1741 nearly 2,000 Charity S. had been established in Great Britain and Ireland through the means of this Society.

In the beginning of the 19th cent. new vigour was infused into the cause of education by the systems of Bell and Lancaster,

2. Schools
in the
19th cent.

which won the approval of all interested in the movement. These systems were similar if not practically identical from the educational point of view, advocating the instruction of a large number of children by monitors under the supervision of one head teacher. They differed, however, from the religious point of view, Dr. Bell favouring instruction in the doctrines of the Ch. of England, while Mr. Lancaster preferred what has since been known as undenominational teaching.

So greatly did the work grow that it was thought desirable that a Society should be founded whose sole work would be to encourage and promote elementary education in connection with the Ch. of England. Therefore, in 1811, the *National Society for Promoting the Education of the Poor in the principles of the Established Church* was founded. The supporters of Mr. Lancaster's system founded about the same time the *British and Foreign School Society*.

So far all that had been done for the promotion of education had been carried out by private munificence. It was not until 1833 that the first grant was made out of public funds towards education. This grant of £20,000 was to be used exclusively for building purposes, and was divided equally between the National Society and the British and Foreign School Society. In 1839 the Committee of Council was formed to administer the Education Grant, which was raised to £30,000. From this time grants were gradually increased, and as a natural consequence the State exercised more control over education, until in 1862 the various minutes of the Committee of Council were collected by Mr. Lowe and formed into the *Revised Code*. He also introduced the system of payment by results, which was intended to form a stimulus to education, but after a long course in which it fostered worry, overstrain and undue pressure, it sank into a dishonoured grave.

The mind of the country was now thoroughly awakened to the importance of education, and its conscience was stirred by the fact that only

one-third of the children in this land were being educated: S. only existed for one-half, and there was no power to compel attendance at school. Enormous efforts were made by the clergy of the Ch. of England at this time to increase the number of S., but it was becoming evident that the matter was passing beyond the power of voluntary resources, and that the State would have to take it in hand as a national duty. Thus in 1870 Mr. Forster introduced his bill, which was intended not to destroy the voluntary system but to fill up what was lacking and to build S. out of money provided by the rates, where such were needed. At the same time the Conscience Clause was introduced which enabled parents to withdraw their children from religious instruction or observances, if they wished. Another noteworthy clause was that proposed by Mr. Cowper-Temple, which forbade the use in Board S. of any catechism or formulary distinctive of any denomination.

The effect of this Act has been to promote the gradual increase of public S. built and supported, so far as required, out of the rates and the proportionate gradual decrease of voluntary S., which had to rely upon voluntary contributions, while Board S. could fall back upon the rates. Great and self-denying efforts have been made by Ch. people, especially by the clergy, to maintain the Ch. S., but the burden became intolerable. It was evident that, unless some further help could be given to Denominational S., it would be impossible to maintain them except in a few districts.

To relieve what was called "the intolerable strain" an Education Act was passed by Mr. Balfour in 1902. By this Act

2. The Present Situation.

all education, primary, secondary, and technical, in a given area is placed under the control of one authority, which authority is a Committee of the County Council or Borough Council. The whole cost of the maintenance of education is undertaken by this authority, the managers of Voluntary S. providing the buildings and undertaking to keep them in repair and to carry out all reasonable alterations and improvements. The Education Authority appoints one-third of the Managers and has a veto on the appointment of teachers, so far as their educational efficiency is concerned. The religious teaching in Voluntary S. is under the control of the Managers.

This Act was confessedly a compromise. It was accepted by the Ch. as offering terms as favourable as she was likely to get, but it can hardly be said that it was received with enthusiasm. The majority of the Nonconformists opposed it, because they considered that it quartered denominational S. on the rates. It led to the "passive resistance" movement, the adherents of which refused to pay such part of their rates as was levied for education. There is no doubt that the Act produced a certain amount of friction on both sides at first, but at the present time it is working more smoothly and on the whole satisfactorily.

To meet the alleged grievances of the Nonconformists three Bills were successively introduced by three Liberal ministers of Education, Mr. Birrell, Mr. McKenna and Mr. Runciman, but all three were strongly opposed by Ch. people and failed to become law. Various plans have been proposed to effect a permanent and equitable settlement. A body called the Education Settlement Committee, comprising representatives of various denominations, has put forth a carefully considered scheme which has met with some measure of support. Another scheme which finds favour with the majority of Ch. people has been set forth under the name of Lord Salisbury's Plan. The present Government is pledged to legislate in accordance with the views of the Nonconformist party.

It is impossible to say what may happen in the near future, but for every reason it is to be hoped that a permanent settlement, just and equitable to all, may be reached. -K6.

MORLEY STEVENSON.

SCOTLAND, PB HISTORY IN.—The first Reformed service-book used in Scotland was the Second PB of Edward VI (1552). In

1. In 1557,
1562 and
1616.

1557 the leading Reformers decreed its use in the Parish Kirks. At first it could only have been used within the districts where the Reforming leaders held sway, and it was superseded after a few years by Knox's *Book of Common Order*, often called the *Order of Geneva*. This was originally compiled by Knox and others for the use of the Eng. Congregation in Geneva, and a new edition was published for Scotland in 1562. As a liturgy it had little merit, being more a directory than a service-book. Forms were provided for ordinary services, the administration of Baptism and the Lord's Supper, and Marriage, with a prayer for the Visitation of the Sick. The minister was, however, not bound to use the words of the book, but might substitute his own if he thought well. No service was permitted at the Burial of the dead, nor was Ordination by the laying on of hands continued. The Church's round of fast and festival, too, was ignored. No wonder that Knox's book did not for any length of time keep its position, within less than a century passing into disuse.

The dissatisfaction with the Genevan book soon began to show itself in various attempts to revise the liturgy. Even in the time of Presbyterian ascendancy, as early as 1601, proposals were made to revise and amend the prayers contained in it. Nothing came of this movement, but in 1616, after the restoration of a true Episcopacy, the General Assembly decreed "that a liturgy be made, and a form of divine service, which shall be read in every Ch., in common prayer." A committee of four ministers prepared a *Book of Common Prayer*, the manuscript of which was not published till modern times, and is now preserved in the British Museum.

The foregoing will make it clear that, up to the appearance in 1637 of the so-called PB of

1. The 1637 Book. Laud, there was no objection felt in Scotland to a liturgy as

such, but on the contrary that there was a growing desire for a better one than the *Book of Common Order* provided. The beautiful but ill-fated liturgy of 1637 has suffered from many misrepresentations. It is still known as Laud's book, whereas it was mainly the work of Scottish Bps., particularly Maxwell Bp. of Ross, and Wedderburn Bp. of Dunblane. Both Charles I and Laud had wished to have the English PB introduced, but deferred to the opinion of the Scottish Bps., that a purely Scottish book would be more acceptable to the nation. Charles and Laud revised the draft and made various suggestions, but the book as a whole was a Scottish production. It was abused as Popish and declared to be a revision of the Missal, merely in order to stir up popular passion. And even the idea that it was the prime cause of the revolt of the nation is erroneous. The unwise and unconstitutional method of its introduction was indeed the spark that lit the flame, but the real trouble was the Act of Revocation, which threatened the nobles who possessed Ch. lands with the loss of the Reformation spoils. The riot in St. Giles's Church at the first reading of the new liturgy, popularly associated with the mythical Jenny Geddes, was in all likelihood carefully organised by those who had so much to lose.

Among the features of the book were a re-translation of the Ath. Creed, the changed order of prayers in HC (based upon the 1549 PB), the shortened words of administration, the adoption of the AV, the use of the word *Presbyter* for priest, and the re-introduction of the *Epiclesis*, or Invocation of the Holy Spirit upon the elements of bread and wine.

Although this PB immediately fell into disuse, its merits were afterwards recognised in two directions. Firstly, at the 1662 revision of the English PB it was consulted, and several of its suggestions adopted; and, secondly, it was the source of the *SCOTTISH COMMUNION OFFICE*. For, after the disestablishment of the Ch. in 1689, the use of whole or part of the Communion Service in the 1637 PB began, and "wee bookies" containing it were published. As time went on, several important variations were introduced, until the present form of 1764 was arrived at.

The troubles that began in 1637 had for one result a violent reaction against all liturgical worship, and not even when

4. Later History.

Episcopacy was re-established in 1661 was a Prayer Book introduced again, the Ch. services being of the barest possible description. After the Revolution, in the time of Queen Anne, the English PB began to be used by the Episcopalians, a use which has continued to the present day. By the canons of the Scottish Ch. certain

variations are permitted, apart from the use of the Scottish Communion Office. Thus the words, "Glory be to Thee, O Lord," and "Thanks be to Thee, O Lord, for this Thy glorious Gospel," are enjoined to be used before and after the Gospel; the Bp. in the Act of Confirm. may use the words of the 1549 PB in addition to the present form; certain omissions may be made in the addresses of the Marriage service; and in the Burial service another lesson may be substituted with the Bp's. sanction, and certain *prs. added*.

Finally, it may be mentioned that a complete revision both of the PB and of the Scottish Office has just been completed,

5. Revision. and only awaits the final sanction of the Provincial Synod to come into operation.—B1. A. MITCHELL.

SCOTTISH CHURCH.—The Scottish sister of the Ch. of Eng., officially called The Episcopal

1. Present Position. Ch. in Scotland, is numerically a small body, claiming only three per cent. of the population. Yet

her place in Scottish history, her social influence, and her position as a branch of the Ang. Communion, give her an importance in Scotland out of proportion to her numbers. Popularly known as the "English Church," and using though she does the Eng. PB, her roots are imbedded in the national history, and she forms a distinct and independent province of the Ch. The thirteen Pre-Reformation dioceses have been re-grouped into seven, and the seven bishops elect one of their number to be Primus. The Primus holds office for life or until resignation, and acts as president of the College of Bishops.

Ch. finance is in the hands of a mixed body of clergy and lay-representatives called the Representative Ch. Council, and legislation is enacted by the Provincial Synod, an entirely clerical body, which meets only when summoned by the Bps. An important step in the development of the powers of the laity was taken in 1905, when the Consultative Council on Ch. legislation, composed of clerical and lay members, was appointed to discuss all legislation proposed to be dealt with by the Provincial Synod. The *English PB* is the authorised Service-Book of the Ch., certain variations from its use being canonically sanctioned. The *Scottish Communion Office* is used only in a proportion of the congregations, and until recently the canons placed it in a position of inferiority to the PB office. The *Thirty-nine Articles* are appointed for subscription by the clergy.

The history can only be indicated in briefest outline. (1) *The Romano-British Ch.* Christianity penetrated northwards during the Roman occupation 80-410 A.D. Little is known of St. Ninian (397 A.D.), the Ap. of the Picts, who laboured in Wigtonshire, and founded the Ch. of Candida Casa at Whitburn. Of other missionaries like Palladius and Serf, we know little more than their names. St. Mungo, the patron saint of Glasgow, laboured in Strathclyde.

2. Early History.

St. Patrick, the Irish Ap., cannot with certainty be claimed as a Scotsman.

(2) *The Celtic Ch.* A new stream of Christian influence, which left an indelible mark on Scotland, came from Ireland in 563, when St. Columba landed with 12 companions at Iona, and made that famous island the centre of Christian life for a great part of the country. Celtic Christianity was tribal, and had many peculiarities, one of which was the position of the Bp., who was subject to the Abbat in jurisdiction. The Culdees were hermits whose system developed out of the Columban organisation.

(3) *The Mediæval Ch.* By the 11th century the Celtic Ch. had fallen into decay, and revival came through St. Margaret, the English wife of Malcolm Canmore. She laid the foundation of that connection with Rome which resulted in the subjection of the Scottish Ch. to the Papacy.

(4) *The Reformation.* The general corruption of the Mediæval Ch. was intensified in Scotland, and when the crash came (1560) the ruin was much greater than in England.

3. The Reformation.

The primitive church organisation was swept away under the influence of John Knox, and various unsuccessful attempts were made to supply its place. Superintendents, and after them un consecrated Bps. (the Tulchans), were tried, until Presbyterianism was established in 1592 through the efforts of Andrew Melville.

(5) *Episcopacy.* In 1610 a true Episcopacy was restored in the persons of Spottiswoode, Hamilton and Lamb. The unwise interference of James VI and Charles I, however, gradually brought about its fall, and the riot in St. Giles over the so-called PB of Laud opened the way to the re-establishment of Presbyterianism, the Civil War and the Commonwealth. With the return of Charles II the line of Bps. was restored, but with unhappy results. The murder of Abp. Sharp and the repression of the Covenanters left results which are still felt to-day.

6. *The Disestablished Ch.* With the accession of William of Orange came the triumph of Presbyterianism. In 1689 the Episcopal

4. *Later Days.* Ch., although claiming more than half of the people of Scotland, was disestablished and disendowed for her adhesion to Jacobite principles. Disaster followed disaster, and the Jacobite risings of 1715 and 1745 were followed by repressive penal laws which reduced the Ch. to "the shadow of a shade." Gradually, however, better times dawned. The Penal Laws were repealed in 1792, and all disabilities were finally removed in 1864. Since then the Ch.'s history has been one of growth and progress, which still continues, and points to a great part which she is yet to play in the national life.—A1. A. MITCHELL.

SCOTTISH COMMUNION OFFICE.—The Scottish PB of 1637 was drawn up by some

1. Its Genesis.

Scottish Bps. at the instigation of Charles I, and revised by Abp. Laud. Laud desired the adoption of the English PB, but the Scottish Bps. were of a different mind (see Laud's defence at his trial). A special feature of this PB is the express Invocation of the Holy Ghost upon the elements in HC (see EUCHARISTIC CONSECRATION, § 12).

Neither the Scottish nor the English PB was restored in Scotland at the restoration of Episcopacy in 1661, the service for a time being much after Presbyterian models. But in Queen Anne's reign the use of the English PB was

revived in the disestablished Ch., owing chiefly, it is said, to free grants of PBs from Oxford. It was also furthered by a desire to secure the support of the powerful English Ch., while poverty and politics combined to prevent the reprinting of the Communion Office from the Scottish PB. At length in 1724 Bp. Gadderar, of Aberdeen, reprinted it; and in 1731 the Scottish Bps. gave their formal recognition to it as well as to the English Liturgy. The absence, however, of any official text complicated the issues, and various reprints followed, with divergent texts, until in 1764 there appeared the book which has since become the recognised *Scottish Communion Office*.

The main feature of this Office is the sequence of its different parts. The confusions of our existing Eng. rite are avoided, and the Recital of Institution, the Oblation, the Invocation of the Holy Ghost, the Prayer for the Ch. on earth and Commemoration of the faithful departed, and the Lord's Prayer, follow each other in due order in accordance with the early Liturgies.

The value of the SCO. became increasingly appreciated. In 1806 Bp. Horsley, of St. David's, wrote the often-quoted letter in which he said: "With respect to the comparative merit of the two Offices for England and Scotland, I have no scruple in declaring to you . . . that I think the Scotch Office more conformable to the primitive models, and in my private judgment more edifying than that which we now use; inasmuch that were I at liberty to follow my own private judgment I would myself use the Scotch Office in preference" (Dowden, *ASCO.*, p. 106).

In a Synod at Aberdeen in 1811 a canon was passed giving liberty "to retain the English

2. Its History.

Office in all congregations where the said Office had been previously in use," but enacting that "the SCO. shall be used in all consecrations of Bps.; and that every Bp., when consecrated, shall give his full assent to it as being sound in itself, and of primary authority in Scotland." This very definite elevation of the SCO. was, however, weakened in 1828. And in 1863 a new Code of canons was enacted in which permission was given to retain the SCO. in congregations in which it was already in use, but at all consecrations, etc., the English Office was to be used, and likewise in all new congregations, unless a majority of applicants to the Bp. desired the use of the SCO. (canon 30). Thus, says Bp. Dowden, the Synod of 1862-3 "dishonoured and degraded" the SCO. (Dowden, p. 21). The reason for doing so was political. The Scottish Ch. was seeking escape for its priests from the legal disabilities to which Scottish ordination subjected them. Their efforts were opposed by Eng. Protestants on the ground that the SCO. constituted a vital difference between the Chs. of Scotland and England. To satisfy this challenge the Scottish clergy were ready to sacrifice their own invaluable Office, and

substitute for it the Communion Office of the Eng. Church. [See also SCOTLAND, PB HISTORY IN.]

The Scottish PB of 1637 will be found reprinted in Hall's *Reliquiae Liturgicae*, vol. 2 (1847), and its Communion Office in Dowden's *Anno-*

4. *Literature.* *lated Scotch Communion Office* (1884), pp. 233 ff.; the latter work also contains the 1764 text of the SCO. with valuable information as to its history, and its influence on the Amer. PB. We may also refer our readers to: Sprott's *Scottish Liturgies of the reign of James VI* (1871), pp. lxi-lxxii; *An earnest plea for the retention of the Scottish Liturgy* by J. M. Neale (1862); *A plain Treatise on the SCO., its leading principles and advantages* (1859), by Bp. Wordsworth of St. Andrews (cp. Lathbury's *Letters on Church and Religion of W. E. Gladstone*): *Traditional Ceremonial and Customs connected with the Scottish Liturgy* by F. C. Eeles, Alcuin Club Coll. xvii (1910).—hb. W. J. SPARROW SIMPSON.

SCREEN.—The veils used in primitive times to screen the altar and celebrant (see APSE)

1. Origin of Screens.

were, in the Latin Churches, generally suspended from the four posts of the altar canopy. But another arrangement was used by Eastern Christians, namely a beam across the sanctuary. Such beams, when of any considerable length, were necessarily supported by columns and thus formed rudimentary Ss., the originals of the modern Greek "Iconostasis" and the Teutonic rood S. In Italy, rood Ss. are rare, except in Venice and the neighbouring cities. The Greek Church has preserved the ancient custom of completely screening the altar and sanctuary, whereas Western Europe has evolved the familiar form of rood S., and has transferred its position from the sanctuary to the chancel entrance. Owing to Jesuit influence the Roman Church has quite abandoned the use of rood Ss. The English Church alone has continued their use, although a Philistine generation has destroyed many fine examples. Here too the custom of dividing off the sanctuary from the quire survived in the mediæval use of the Lenten veil, in the wooden sanctuary S. at St. David's, and in the frequent occurrence of an eastern transept in our larger churches, forming a prominent architectural line of demarcation east of the stalls.

Monastic and cathedral Ss. are primarily intended to separate the quire from the church,

2. Monastic and Cathedral Screens.

whereas parochial Ss. are mere barriers across a building intended to be used as a whole. Hence the former are generally solid structures, and the latter are of open work. In many abbey churches the naves served as parish churches distinct from the quires of the Religious. In such cases the S. was double. In front of the western wall stood the parish altar, between two doorways. The Eastern wall had a single central doorway, and the loft over was termed the *Pulpitum*. This arrangement can still be seen at St. Albans, and the western halves of similar *Pulpita* remain at Croyland, Malmesbury and Wymondham. Such *pulpita* once

existed at Durham and Canterbury, but both these have given way to more modern arrangements.

In the secular cathedrals the quire Ss. were solid thick walls as at York or double as at Exeter, but in England the doorways were always central, and the S. was always broad enough to carry a roomy loft. At Exeter, altars were placed each side of the central doorway; at St. David's, there is an altar on the north side only.

German cathedral Ss. usually have two doorways and a central people's altar, at the back of which, in the quire, is the bishop's throne, facing eastwards. In Spanish churches the quire stalls are generally westwards of the transept and the quire S. has no doors at all, the sanctuary being closed with metal grilles and connected with the quire by a railed-in passage. But in late Spanish churches the quire is banished to the western gallery, and only the metal sanctuary S. is retained.

From the roodlofts of our cathedrals and the *pulpita* of our abbeys the Gospel was intoned at solemn services. Perhaps also sermons were preached in this place. Here stood the organs, and here was the chief ornament of a mediæval interior, the great Calvary group. At Wells the sockets for the rood and attendant images may be seen above the arch built in the 14th cent. to strengthen the central tower, while the S. stands under the eastern tower arch.

Parochial Ss. differ considerably from the quire Ss. and *pulpita* of cathedrals and abbeys.

3. Parish Church Screens.

Their material is generally, though not always, timber. Then they are usually of open work, at any rate after Norman times. Our narrow Norman chancel arches are practically mere doorways in solid S. walls. Sometimes, as at Hadleigh (Essex), Curdworth (Warwickshire), and Winchfield (Hants.), squint holes were cut through these S. walls in the 13th and subsequent cents. on each side of the old Norman arches.

Our oldest timber chancel S. is the 13th cent. example at Stanton Harcourt, that at Northfleet being rather later. Both consist of a

4. Examples.

row of wooden arches carried on turned posts. The Ss. in King's Lynn Church and Chichester Hospital are 14th cent. woodwork.

Turning to stone chancel Ss., a few 13th cent. examples exist of triple chancel arches, and at Stebbing and Great Bardfield (Essex) the wide chancel arches are filled in with stone tracery like immense unglazed windows. The finest of our stone chancel Ss. is, however, that at Totnes (Devon), a rich composition of open tracery panels elaborately moulded and carved, extending across both the nave and the aisles, as is often the case with West Country Screens.

But the great majority of English chancel Ss. are of late date and constructed of oak. These usually carried roodlofts and sometimes also a solid partition shutting off the chancel and forming a background to the great rood. A good example of such a tympanum was barbarously removed during a recent "Restoration" at Wenham Church (Suffolk). Parish roodlofts were probably used as music galleries, but not for ceremonial purposes such as the singing of the Gospel.

In most of the East Anglian Ss. ranges of tall narrow arches carry comparatively narrow-vaulted lofts, and the lower panels contain excellent paintings of saints, the framework being elaborately painted and gilt. Such are the Ss. at Trunch and Southwold.

The typical West-country Ss., Bovey and Dartmouth for example, are comparatively low, with wide arches filled with mullions and tracery, broad-vaulted galleries, and richly carved cornices of vine work. They are generally painted without figure panels.

Modifications of these two leading types are found in other districts, but many simple Ss. exist with plain rectilinear framework, traceried heads to the open panels, and simple coved lofts above, as at Handborough (Oxfordshire).

The quire screen at King's College is refined Renaissance work, and the chancel Ss. at Croscombe and St. John's Leeds, in Wren's churches of St.

7. Post-Reformation Screens. Margaret's Lothbury and St. Peter's Cornhill, and the 18th cent. screen-work at Crwys Morchard deserve attention as prominent Post-Reformation examples. [See further, *Screens and Galleries in English Churches* by Francis Bond, and *Roodcreens and Roodlofts* by F. Bligh Bond and Dom Bede Camm; and, for their authority as Ornaments, cp. RITUAL, § 104, f 3, and n.]—R5.

CHARLES A. NICHOLSON.

SCRIPTURE.—Under AUTHORITY, §§9-16, will be found sketched a conception of the genesis and permanent value of Holy S. which it is hoped will be found valid by adherents of more than one school of biblical criticism. Further contributions to the general subject are grouped in App. B5 (cp. also DOCTRINE, HISTORY, KNOWLEDGE, STUDY, TRUTH). The present art. is therefore strictly supplementary.

In the time of our Lord the Jews had already become "the people of the book," the term by which they are known in the Koran. And already the risk had arisen that reverence would degenerate into superstition, and that, by a slavish literalism, out of an instrument of spiritual emancipation might be forged fetters to cramp the submissive, and bars to exclude the free.

In the attitude of our Lord towards the OT we have a perfect pattern of reverent regard for the venerated forms in which the revealing Spirit's past influence and teaching had come to be enshrined, together with an unfettered readiness to follow the leading of that Spirit in the living present. In the writers of the NT we find this attitude generally reflected, though perhaps the balance is not always held quite evenly. At least there are not a few OT allusions to which it is difficult to ascribe more than a literary and illustrative force, but which seem to be intended to carry argumentative weight. The early Ch. took over the Greek OT without much inquiry, and in course of time added to it the NT. The whole came to be regarded more and more as a sacred canon, the norm of truth, the fountain of authority, and the storehouse of the words of life. Reverence for the whole, together with the influence of Jewish example and tradition, soon led to veneration of the parts, and only the invention of the allegorical method

saved the doctrine of S. from breaking down. But in due course the living authority of the interpreting Ch., which had all along been a force operative to prevent extreme inferences, gained in weight and volume, and the sense of S. was settled within certain limits. The SCHOOLMEN assumed the main outline of the doctrinal and institutional system of the Ch. to be scriptural, and spent their strength in articulating and extending the dogmatic structure, accommodating refractory data as best they could.

The Continental Reformation was in form an appeal to the authority of S. against the usurped authority of the mediæval Ch. over the mind and conscience of the individual. But the Bible was only called in to remedy those points in the mediæval system which pressed hardly upon the reformers. No attempt was made at a general reconstruction of Christian doctrine, nor was any fresh and systematic investigation made as to the nature of the Bible and its claims to authority. Erasmus remained in communion with Rome, and merely shifted the emphasis from doctrine to morality. Luther criticised Bible and Ch. where his favourite doctrines of the universal priesthood of believers and justification by faith were concerned, but otherwise was even more conservative than Erasmus. Calvin showed good sense as an expositor where his doctrinal and institutional system was not involved, but it was from Geneva that the Puritans derived that view of the scriptural prescription of the presbyterian discipline which wrought such havoc with the religion of England. In the Eng. Ch., however, the essentially practical nature of the causes of change, and the ebbings and flowings of the tide of reform, co-operated with the national temper and the character of the leaders to ensure a certain balance of attitude which was a safeguard against exaggerations [See CHRISTIAN RELIGION, esp. § 21 (4).]

The Post-Reformation stringency of inspirational doctrine never received any sanction in the PB or other Ang. formularies,¹ but it rooted itself in Eng. theology, and led to a wrong place being given to the Bible in the construction of Christian doctrine. Two clearly marked stages were established: (1) the proof that the Bible was a revelation from God; (2) the unquestioning acceptance of everything that the Bible laid down. Each stage was artificial and one-sided. The Bible was taken as a homogeneous book, not historically as a Divine Library. A single rhetorical phrase (*πᾶσα γραφὴ θεόπνευστος*) was read as a logical definition; this undetermined quality was assumed to be inerrancy; inspiration was denied to all writings outside the

¹ Even the words "inspiration" and "inspired" are never applied to S. in the PB or Arts. Q. 3 in Ord.¹, "Do you unfeignedly believe all the Canonical Scriptures of the OT and NT?" can obviously not be pressed from a loyal acceptance of S. as a whole to become a categorical assertion as to its parts which it would be presumptuous for the candidates to make and impossible for them understandingly to intend.

canon; the range of it was extended to the whole canonical literature accepted on the strength of Ch. tradition; and no room was left for degrees of it. The second stage noted above really preceded the first in time, which became prominent only when doubt was in the 18th cent. (or a little before) thrown on the Bible as being a Divine revelation of this kind.

The ultra-orthodox line of defence may be represented by a quotation from Wm. Law's reply in 1731 to Tindal's *Christianity as Old as Creation*: "I appeal . . . to the miracles and prophecies on which Christianity is founded, as a *sufficient proof* that it is a Divine revelation. . . . Miracles sufficiently plain and evident . . . are the last resort; they determine for themselves, and cannot be tried by anything further. . . . A course of plain undeniable miracles attesting the truth of a revelation is the highest and utmost evidence of its coming from God, and not to be tried by our judgments about the reasonableness or necessity of its doctrines." But after being "twenty years in this dust of debate" he testifies that he has "always found that the more books there were written in this way of defending the Gospel, the more (he) was furnished with new objections to it." Having now become a mystic, he takes new ground in his *Way to Divine Knowledge*. "Gospel Christianity . . . stood upon its own true ground; it appeared to be what it was. And what was it? Why, it was an awakened Divine Life set up amongst men; *itself was its own proof*; it appealed to its proper judge, to the heart and conscience of man." "Every other thing, besides the Life and Light of God, stands only in a state of ministerial service to you; whether it be the words of a message from God written on paper, engraven on tables of stone, or spoken by the mouth of an angel, a prophet or apostles, and its creaturely service can rise no higher . . . than to show the true way to Him who only Himself can be the truth, the life, and the light in you."

No doubt the swing of the pendulum took Law to an untenable disparagement of the function of the mind. But at least he discerned the one ingredient in the varied contents of S. which is indispensable for certitude, what divines have called the *testimonium internum Spiritus Sancti*. It is true that we have in S. our best and surest means of knowing God; but any *real* knowledge of Him comes from S., not when merely taken by itself as a body of trustworthy information, but as it is freshly brought home to the soul by the revealing Spirit. In a word, God cannot be made to depend upon S., but S., both as written and as read, must rest upon the living God.

It has been pointed out that such a view as this underlies Ord.² The deacon, proceeding to priest's orders, is asked, "Are you determined . . . to teach nothing . . . but that which *you shall be persuaded* may be concluded and proved by the Scripture?" "The individual priest is to exercise his own personal judgment in the interpretation of Holy Scripture. It is furthermore clear that in this part of his office he is allowed very considerable latitude, for he is directed to assure himself, by diligent study,¹ of the

¹ "Consider how studious ye ought to be in reading and learning the Scriptures. . . . Draw all your cares and studies this way. . . . Pray to God the Father, by the mediation of our only Saviour Jesus Christ—for the heavenly assistance of the Holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax *riper* and stronger in your ministry" (Ord.² Exa.; cp. also Srudiv).

truth of what he teaches; there must be no stereotyped teaching where persuasion and conviction do not follow upon study" (*Confessions of a Clergyman*, 1911).

The 19th cent. was a period of unrivalled activity in biblical criticism. It began in Germany, and reached often very extreme conclusions both there and in Holland. It spread to

Anglo-Saxon Christendom, and finally, through the Modernist movement, has profoundly affected the Roman Ch. It is an error to regard its *methods* as viciously subjective. The most conservative scholar can no more avoid subjective criticism than he can stand on other feet than his own. The objective facts on which it is based are mainly biblical data, but they have been handled differently. Facts have been weighed as well as counted. Obscure or incongruous statements or allusions have been given due consideration. Indications of date have been noted. Marks of composite authorship have been patiently tracked out. In some circles sceptical presuppositions have warped the *conclusions*, but this cannot be said of English scholars in general, who have for the most part showed sobriety of judgment. The criterion has been, that the view which best accounts for *all* the facts should be accepted. With something like unanimity the teachers of the OT in the universities and principal colleges, and the editors of dictionaries and encyclopædias, have readjusted their attitude to the Bible, and the younger generation of clergy and educated laity are being taught on the new lines. But the bulk of the people and a large proportion of the clergy professedly hold fast in the main to the older view, and a situation is thus created which will present practical difficulties for some time.

The Ch. of Eng. ought to be in a peculiarly favourable position for effecting a gradual reconciliation. She is not committed, as we have seen, to any hard and fast doctrine of inspiration, but she unhesitatingly ascribes supreme authority to S. Any attitude towards the Bible which includes a genuine and effective recognition of the authority, if not of isolated texts, at least of the clearly recorded teaching of our Lord, and the consentient witness of the NT, and of the OT where it is not qualified by the NT, is consistent with loyalty to the Ch. And the practical grading of the contents of S., which is involved in their more or less frequent and prominent use¹ in the PB, makes it easier to tolerate a view which admits real distinctions of value. Cp. Sanday's Bampton Lectures on *Inspiration*; Ladd's *Doctrine of Sacred S.* (full and fair);

¹ They may be arranged in descending order of importance in some such order as this: the Comfortable Words and Words of Institution of the Sacraments, the Liturgical Gospels and Epistles, the selected Sentences, the special and ordinary Pss., the Sunday or Week-day Lessons; outside the PB and Lectionary may be reckoned unselected passages of edifying character; and, lastly, there remain parts which, though possessing some historical interest and indirect value, are not generally edifying. Cp. RITUAL, § 21, 25¹, n. 3.

Briggs' *Biblical Study*: Hastings' *BDs* (1 vol. and 5 vol. eds.); and Dummelow, *The One Volume Bible Commentary*.—B4. G. HARFORD.

SCRIPTURE READER.—See READER.

SCULPTURE.—English churches contain many monuments of the sculptor's art. Fonts, capitals, arches, tympana, door-

1. In Saxon ways, stalls, misericords, effigies, canopies, sedilia, piscinæ, gargoyles, testify to his skill, and proclaim symbolical truths or curious legends. His first efforts were the preaching or churchyard crosses which are often older than the churches. The early Saxon missionaries, St. Wilfrid, St. Paulinus and others, took with them on their journeys cutters of stone, who carved crosses.

A characteristic of these early Ss. is the curious interlacing scroll-work consisting of knotted and interlaced cords, and at Bewcastle, Ruthwell, Gosforth and other places the surface is carved with rude figures representing scenes from the Saviour's life sometimes blended with Norse legends of Heimdal, Loki and Hel. Two angels appear in the Saxon church at Bradford-on-Avon. Evidences exist of four main schools of the art of the period—the Celtic, Saxon, Roman or Byzantine, and Scandinavian. The reliefs in Chichester Cathedral are remarkable examples of the Byzantine style. Many Saxon churches were of wood; hence S. was not common.

But in the Norman period it was extensively used, and found abundant expression in the tympana and fonts. In many instances the subjects are rudely represented, and the carving of inferior workmanship, but they express many truths, and were doubtless intended to produce a devout frame of mind in the heart of the worshipper on entering church.

Thus the sculptural beak-heads represent the bird of the air in the Parable of the Sower ready to take away the Word from the careless receiver. A cross, tree (= the Tree of Knowledge), Agnus Dei, our Lord in Majesty, the Descent into Hell, St. Michael, animals, dragons, are some of the subjects carved.¹ Fonts, too, were carved with S.² Great advance was made in the sculptor's art in the 12th cent., and, though some foreign influence was felt, a new school of English art was speedily formed, which differed much from French fashion.

Good progress was made in the 13th and 14th cents., especially under the patronage of Henry III., and in the carving of effigies English sculptors showed great skill.

The best example is the figure of Henry III in Westminster fashioned by William Torell, and also that of Queen Eleanor. Westminster Abbey shows a very complete collection of English mediæval S. from the 13th to the 16th cent. The artists used not only stone, but wood, bronze,³ alabaster, silver, etc. The magnificent west fronts of large churches, of which Wells supplies the best example, afforded scope for the Gothic sculptor, and a wonderful

art is manifested in the carving of choir stalls and misericords, from which we gather impressions of the daily life of the people, the limitations of their Bible knowledge, their legends of Saints, their censures on vice, and their opinions on monks and friars, as well as wonderful carvings of leaf and bloom. Grotesque carvings often appear in gargoyles, capitals, etc. The imagination of the mediæval sculptor represented sin in most hideous form. Fearful demons tormented lost souls, or were expelled from the sanctuary by the prayers of the faithful. The Church loved to dwell on the wrath of God; the sculptor could only follow. Sometimes he exercised his art in playful satire on the hypocrisies and vices of the age, on the contest of regulars and seculars, and he always told his story clearly. His sincerity and the wonderful fertility of his imagination are entitled to praise.

S. declined with other arts aft. the Reformation. The cents. that intervened between the end of the Tudors and the middle

4. After the Reformation. of the reign of George III produced little save memorial monuments, many of which are fine examples of Renaissance design and ornament, though the figure-work is usually the least successful part (see MONUMENTS).

There is nothing to note save the still-life carvings of Grinling Gibbons and the tombs by Nicholas Stone in Westminster. Flaxman's art revived the reputation of English S. It approached in spirit that of Greece, and several of his works adorn our cathedrals and large churches. The name of Chantry (1782-1841) must be mentioned, who produced many sepulchral monuments which are much admired in spite of their limited merits. It is unnecessary to record the labours of modern men. Much ancient work has perished and been destroyed, but enough remains to testify to the skill of English sculptors, who with force and feeling portrayed the faith as they had received it.—R1.

P. H. DITCHFIELD.

SEA, FORMS OF PRAYER TO BE USED AT.

—These were composed, it is said, though without certain authority, by Bp.

1. History. Sanderson, in 1661. After being examined and revised by Stern, Bp. of Carlisle, they were inserted in the revised PB of 1662. They are specially mentioned in the Pref. as one of the additions which it was thought advisable to make. Nothing further is known of their origin. The only parallel to them, according to Blunt, to be found in the ancient Services is a *Missa pro Navigantibus*, of which, however, no use has apparently been made.

We owe to the Long Parliament the first introduction of any special prayers to be used at sea. This is of interest, as marking perhaps the fuller organisation and greater importance of the Navy at this period. With the DIRECTORY FOR PUBLIC WORSHIP (1643), intended to supersede the PB, was issued a supplement entitled "A Supply of Prayer for the Ships that want ministers to pray with them." In a preface to this it is stated that "The Common Prayer is still used on board ship, though elsewhere for many weighty reasons abolished; and to prevent the necessity of using it any longer, it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament." That state of things was not, however, to last long, and with the restoration and revision of the PB in 1662 the regular

¹ Cp. *Norman Tympana and Lintels*, by C. E. Keyser.

² Cp. *Illustrations of Baptismal Fonts*, by F. A. Paley.

³ See effigy at Warwick of Richard Beauchamp, Earl of Warwick, who died 1439.

"Forms of Prayer to be used at Sea," as we have them to-day, first appear. Under the Commonwealth the Navy had greatly increased in size through the regular levy of ship money, and also in honour and prestige through the great victories of Blake and Monk in the Dutch wars. It is doubtless due to these facts that Special Prayers for the Naval Service were felt to be desirable.

The Prayers, as may readily be seen, are, with the exception of the first two, only intended for occasional use and

2. Structure and Composition. are framed in strict accordance with the principles of the Ch. of England.

Few comments seem necessary. The first Coll., a very noble and comprehensive pr., is appointed to be used daily on board His Majesty's ships. It would be hard to conceive a better, both as regards its language and the manly and devout spirit that it breathes, though now there seems to be a need for one slight alteration in the wording, *i.e.*, the word "Empire" for "Island."

The three following prs. contain quotations and allusions from various parts of Scripture, chiefly the Pss. (107 25, 89 10, 94, 80 2); also the cry of Hezekiah (Is. 38 19); and in the pr. to be said before a battle, Eccles. 9 11 and 1 Sam. 14 6.

It is noticeable that the prs. for use in war time lay stress on God's *justice* as well as His *power*, and, only in the hope that ours is a righteous cause, ask Him to defend, save and fight for us in spite of our personal sins, "for His Name's sake."

The Conf. and Absol. in the Service "when there shall be imminent danger" are taken from the HC. They are intended to be a very direct support, and to come with deep reality to men at that solemn time, when they may at any moment pass into eternity.

The Services of Thanksgiving presuppose a time of peace and quietness and also a choral use of the Church's Services. Very beautiful and suitable Pss. (66 and 107) are chosen to express fervent thankfulness to God for His mercies and deliverance. The special "Hymn of Praise" at the end is made up of passages from many Pss., slightly altered in a few cases to suit the occasion. The Coll. of Thanksgiving points us in noble language and sentiment to what should be the true object and result of victory, the good of all mankind and the advancement of God's glory upon earth.

In the Service for the Burial of the Dead there is one noticeable alteration from the older Form, *i.e.*, the words "looking for the resurrection of the body, and the life of the world to come" for "in sure and certain hope of the resurrection to eternal life." The reason for this change is not very clear. The alteration must have been intentional, and was perhaps made to avoid what might seem a too confident expression of hope. It is interesting to note that this altered Form has been adopted in the Amer. PB.

The first of the "Articles of War" reads as follows: "Officers are to cause Public Worship, according to the Liturgy of the

2. Use in the Navy. Ch. of Eng., to be solemnly performed in their ships, and take care that prayers and preaching by the Chaplains be performed diligently, and that the Lord's Day be observed." This is regularly carried out, though as a rule on board ship on Sundays the Services for MP and EP are used

as in ordinary Church Worship, and the only prs. used constantly from this special Form are the first two Colls. These are in general use not only on Sundays, but at the daily "Morning Prayers" which are held in every battleship immediately after "Divisions" at 9 o'clock, when the crew are mustered on the quarter-deck and told off to their duties for the day.

After the battle of Trafalgar, when, at Nelson's death, the command of the British Fleet had passed to Collingwood, he at once ordered a solemn Service of Thanksgiving for the great victory, and also of "humiliation for our sins" to be held in all the vessels of the Fleet; and it is safe to assume that on that most memorable occasion these Forms of Prayer were used. This and like occasions of use lend to them a peculiar interest. That they are not in general use in the Navy is, of course, to be understood from the fact that they are in the main drawn up with a view to such special occasions of stress and emergency. Whenever such occasions may arise, these Prs. will assuredly prove most valuable and helpful in directing the hearts of our sailors to look for help and protection to the God of Battles, "Who hath measured the Waters in the hollow of His hand."—*st.* F. S. HORAN.

SEAMEN.—From early times the Church of England has recognised her duty towards S.

In 1300, when Edward I called out a fleet of thirty ships, chaplains were appointed "to confess the sailors." Under Henry VIII priests were attached to the admiral's retinue and rated as A.Bs. in the King's Army at sea. In the days of the Armada chaplains of ships had, besides S.'s pay, a groat a month contributed voluntarily from the wages of every man on board. At this time, and through the later days of the Reformation, there was much preaching of a Puritan type, and also Celebration of the HC at sea. In the days of Charles II, when Lord Dartmouth commanded the Tangier Expedition, he took pains to secure such men as Dr. Ken to go with him as chaplains. Not much appears to have been done in the 18th century.

In 1812 the Government took alarm at the ungodly condition of the Fleet, and tried to

2. In the Fleet. obtain a suitable number of chaplains. The official rank was given them, and a regular scale of pay adopted. There is now a Chaplain of the Fleet; each of the larger ships carries a chaplain, who, by the King's regulations, "is to be treated with the respect due to his sacred office, and not to be required to perform any executive duties, so that nothing may interfere with his being regarded as a friend and adviser by all on board." Prs. are held on the quarter-deck of every ship in H.M. Navy every day, whether she carries a chaplain or not. In ships carrying chaplains there is regular celebration of the HC. *The Naval Church Society* does valuable work in promoting fellowship and the formation of Church Institutes at home and abroad; and *The Royal Naval Scripture Readers' Society*

employs agents to visit ships not carrying chaplains, and supplements the work of chaplains in R.N. barracks and dockyards. Although the character of *Miss Agnes Weston's* work is interdenominational, she herself is a Church-woman, and was trained in parochial activities for her life of wide influence. Her successful temperance work, provision of Sailors' Rests, enlistment of sympathy for S. and their families, good advice given through such publications as *Ashore and Afloat*, have been of incalculable service to the Church and Nation.

As regards the Merchant Service it must be borne in mind that up to the 19th cent. there was not that sharp line of demarcation between it and the Royal Navy that we see now. It was customary for the great merchant adventurers of Queen Elizabeth's time to gather their crews together daily for worship (cp. *Articles* of Capt. H. Frobisher: "To banish dice, cardes playeing, and all filthie talk, and to serve God twice a daie with the ordinaire service usuall in the Church of England"). Gradually this good custom seems to have lapsed; and the Church does not seem to have realised the serious damage that accrued thereby. Nevertheless, S. and fishermen were not altogether uncared for by the Church ashore, which ministered to their families constantly and to them when ashore, held special services for fishermen, and, in the Lit., interceded for those "that travel by water." But in time it became clear that some special organisation was needed for men who were so often away from home, and whose lives were so different from those of ordinary people.

First, an attempt was made to reach them through the building of *Mariners' Churches*, which were in some cases endowed. These were well filled at first with seafaring congregations, but naturally in time the number of shore-folk increased, and sea-going men were conspicuously few. *Church Ships* again were established in several ports; some of the old naval ships being adapted for the purpose.

In 1856 the *Missions to S. Society* was formed with the avowed object of "seeking the spiritual welfare of the seafaring classes at home and abroad, using every means consistent with the principles and received practice of the Church of England and carrying on its operations mainly afloat." Chaplains and Scripture Readers were appointed, and boats placed at their disposal, for the visitation of ships in roadsteads and harbours.

After a while S.'s *Institutes*, free and open to seamen of every creed and nationality, with Mission Churches attached, were erected in all the principal seaports at home, and in many ports abroad. The paged PB was used regularly, both in week-day and Sunday services, and men were encouraged to buy Bibles and PBs for themselves and use them at sea. Temperance principles were strongly advocated, wholesome recreation provided, and knowledge of first aid imparted to many. The *Missions to S. Society* has now (1911) agents in 99 seaports, 33 of which are abroad, employs 275 agents including 61 chaplains,

has 138 S.'s Churches and Institutes, and 75 steam and motor vessels.

In 1864 the *St. Andrew's Waterside Church Mission* was founded, strongly emphasising the principle that the parochial clergy of waterside parishes are directly responsible for their parishioners serving afloat, and for all those who come into their midst.

Grants are given to vicars of waterside parishes stimulating their interest in S., and in many cases enabling them to provide extra clergy. Grants are also given to British chaplains at colonial and foreign seaports. Some 12,000 ships have been supplied with good lending libraries through this society.

Encouraging officers to hold services at sea has been an important feature both of St. Andrew's Waterside and the Missions to S., and the latter Society has issued special books of pr. for use at sea compiled from the PB. Both Societies have distributed immense quantities of wholesome literature on board ship.

The *Gibraltar Mission to S.*, under the Bp. of Gibraltar, cares for S. in all the principal parts of Mediterranean, Spanish and Portuguese coasts, giving grants to local Chaplains, supplying Scripture Readers who visit S. on board ship or in hospital and supporting S.'s institutes.

The St. Andrew's Waterside and the *North Sea Church Mission* have sent out Church ships to minister to the men in the fishing fleets in the North Sea. But these men have been mainly reached, in home waters and off the coast of Labrador, through the Hospital Ships of the *Royal National Mission to Deep Sea Fishermen*, which is interdenominational.

The *Seamen's Friendly Society of St. Paul*, which works on the Brotherhood system, provides a home for aged S., a shelter for sick and convalescent seamen, and a Receiving House from which to get unemployed men away to sea.

In the *School Ships* for the training of officers, and in various Training, Industrial, and Reformatory Ships, PB services are held regularly, boys are taught the Church Cat. and prepared by their chaplains for Confirm. and HC.

Sailors' Homes, or large boarding establishments created in the principal ports with special facilities for S., have in some cases been closely connected with the Church, and even licensed for the celebration of HC.

From the above facts it will be seen that the PB has been much used by S., who reverence its antiquity, profit by its standard of faith and devotion, and value its aids to united Worship.—ST, TE.

E. LAMBERT.

SEAT.—See PEW.

SECRETARY (BISHOP'S).—The office of Bp.'s S. is of comparatively recent growth, and, though recognised by Act of Parliament, is an office rather of convenience than of necessity. The S. has no fixed tenure of his office. He assists and attends upon the Bp. and prepares legal documents in connection with certain official matters, e.g., Ordinations, Institutions, and Consecrations. The S. is paid by fees, partially fixed by Act of Parliament, of which he is required to make an annual return to the Home Secretary.—A3.

HUGH R. P. GAMON.

SECULAR.—A term applied to the clergy who exercise their office "in the world," to distinguish them from those bound by vows or by a rule of life, who are styled *Regular*. In common usage it also

3. In the Merchant Service.

7. St. Andrew's Waterside Mission.

8. The Gibraltar Mission to Seamen.

9. Other Institutions.

4. Mariners' Churches.

5. Missions to Seamen Society.

6. Seamen's Institutes.

denotes persons, acts, things and places not in direct and overt relation to religion.—A4.

R. J. WHITWELL.

SEDILIA.—The S. upon the epistle side of the high altar are a relic of the seats surrounding the Basilican *Apse*. They are generally three in number, for celebrant, deacon, and subdeacon, but in village churches sometimes only one or two places are provided. Usually, the Piscina niche is incorporated in the design of the Sedilia.—R6.

CHARLES A. NICHOLSON.

SEE.—The place in which a bp. exercises authority, the local centre of a diocese; hence the rank, authority, or jurisdiction of a diocesan bp., or, since the Reformation, of a bp. suffragan.—A7.

R. J. WHITWELL.

SENTENCE (OF HOLY SCRIPTURE).—In our present PB there are three sets of Sentences of Scripture: (1) *before MEP*, (2) *Offertory Sentences*, (3) *in Burial Service*: and in the First PB there was another: (4) *Post-Communion Sentences*.

(1) *Before MEP*. These, as well as what follows as far as the Lord's Prayer, were introduced in 1552, and constituted an entirely novel way of beginning the Divine Service. It has been asserted that they were in part suggested by the Lenten *Capitula* at Lauds in the Brev., but on grounds far too slender. They have remained without change ever since, with the exception of the first, in which, in 1662, Ezek. 18 27 (AV) was substituted for: "At what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord." At the same time the wording of the other Ss. was conformed to the AV, and the latter clause of the last, "But if," etc., was added. In the Scottish PB (1637) there are the following variations: in the first S., Ezek. 18 31, 32 (AV) was substituted for "At what time," etc.; the second S. was omitted, as well as "Repent ye," and "I will arise"; one new S. was introduced (Prov. 28 13); and a few verbal alterations were made in others. In the Amer. PB (1792) three additional Ss. were appointed: Hab. 2 20, Mal. 1 11, Ps. 19 14, 15. In the later revision of this PB, finally approved in 1892, these were retained, and many new Ss., differing for MP and EP, were added, most of them being assigned more or less appropriately to the various seasons of the Christian year. The Ss. at MP are: Hab. 2 20, Ps. 122 1, Ps. 19 14, 15, Phil. 1 2; then (Adv.) Matt. 3 2, Is. 40 3; (Christmas) Luke 2 10, 11; (Epiph.) Mal. 1 11, Is. 52 1; (Good Fr.) Lam. 1 12; (Easter) Mark 16 6 combined with Luke 24 34, Ps. 118 24; (Asc.) Heb. 4 14, 16; (Whitsun.) Gal. 4 6, Ps. 46 4, John 4 23; (Trin. Sun.) Rev. 4 8. Then follow all the Ss. in our PB, except "Repent ye," already used for Advent. At EP: Hab. 2 20, Ps. 26 8, 141 2, 96 9, 19 14, 15; then (Adv.) Mark 13 35, 36, Matt. 3 2; (Christmas) Rev. 21 3; (Epiph.) Mal. 1 11, Is. 2 3, 3; (Good Fr.) 2 Cor. 5 21, Eph. 1 7; (Easter) Col. 3 1; (Asc.) Heb. 9 24; (Whitsun.) Rev. 22 17, Ps. 43 3; (Trin. Sun.)

Is. 6 3. Then follow the Ss. from our PB, as at MP. It may be remarked that these Amer. additions quite lose sight of the original purpose of the Ss., which was to lead up to the Confession of sin; and hence stand in no logical connection with the Exh. which follows them.

(2) *Offertory Sentences*. In 1549 these are clearly intended to replace the ANTIPHON called *Offertorium*, which, like the INTROIT, varied for each Mass, and they are directed preferably to be sung. But this direction disappears in 1552. Except for trifling verbal alterations they have remained unchanged, never having been conformed to the AV.

In the Scottish PB (1637) a widely different selection of Offertory Ss. was given, and all were conformed to the AV. They are: Gen. 4 3-5, Ex. 25 2, Deut. 16 16, 17, 1 Chron. 29 10 ff., Ps. 96 1, Matt. 6 19, 20, Matt. 7 21, Mark 12 41-44, 1 Cor. 9 7, 1 Cor. 9 11, 1 Cor. 9 13, 14, 2 Cor. 9 6, 7, Gal. 6 6, 7, 1 Tim. 6 17-19, Heb. 6 10, Heb. 13 16. The first five and the eighth of these are not in our PB. In the present Scottish office, the Ss. are as in 1637, except that the fourth is omitted in this place; but at the end of the Ss. it is ordered that part of it is *on every occasion* to be said by the priest when presenting the offerings of the people on the altar. The present Amer. PB prefixes Acts 20 35 to the Offertory Ss. in our PB, and adds at the end of them Ex. 25 2, Deut. 16 16, 17, 1 Chron. 29 11, 1 Chron. 29 14. In the Irish PB, the offertory Ss. are the same as in the English, except that the two from Tobit are omitted.

(3) The Ss. in the Burial Service are of the nature of ANTIPHONS, intended to be sung when possible. The first (John 11 25, 26) was the antiphon to *Benedictus* at Lauds, and the second (Job 19 25-27) was the first Respond at Mattins, in the Sar. Office for the Dead. The third (1 Tim. 6 7, Job 1 21) had not been in ancient use. In like manner the first of the Ss. at the Committal (Job 14 1, 2) is the beginning of the 5th Lesson at Mattins of the Dead; that which follows (*In the midst*, etc.) was sung with *Nunc Dimittis* at Compline in Lent. The S. (*I heard*, etc., Rev. 14 13) was the antiphon to *Magnificat* in Vespers of the Dead.

(4) *Post-Communion Sentences*. In 1549 a set of Ss. was provided for singing, "every day one,"

after the communion of the people, and most strangely entitled *Post-Communion Sentences*. *Communions*, a term which had hitherto always designated certain variable *Collects* said at this point of the service, preceded by an antiphon (also varying for each Mass) called the *Communion*. It is, of course, with this antiphon that the Ss. in question correspond. These so-called *Post-Communions* are: Matt. 16 24, Mark 13 13, Luke 1 68, 75, 12 37, 12 40, 12 47, John 4 23, 5 14, 8 31, 32, 12 36, 14 21, 14 23, 15 7, 15 8, 15 12, Rom. 8 31, 32, 8 33, 34, 13 12, 1 Cor. 1 30, 31, 3 16, 17, 6 20, Eph. 5 1, 2. They were discarded in 1552, and have never been replaced.—B2.

A. M. Y. BAYLAY.

SEPTUAGESIMA.—See FESTIVAL, § 15; also next article.

SEPTUAGESIMA, ETC., RATIONALE OF SERVICES FOR.—The title of Septuagesima

suggests its relation to Easter, and thus inaugurates a new devotional period; the sub-title is "the Third Sunday before Lent."

1.
Septuagesima
Sunday.

The Eucharistic suggestions for the day are: (1) in the *Collect*, "justly punished," and "mercifully delivered"; in the *Epistle* (1 Cor. 9 24-27), the persevering labour necessary to obtain the reward, and the possibility of being a castaway; (3) in the *Gospel* (Matt. 20 1-16, the Parable of the Labourers in the Vineyard), the duty of working for God, with the solemn distinction between first and last, between called and chosen.

All the *Lessons* for the day, at both MP and EP, set before us the two creations, the old and the new—the natural and the spiritual.

The Eucharistic suggestions were very clear in the Pre-Reformation services for Sexagesima Sunday. The *Collect* ran thus:

2.
Sexagesima.

"God, who seest that we put not our trust in anything that we do, mercifully grant that by the protection of the Teacher of the Gentiles we may be defended against all adversity." The *Epistle* (2 Cor. 11 19-31) followed naturally, recounting the privations and sufferings of the great Teacher of the Gentiles in preaching the faith; while the *Gospel* (Luke 8 4-15, the Parable of the Sower) spoke of the responsibilities of those who hear and receive that faith. The sequence in the PB services is less perceptible. But the special *Lessons* are suggestive: Adam's Temptation and Fall (Gen. 3), the Ark (Gen. 6), the Flood (Gen. 8).

On Quinquagesima Sunday, being the Sunday next before Lent, the Church brings before us the grace of love, without which all

3.
Quinquagesima.

our Lenten exercises and devotions will be in vain. In the *Collect* we pray for this great gift. The *Epistle* (1 Cor. 13) contains what has well been called the "triumph-song of love"—St. Paul's description of love and its superiority to all other graces and virtues. The *Gospel* (Luke 18 31-43) shows us our Lord's love to man; he is hastening to Jerusalem to suffer and die, and yet he stops on the way to listen to the blind man's cry and restore his sight. So, too, the special *Lessons* record God's love to Noah (Gen. 9 1-19) and to Abraham (Gen. 12), while Gen. 13 contains a striking example of man's self-denying love to his fellow-man.—G17. W. J. SPARROW SIMPSON.

SEQUENCE.—Before the 8th cent. the custom arose of continuing the music of the last syllable of the ALLELUIA before the reading of the Gospel. This was the *jubilatio* or *sequentia* (Sequence), sung at first at great length to the syllable "a," and, in the 9th cent., to rhythmical and antiphonal prose fitted to the ancient melodies. Hence the name *Proses* by which Ss. are sometimes called. In later times metrical HYMNS on some occasions took the place of the older *Proses*.—HB, 92.

MAURICE F. BELL.

SEQUESTRATION is a Mandate issuing from the Bp. to certain persons to receive and apply the revenues of an eccles. benefice, and may either be founded on a King's writ or it may issue originally from the Bp. (as when it is founded on a sentence of

SUSPENSION). In the first instance, the Bp. acts merely ministerially and in aid of the sheriff who has no power to levy on ecclesiastical possessions. In practice, the King's writ is taken to the Bp.'s REGISTRAR, who issues the Mandate upon the nominated Sequestrator giving security. The S. takes effect from its publication (usually, by affixing it to the ch. door), and is not retrospective. The Sequestrator is subject to the jurisdiction of the ecclesiastical Court and to the directions of the Bp. The High Court has the same power over the Bp. as over the Sheriff. The writ is mandatory on the Bp., and he is obliged to execute it. The powers of the Bp. and certain disabilities of the incumbent are prescribed by the S. Act, 1871. The Sequestrator is a sort of bailiff, and his duty is to collect the revenues and, after providing for the duties of the cure and for dilapidation-money when assessed by the Diocesan Surveyor, to pay the surplus to the judgment creditor until he has satisfied his debt. In the case of incumbents presented or collated after January 1st, 1899, if on bankruptcy or upon any writ the benefice of any such incumbent is sequestered within twelve months after his institution, or if issued after that period and continued for the space of one whole year, or if any such incumbent incurs two such Ss. in the space of two years, the benefice shall, unless the Bp. otherwise direct, become void as on a S. under s. 58 of the Pluralities Act, 1838, for disobedience to the Bp.'s monition to an incumbent to reside on his benefice (Benefices Act, 1898). There are many cases in which a Bp. acting judicially may issue an original mandate of S. The most common is the avoidance of a benefice, so that its profits or emoluments may not be wasted or unprofitably applied. Such a S. is almost invariably directed to the churchwardens, and comes to an end on the induction of the new incumbent. Under the Pluralities Act, 1838, the Bp. is empowered to sequester the profits of an ecclesiastical benefice in many cases, e.g., for NON-RESIDENCE, non-payment of stipend of assistant curate, illegal trading. A S. under this Act has priority over any other Ss. Dilapidation-money is also enforceable by S. against the new incumbent. Apart from statutory authority, the Bp. may issue a S. during the insanity of an incumbent.—A5. T. H. ARDEN.

SERMON, PLACE OF, IN SERVICE.—In the PB, after the Nicene Cr. in HC, the following rubric occurs:—"Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority." This is the only direction for a S. in connection with the ordinary Services of the Ch. In Ord.¹ and Ord.² it is directed by the first rubric that the S. shall be preached after MP is ended and before the Lit. and HC are begun. And in the Marriage Service it is implied by the rubric before the concluding Exh. that a S. may be preached. The PB contains no direction that a S. shall follow EP (but cp. CATECHISING). When it occurs, it may be regarded as a separate or additional service. The Bp., however, has the legal power to order at his discretion two full services, each to include a S. or Lecture, on every Sunday throughout the year in the ch. or chapel of any benefice (1 & 2 Vict. c. 106, s. 80). Under the Act of Unif. Amendment Act of 1872, MP and EP, the Lit., and HC may any of them be used without the preaching of a S. or Lecture or the reading of a Homily; and a S. or Lecture may be preceded either by one of the services appointed by the PB, or by a service authorised by that Act, or by a Coll. taken from the PB with or without the Lord's Pr. (35 and 36 Vict. c. 35, §§ 5, 6).

It is interesting to observe that the custom

recently adopted in some chs. of having a S. after MP and before the beginning of HC was apparently approved and adopted by Bp. Andrewes (see his notes on the PB; also RITUAL, § 61 f.).

LUCIUS SMITH.

SERVER.—The obvious meaning of this term is "one who serves." It is usually applied

to him who assists the priest in different ways in Divine Service, but more especially when he celebrates the Holy Euch. There is little doubt that these duties were anciently performed by the clerk, or, as he was called, the "*collet*," i.e., the *acolytus*, the title given in the Sarum books to the candle-bearer. In the *Liber Niger* of Lincoln the cross-bearers are called *clerici*. These might in the widest sense be called servers. In our day the term is applied in the limited sense to him who assists the priest at the altar, and the evidence goes to prove that, failing the presence of any other minister in priest's or deacon's orders, it was the clerk who assisted the priest or in other words "served." Abp. Grindal in 1575 ordered that the parish clerk should read the first lesson and the epistle, and previously the directions given in the Communion Office of the First PB of Edward VI and in the companion of that book—the *Clerk's Book*—point to the clerk being appointed to read the epistle. The vesting of the clerk in a surplice and the custom of his reading the Epistle as well as the Lessons is known to have prevailed in some places up to quite recent times.

With a view to dignifying the celebration of HC it would seem fitting that the priest should not be unattended. The duties of the S.,

2. The Modern Server. as now generally understood, are to receive the alms after collection and bring them to the priest, to bring the bread and wine from the credence, to

lead the Conf., and, aft. the Blessing, to bring the wine and water to the priest for the cleansing of the chalice and paten.

It is desirable that those who assist the priest should not be serving-boys, which is a modern Roman practice. A boy should only serve when no minister in holy orders or clerk is present to assist.

It is needless to say that the S. should perform his duties with devotion, reverence, care and attention, and without fuss.—R2. H. D. MACNAMARA.

SERVICE-BOOKS.—See BOOKS (LITURGICAL).

SERVICES, ADDITIONAL.—By Additional Services are meant services held in ch. in addition to those prescribed in the PB. Some of these are authorised by immemorial custom; others by permission of some lawful authority, e.g., the Crown, the ORDINARY (see further, SHORTENED SERVICES Act). Of the former class we may mention:—BENEFACTORS (COMMEMORATION OF); CONSECRATION OF CHURCHES; CORONATION; ENTHRONEMENT; INDUCTION; INSTALLATION; INSTITUTION; TOUCHING FOR KING'S EVIL (now obsolete). For a description of some of the latter, reference may be made to the following arts.:—CATECHISM (THE SYSTEM); DEDICATION FESTIVAL; HARVEST FESTIVAL; MISSION (A PAROCHIAL); THREE HOURS' SERVICE. Fuller details may be found in the *Priest's Prayer Book*, and in sundry diocesan manuals.—A4. J. W. TYRER.

SERVICES (MUSICAL).—See ANTHEMS, § 6.

SEXAGESIMA.—See FESTIVAL, § 15; also SEPTUAGESIMA, RATIONALE OF SERVICES FOR, § 2.

SEXES, SEPARATION OF, IN CHURCH.—

This seems to have been the universal practice in Christian antiquity. Sometimes (*Didasc.*) the women sat behind the men, as among the E.Syrians to-day; sometimes (*Test. of our Lord*, etc.) there were "porches" (galleries, or divisions of some sort)—one for men, and one for women. In *Apost. Const.* we read of the two sexes entering by separate doors, the deacons standing at the men's door, the sub-deacons at the women's. Catechumens and children were also placed in separate parts of the church. The references are: *Older Didascalia* 2 57 (ed. Funk, 1, p. 164; ed. Gibson, p. 65 f.; 3rd cent. ?); *Can. of Hippolytus* 17 97; *Test. of our Lord* 1 19, 2 4; *Egypt. Ch. Order* 43; *Ethiop. CO.* 32; *Apost. Const.* 2 57; Cyril of Jer., *Cat. Lect.*, Intro. 14 (apparently); Chrysostom, *Hom.* 73 in *Matt.*, who speaks of a partition between the men and the women, etc. The separation of the sexes at worship, common to Jews and Mo'lems, is still the rule in the East. By a similar rule the kiss of peace was to be given by men to men and by women to women (*Test. of our Lord* 2 4; *Egypt. CO.* 43; *Apost. Const.* 2 57). The only manual, which allow women to enter within the sanctuary with the clergy are the *Testament* and the *Arab. Didasc.*, and that only for the "widows" and deaconesses; this was forbidden at Laodicea, c. A.D. 380 (can. 41). The PB of 1549 ordered the separation of male and female communicants; and the separation has remained in many English churches throughout the services (see *Hier. Ang.*, 2nd ed., 2 60 ff.).—R2.

A. J. MACLEAN.

SEXT.—The office to be recited at the 6th hour, i.e., noon. But on ordinary days, when said in choir, it immediately preceded the principal Mass, probably not much later than 9 a.m. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

SEXTON.—(Said to be abbreviated from "sacristan.") Some modern dictionaries assign to him the sacristan's duties, which can only fall to him if there be but one ch. officer.) Since the Reformation there have been two parish officers, the clerk and the S., both holding, if formally appointed, freeholds. Before that date, there were two officers, the clerk and under-clerk, but it is not clear whether they had under them an inferior officer, called S., who undertook the more menial offices in the church, or whether these fell to the under-clerk. From the 16th cent. downwards the S. has had to dig the graves. In the 17th cent. he also used to keep the keys of the ch., to open and shut it, to keep it clean, and to ring the bells. These duties belonged, in the Middle Ages, to the clerk. The S. carried the wand (or "verge") at the head of a procession. In many parish churches the same person is both S. and vergier.—In the early church, graves were dug by the *copiatas*, or *fossarii*.—A3. J. E. SWALLOW.

SHELL, BAPTISMAL.—A small vessel (usually a S., or made in shape of a S., whence the name) for pouring the water on the head in Bapt. It

does not appear to have been employed in England in the Middle Ages, Bapt. by immersion being then the rule. It is, however, convenient, though by no means necessary, to use one in administering that Sacrament. See BAPTISMAL OFFICES, § 36 (k).—R3.

J. W. TYRER.

SHORTENED SERVICES ACT (Act of Uniformity Amendment Act, 1872, 35 & 36 Vict., c. 35).—Several paragraphs of the Pref. and other parts of the PB enjoin MEP "daily to be said and used throughout the year"; an exception is, however, permitted in case of the "curate's" sickness or absence from home. Canons 14 and 15 of 1604 seem to imply that considerable latitude was allowed with regard to this rule, as they only direct public Service on Sundays, Holy-days, Wednesdays and Fridays. It appears then that, as the Day Hours system had failed in the 16th cent., so again half a cent. later the daily use of the simplified MEP was neglected.

The revival of rubrical order in the middle of the 19th cent. gradually restored the use of daily Services; but this was naturally accompanied by much variety in practice, e.g., the omission of the Exh. or of some of the Prs. after the Colls.—omissions for which no lawful authority could be claimed. In 1872, after due authorisation by the Convs., the SSA. laid down limitations on these variations. Of those now in use a few depend upon the inherent right of a Bp. to settle the services in his diocese, but most upon the action of the Convs. and the SSA.; failing these, they have no authority.

The following provisions of the Act are worthy of notice. The Preamble refers to the obligation imposed by the Act of Uniformity (1662), to the Report of Commissioners (1869-70) upon differences of practice and varying interpretations, and to the Report of the Convs. of Canterbury and York. Incidentally, in secs. 3 and 4, the use of hymns and anthems other than those in the PB is recognised and authorised. Further, sec. 6 provides alternative preambles to the Sermon when it does not form part of HC.

The limitation, in sec. 3, of the powers of the Ordinary confines all special Services to anthems, hymns, and parts of the Bible and PB. Notwithstanding this, services are set forth from time to time which do not fall under the liberty allowed. On days of National Thanksgiving or Humiliation, in times of War, Famine, or Elections, and when there is a vacancy in a bishopric or incumbency, it has been customary for the Bps. to allow prs. which do not fall under the letter of the Act. In some cases, an Order in Council suspends the operation of the statutory prohibition, and the inherent right of a Bp. to order the services in his diocese resumes its free action. Other cases seem to be in their nature outside the relation of the Ch. and the State, and yet not to be included under the permissive powers which the SSA. gives. [The contents of the Act and its Schedule are summarised under RITUAL, § 18 B 2^d n. 4 and § 25 D 1st n. 3—see also § 60. The full text is prefixed to the large ch. copies of the PB.]—A4, B2.

PERCIVAL JACKSON.

SHRINE.—A Shrine is a fixed erection (often of great beauty) in which the relics of some saint are placed in a ch. for the veneration of the faithful. At the Reformation all Ss. in Eng. were ordered to be destroyed, and this order was generally carried out. Two, however, still remain perfect and contain the body of the saint (St. Edward the Confessor in Westminster Abbey, and St. White at Whitechurch Canonicoorum in Dorset; see F. Bond, *Westminster Abbey*, p. 235), while considerable

portions of some other Ss. have been preserved (e.g., St. Alban at St. Albans).—R6. J. W. TYRER.

SHROVE TUESDAY.—The day bef. Ash-Wednesday, so called because people in the Middle Ages were accustomed to confess their sins (*shrive* themselves) that day. As being the English Carnival, it was naturally, and is still to some extent, a day of festivity. The Sunday bef. (Quinquagesima) was at one time popularly called *Shrove Sunday*.—G19.

J. W. TYRER.

SI QUIS.—A *si quis* is a notice publicly read, during divine service, in the ch. of the parish where a candidate for either the diaconate, or the priesthood, is residing. The notice states that the candidate intends to offer himself as a candidate for ordination at the ensuing ordination of the Lord Bishop of—, and "if any person (*si quis*) knows any just cause or impediment for which he ought not to be admitted to Holy Orders, he is to declare the same or to signify it forthwith to the said Bp." A certificate that the notice has been duly published is attached to it, and is to be signed by the officiating minister and the churchwardens. Any *bona fide* signification to the Bp. of alleged unfitness would be a privileged communication, for which no action for libel would lie, and ought in all cases to be made, as it is of the greatest possible importance that unfit persons should not be admitted to the sacred ministry. No one should shrink from making such communication, however unpleasant the duty of doing so may be.—ra.

E. G. WOOD.

SICK, COMMUNION OF.—From very early days the Communion of the Sick has always

been a matter of affectionate care

1. The Communion of the Sick. to the Church. Justin Martyr (I Apol. 65) writes: "The deacons

communicate each of those present with the consecrated bread and wine and water, and carry away a portion to the absent." Presumably among these "absent" there would be, from time to time, sick brethren. Gradually this reservation led to abuses which entailed disciplinary reform tending (*inter alia*) to the discouragement of celebrations in any other place than a ch.; but an exception was probably made in favour of the sick. That this was exceptional is proved by a lengthy *catena* of passages to that effect quoted by Scudamore (*Notitia Eucharistica*, ed. 2, pp. 1029 ff.); and our own 71st canon of 1604 states that "No Minister shall preach or administer the HC in any private house, except it be in times of necessity, when any, being either so impotent that he cannot go to the Ch., or very dangerously sick, are desirous to be partakers of the Holy Sacrament."

In England prior to the Reformation the sick person was communicated with the reserved Sac. (see RESERVATION), and, of course, in one kind only. The

2. PB of 1549.

PB of 1549 allowed the continuance of Reservation from "the open Communion" for a sick person on the day of the celebration, but in both kinds. When communion was thus made, the service at the house consisted of the General Confession, Absolution, Comfortable Words, Communion and Prayer of Thanksgiving ("Almighty and Everlasting God, etc..").

Under other conditions a form for a private celebration in the house was also provided:—Introit (Ps. 117 with *Gloria*); "Lord have mercy," etc.; "The Lord be with you," etc.; Coll., Ep. and Gospel, as in present PB; "The Lord be with you," etc.; "Lift up your hearts," etc., *unto the end of the Canon*. The rubric further ordered that, if more sick people were to be communicated on the same day, the Curate was to reserve (from the private celebration) "so much of the sacrament of the body and blood as shall serve the other sick persons and such as be appointed to communicate with them (if there be any); and shall immediately carry it and minister it unto them." Such a private celebration for the sick was more or less of a novelty in 1549, although celebrations in houses were not unknown, and it was only intended as an alternative for the older practice.

The present English Office was practically brought into its present form in 1552, when the rubrics authorising Reservation were omitted. In 1662 the direction was added for the HC to be celebrated in a shortened form, passing at once from the special Coll., Ep. and Gospel to "Ye that do truly." Much controversy has arisen over the third of the five final rubrics ("But if a man, either by reason of extremity," etc.). It should be remembered that this rubric represents the old Sarum one, "Crede, et manducasti" (see SICK, ORDER FOR V.); and it is unfair reasoning which arbitrarily (and untruly) deduces from it that the actual participation of the Sacrament is a matter of indifference to the Ch. of England. The cumulative evidence points unmistakably in the opposite direction.

In the Irish PB the following rubric occurs: "If the sick person be very weak and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer and Blessing."

Two additional rubrics are found in the Amer. PB, one authorising an abbreviated form (akin to the Irish, but somewhat longer) in contagious sickness, etc.; the other sanctioning the use of the Coll., Ep. and Gospel of the day (in lieu of those appointed in the Office itself) when the priest is ministering to "aged and bed-ridden persons." In the "Visitation of Prisoners" there is provided a Form of HC for Persons under sentence of death with special Coll., Ep. (Heb. 12 11) and Gospel (John 5 24). [See further, RITUAL, § 46.]—N7.

H. E. SCOTT.

SICK, ORDER FOR THE VISITATION OF.—The Ch. has always been most zealous

in her care of the sick and the dying. VS is not simply a social amenity; it is a definite act of religion, based (generally) upon our Lord's constant affection for the suffering, and (specifically) upon direct apostolic precept. This is traceable in the Fathers from sub-apostolic times and also in the canons of early Councils; and it has, of course, passed into the practice of the Ch. of Eng.:—"ut quoties fuerint accersiti, celeriter accedant et hilariter

ad aegrotos" (Lyndwode, *Prov. Const.* 1 2). So also canon 67, "Ministers to visit the Sick," and the charge to deacons at their Ordination ("to search for the sick"; cp. the striking addition of the Council of Milan, "etiamsi non vocati inuisant"). [See further, for the pastoral duty, VISITATION OF THE SICK.]

The present English Office is based upon that of the Sar. Manual which comprised:—(1)

Order for VS; (2) Extreme Unction; (3) Commendation of the soul. As the procession of the

Priest and his Clerks neared the sick man's house the seven PENITENTIAL PSALMS were said (with their ANTIPHON), and when the house was reached it was saluted in the form prescribed by our Lord (Luke 10 5). The sick man, was first sprinkled with holy water, and then Vs., Rs., and nine prs. for his recovery followed. The succeeding part of the service was intended to move him to acts of faith and repentance, leading on to UNCTION and Communion (see SICK, COMMUNION OF). Thus, he was examined on and instructed in the Faith, moved to acts of charity and restitution, his confession was received, and Absolution given. Extreme Unction was then administered; and the communion of the sick man followed, "nisi prius communicatus fuerit: et nisi de vomitu vel alia irreverentia probabiliter timeatur"; in which case the priest was to assure the sick man, "Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti" (cp. 3rd rubric at end of Communion of the Sick, and Maskell's *Monumenta Ritualia* 1 89, n. 11). The Commendation of the soul closed this remarkable and touching threefold Office.

The present English Office preserves all the Sar. features save the Procession to the house,

the seven Penitential Pss. (replaced by the 71st, together with the only recognisable Antiphon

now remaining in the PB), and the administration of Extreme Unction. In the Sar. book it was assumed that the sick man would make his confession, but between 1549 and 1662 this was left optional. In the latter year a striking change was made in the rubric, to the effect that the Minister should move the sick man to confess, if he felt his conscience troubled by any weighty matter. In any case, however, it seems that confession is to be preceded by instruction, exhortation and prayer as a triple preparation for the unburdening of the soul.

The PB Office of VS consists of the following parts:

- (1) Salutation of the house and its inmates;
- (2) Obsecration and Response (from the Lit.), Lesser Lit., Lord's Pr., Vs. and Rs.;
- (3) Prs. for (a) bodily relief, (b) spiritual comfort;
- (4) Exh. to repentance and faith¹ (with formal profession of belief);

¹ In the Sar. the sick man was questioned on 14 articles of the Faith, 7 relating to the Holy Trinity and 7 relating to the Humanity of Christ.

(5) Examination of the sick man as to Repentance, Charity, Restitution and Worldly affairs¹ (with special reference to liberality to the poor);

(6) Private Confession of sin and Absolution;

(7) Pr. for mercy and strengthening (the original Absol. of dying penitents in the Sar. Manual);

(8) Ps. 71 with Antiphon;

(9) Commendation and Aaronic Blessing (Num. 6 24-26).

An Appendix of four Prs. was added in 1662 for particular cases: (a) a sick child; (b) for the sick when there is small hope of recovery; (c) a Commendation of the soul for a dying person; (d) for one troubled in mind or conscience. They have not been traced to any ancient source, but (*inter alia*) contain beautiful applications to the sufferer of the prs. and promises of holy scripture (cp. also the quotations in the Exh. "Take therefore in good part").

The Scottish Office of 1637 is (with a few minute differences) practically a reproduction of that in the PB of 1552. The

^{4.} **Other PBs.** Irish PB follows the present Eng. VS, but instead of the Absol. in the Eng. Office that from the Service of HC is prescribed with a modified rubric, and an alternative is provided for the Pr. following. After the special Prs. at the end there is added *A Prayer for a sick person, when his sickness has been mercifully assuaged*. The Office in the Amer. PB is the same as the present English with the following exceptions:—(1) the rubric as to a special Conf. of sin and the special Absol. are omitted; (2) Ps. 130 is substituted for Ps. 71; (3) three additional Prs. are added, *For all present at the Visitation* (taken from the writings of Bp. Jeremy Taylor), *In case of sudden surprise and immediate danger*, *A thanksgiving for the beginning of a Recovery*. [See, for variorum text of rubrics in full, RITUAL, § 45.]

The very structure and contents of the Office at once emphasise its character as a formal rite to be used either only once in life or at

^{5.} **Use of the Office of VS.** least very rarely. This aspect is strengthened by the following considerations. It took the place of the Sar. Extreme Unction, and, whilst quietly dropping the mediæval distortion of Jas. 5 14, 15, it retained (in the PB of 1549) the optional use of anointing. Again, the careful instruction and examination in the Faith, and (since 1662) the urged opportunity of private confession together with the distinct (and Post-Reformation) reference to wills, debts, and bequests to the poor, and (though it cannot be so strongly pressed) the deliberate retention of the spirit of the Sarum "Crede et manducasti" in the accompanying Office for the Communion of the Sick—all these, considered cumulatively, would point to the Office of VS being reserved for use in *extremis*. Moreover, its strictly liturgical character marks it out as an office to be used (in its entirety) for instructed people who are in full communion with the Ch. and have been under her guidance and discipline. As they are fully

¹ No mention is made of a Will in the similar long Exh. in the Sar. Manual.

conversant with the Ch.'s system and her services, the Office will not appear strange and tortuous to them: it will be eminently helpful and will prepare them for the pending dissolution. Contrariwise, it could not be used (with edification) for ill-informed or irreligious people, until there has been much instruction, and (which is of still greater importance) much progress towards true and lasting penitence.

The old Sar. Office brought to the sick chamber all the solemnity and dignity of the Ch. by the opening rubric, "In primis induat se sacerdos

^{6.} **Ritual of VS.** superpellicio cum stola, et in eundo dicat cum suis ministris septem psalmos paenitentiales." Bp. Cosin, in his revised book, attempted something of the same kind by reviving the ancient custom of directing the attendance of one lay Clerk with the Priest; and the Amer. Ch. (*vide supra*), by the provision of a special Pr. on their behalf, assumes that some members of the sick man's family or other friends will have the charity to pray with him and for him.¹ [See also UNCTION, VISITATION OF THE SICK.]—N.

H. E. SCOTT.

SICK, UNCTION OF.—See UNCTION.

SIDESMEN (Synodmen or Sidemen).—Two or more are annually to be chosen in ancient parishes in Easter Week by the minister and parishioners if they can agree, or, if not, are to be appointed by the bishop, to assist the churchwardens as to the attendance and good behaviour of the parishioners at church (can. 90). They are admitted with the churchwardens (cp. art. CHURCHWARDEN), making a declaration that they will faithfully and diligently assist the churchwardens in performing the duties of that office (Statutory Declarations Act, 1835, s. 9), and they continue to act till the next admission of churchwardens (can. 118). They are frequently also appointed in new ecclesiastical parishes. They are sometimes *ex-officio* members of voluntarily constituted Parochial Church Councils. (See further, Smith's *Law of Churchwardens and Sidesmen*, Wells Gardner & Co.)—A3.

P. V. SMITH.

SIGN OF THE CROSS.—The use of the sign of the C. dates back to an exceedingly early period in the Church's history. It

^{1.} **Early Use.** was defended scripturally from such passages as Ezek. 9 4, Rev. 7 3, etc. The making of the sign probably came into existence as a Christian answer to the contempt for the C. exhibited on all sides by Jew and heathen alike. It was used quite early on all kinds of secular occasions. Tertullian has a passage in his *De Corona Militis* (3), which is usefully illustrative: "In all our travels and movements, in all our coming in and going out, in putting on our sandals, at the bath, at the table, in lighting our candles, in lying down,

¹ The Eastern Ch. uses Exorcism in the case of sickness (regarding it in many instances as a form of demoniacal possession) and likewise Unction ("Prayer-Oil"). But the latter is administered, not only in *extremis*, but also in slighter illness, and, if possible, in ch. when at least three priests are present to officiate. This is based on a literal interpretation of St. James' words, "Let him call for the elders of the Ch. and let them pray over him" (Jas. 5 14).

in sitting down, whatever occupation engages us, we mark our foreheads with the sign of the C." Once thus used, there gradually grew up a series of reasons for its use. It was used to show that the users were Christians, to remind themselves and others of the power of Christ crucified in temptation and danger, to drive away the devil and his angels, to be a remedy and charm against special temptations and the onset of diseases, and finally to purify places and things from any taint of evil. In these early days the sign was made upon the forehead of the person and once or thrice upon the thing concerned. The modern use of both the Greek and Roman Church has departed from the primitive form which the Church of England retains. In the Church of Rome the sign is made by touching first the forehead, then the breast, then the left and right shoulder. In the Greek Church the shoulders are touched first and then the hand is drawn down the centre of the body.

Although testimony to the ecclesiastical use is not so early as that to its use in secular and individual matters, the use in religious rites and ceremonies is probably almost as old.

2. Ecclesiastical Use.

Before the 6th cent. the sign of the C. was made at the reception of catechumens, at Bapt., at Confirm., and perhaps somewhat later it was used in the rite of Ordination (when the sign was made on the palms of the hands), and in HC, and later still in Extreme Unction and at the Consecration of churches. As far as we are able to locate it, the original home of the rite seems to have been the Alexandrian and North African churches. Once in use both in public worship and in common life, its reiteration on every conceivable occasion tended on the one hand to make it meaningless, and on the other to make it superstitious. Its ecclesiastical use spread very rapidly in mediæval times until in the Sar. office of the mass it must have been used very nearly, if not quite (it is a little difficult to count), 100 times.

In the First English PB (1549) a real effort was made to recover the simple rite from its meaningless and superstitious associations, by an extreme parsimony in its use. In HC it was used in the Epiclesis only, and in the Bapt. office at the Exorcism and not at the actual ceremony of Bapt. itself. In 1552 its use was confined to the act of admission to the Church in the Bapt. office, and it was entirely dropped elsewhere, and no change has been made since in our Service-Books.

At the Conference of 1603 the Puritans expressed strong objections to its retention in Bapt., and with a view to meet these objections canon

4. Canon 30 of 1604.

of 1604 was drawn up. The canon points out that the Primitive Church rejoiced in the C. despite the ignominy attached to it; that the sign of the C. in early times came into use as an assurance that the early Christians were not ashamed of it, and that it was quite early used in Bapt.; that, although the Church of Rome had abused the sign, the abuse of a thing does not take away the lawful use; that the Church's use is a return to primitive custom and guards against superstition and error. With this latter point in mind the canon goes on to lay down three positions:

(1) the sign is no part of the Sacrament; (2) the child, before it is signed, is, by virtue of Bapt., received into the congregation of Christ's flock and not by any power ascribed unto the sign of the C.; (3) the sign is retained as a true remembrance of the C. and as a lawful outward ceremony and badge whereby the infant is dedicated to Christ. Dr. Burgess added by way of consent to the canon: "I understand that dedication to impart, not a real consecration of the child, which was done in Bapt. itself; but only a ceremonial declaration of that dedication." For the time being the Puritans were amply satisfied, but in the Revision of 1662 a second rubric was added to the Bapt. office, in which the canon was referred to as an explanation of the use of the sign, for the further comfort of those who still felt hesitant. (For Amer. PB see BAPTISMAL OFFICES, § 23.) The abortive attempt at Revision in 1689 suggested that the officiating minister might at his institution be freed from the use of the sign, and apparently that it might not be used if parents and friends did not so wish. Its use in the Bapt. office is the only case in which it is retained in the public worship of the Church of England. As to its further use the Church is silent, leaving men to judge her mind by her public ordinances or, if they will, entirely free. [Cp. RITUAL, vi.], esp. § 81 and n.—Rz.

F. S. GUY WARMAN.

SIGNIFICAVIT.—The notification transmitted by the judge of an eccles. court to the royal court (at one time to the high court of Chancery, later to the court of King's Bench, 7 *Mod.* 57, and now to the Crown Office), certifying that an offender has been duly pronounced guilty of contumacy and contempt, and sentenced to a specified term of imprisonment.

It is in form addressed to the sovereign, and concludes with a prayer for the imprisonment of the offender (53 Geo. III, c. 127 Sched. See Crown Office Rules, 1906, Nos. 243-5, Short and Mellor, *Crown Off. Pract.*, ed. 2, 1908, 371). Cp. EXCOMMUNICATION.—A5.

R. J. WHITWELL.

SIMON, ST.—See FESTIVAL, § 39; SAINTS' DAYS (RATIONALE OF SERVICES FOR), § 20.

SIMONY.—S. has been defined as "obtaining orders or a licence to preach by money or any corrupt practice," but it is usually interpreted to signify the crime of buying or selling any ecclesiastical preferment. Several attempts have been made to prohibit this practice, but owing to the skilful evasion of laws they have not always been entirely successful. In the 18th cent. a custom prevailed for the incumbent on accepting a living to give the patron a bond or promise to resign at his pleasure. In 1589 an Act was passed imposing a penalty of double the yearly value of the benefice on those "who either take or make" any simoniacal presentation to it, and the living was in consequence to lapse to the Crown. An Act in Queen Anne's reign prohibited clergy from purchasing for themselves the next presentation to a living; while the Benefices Act, 1808, renders invalid any contract procuring the exercise of the right of presentation in favour of any particular person. It also requires a very stringent declaration to be taken by every clergyman on his acceptance of a benefice, affirming his want of knowledge of, or participation in, any simoniacal agreement in connection with his presentation. The name is derived from the sin of Simon Magus (Acts 8 18, 19).—A5.

C. SYDNEY CARTER.

SIN.—The only definite Ch. of England doctrinal statements on the subject of S. are in Arts. 9-17; but even here, with the exception of

ORIGINAL SIN, the treatment is incidental only, and there is no attempt to define exactly the nature of Sin. Nevertheless a study

1. The Nature of Sin.

of the PB itself makes it abundantly clear that the PB doctrine of S., its nature, results and remedies, is in accordance with the teaching of Holy Scripture and the Catholic Church, untainted by any error of either Pelagianism or Calvinism. The Catholic conception of S. is not to be adequately learned from the mere etymology of the various words which have been used to express Sin. S. is much more than a mere failure to reach the true aim of life, a *missing of the mark* (*ἀναπρία*), or *peccatum* (connected with the idea of *anger*), or a wandering out of the right path, *trespass* or *guiltiness* (A. S. *synn*); more even than a *debt owing to God* (Lord's Pr.). It can only be fully understood in the light of the Personality and of the *love* of God. S. to a Christian is a rebellion against personal love. The moral order of the world, as revealed by Scripture and conscience, is the expression of the love of God. Hence S. which sets this order at nought is described as *ἀνομία*, *lawlessness* (1 John 3 4). And therefore S., being a breach of love, constitutes a barrier between man and the life of God, and tends to, and involves, spiritual death, unless repented of, forgiven and conquered. At the same time the Church has always firmly held that S. is only a disease, and has no absolute or independent existence. The devil and evil spirits are ministers of S., and wholly and hopelessly under its dominion; but their powers are limited both in extent and duration. They are in no sense rival divinities. Tempting as is the dualistic theory as an explanation of the present moral disorder of the world and the human race, it has been universally rejected by the Church, and finds no place in the PB. Nature and man are not evil in themselves, and steadfast Christian hope looks for the entire removal of S. and the complete recovery of creation in the perfected kingdom of Christ (cp. Coll. 6 Epiph.). Both Christ and His Apostles, while speaking of S. in language of awe-inspiring severity, yet point always to the hope of forgiveness. No S. is represented in Scripture as unpardonable or eternal, except the S. which itself closes the door on repentance, the deliberate resistance to the Holy Spirit (Mk. 3 29, Acts 13 45, 46).

The Incarnation is the Divine remedy for Sin. Thomists and Scotists dispute as to whether S. was the direct cause of the Incarnation, or whether in the Divine counsels it would have taken place, even if man had not fallen. All would, however, agree that the *manner* of the Incarnate life was conditioned by S., and that the Passion and Death of the Lord were the direct result of Sin. The Church has also universally believed that the Death of Christ was the Divine Sacrifice offered for S. and resulted at the Resurrection in a complete victory over S., and that this is the only hope of human recovery. Hence full

forgiveness of sins was for the first time proclaimed to man by the Apostles after the Resurrection and Ascension; and the offer made by Divine grace, through the power of the Holy Spirit, to overcome and destroy Sin. It is these profound and infinitely consoling doctrines respecting S. and its remedy which underlie all the PB expressions concerning it.

The PB is obviously intended for the use of baptised Christians who have accepted the teaching of the Church, and have by Holy Bapt. been delivered from the natural state of S. and alienation from God, and are presumably not living in known and wilful Sin. It is recognised, however, that wilful and impenitent sinners may at all times be within the Church, and attending her services. If possible, such are to be excluded by the sentence of the Bishop from participation in the Lord's Supper (cp. opening Rubrics in HC service). But, as the general relaxation of the early Ch. system of penance renders this exclusion often difficult or impossible, the Communion Service in the plainest and severest language denounces unrepented S., foretells its awful doom as taught by Scripture, and exhorts all to make sure of their repentance.

More generally however, the PB alludes to and deals with the S. which sincere Christians may be tempted to commit after Bapt. during their passage through this world, and with the need of deepening penitence and a growing victory over S. (cp. in addition to Arts. 15, 16, the Colls. for 1 Adv., 4 Adv., Inn., Sept., Ash-W., 1 Lent, 4 Lent, 1 Easter, 2 Easter, 21 Trin., 24 Trin.).

The Christian life, which finds its expression in worship, is regarded in the PB as *beginning* with the remission of S. original and actual in Bapt., and as thenceforward a continual warfare against S. in self and in the world, constantly in danger, and needing the constant help of Divine grace through pr. and Sacrs. (cp. the concluding Prs. and Exhs. in Bapt. ^{1,2,3}). Following out this teaching, children are in the Cat. warned against common sins in their "Duty" towards their neighbours, and instructed, in the explanation of the Lord's Pr., to pray for forgiveness and deliverance "from all sin and wickedness and from our ghostly enemy"; while, in the requisites for approaching the Sac. of the Lord's Supper, self-examination with a view to true repentance of former sins stands first. In the Confirm. Office it is evidently assumed that the candidates have either never forfeited that state of forgiveness into which they entered at Bapt., or by repentance have regained it (see Bp.'s 1st Pr.).

In the regular services of the PB nothing is more remarkable than the way in which every approach to worship is guarded by the insistence on penitence for Sin. This emphasis is especially the work of the Reformers and the PB of 1552. It was a period of spiritual unrest and reaction. The obligation to private Confession had been removed; lawful liberty easily might lead to licence. Antinomianism

4. Its Penitential Tone.

to worship is guarded by the insistence on penitence for Sin. This emphasis is especially the work of the Reformers and the PB of 1552. It was a period of spiritual unrest and reaction. The obligation to private Confession had been removed; lawful liberty easily might lead to licence. Antinomianism

was abroad, and it was felt necessary to lay special and solemn stress on the reality and power of S. even in regenerate lives. Hence the PB of 1552 prefaces the ancient daily Offices (as they substantially remained in 1549) with the present Sents., Exh., Conf. and Absolution. These, at first prefixed only to MP, were afterwards printed also with EP (which was probably the original intention). The Exh. points out the special fitness of Conf. of S., before God is approached in public thanksgiving and prayer. The Conf. (as has frequently been noticed) seems to lay special emphasis on sins of omission, thus opening a wide and not over-familiar aspect of S. to the Christian conscience.

The sense of S., its danger and its power, runs through the Lit., especially in the *Deprecations*, and is emphasised in the characteristic turn of the older "*miserere nobis*" into "have mercy upon us miserable sinners."

The same penitential tone which marked the daily Offices in the 1552 PB is noticed also in the opening of and indeed throughout the HC Service, the highest and most characteristic act of Christian worship. The Commandments and their Response have taken the place of the older and more jubilant beginning with Introit and *Gloria*. The Exhs. emphasise in the most solemn manner the peril of approaching the Lord's Table in a state of unrepented sin. The 3rd Exh. gives if possible even a more severe tone than that of St. Paul himself to the warning quoted from 1 Cor. 11 27-32 (where diseases and death are spoken of as a merciful divine "chastening" rather than condemnation). The 1st Exh. prescribes self-examination, suggests the method, and in its concluding paragraph offers the opportunity of private Conf. and "the benefit of Absolution" to all those who cannot quiet their consciences. Indeed it may be said that the main purpose of these Exhs. is to awaken and quicken the sense of S. and the need of true penitence among professing Christians. Again, a Conf. of sin, more fervent and heart-stirring than the earlier one in MP and EP, leads up to the Thanksgiving and Pr. which form the central part of the HC Service. And in the Consecration Pr. the truth most vividly presented and pleaded before the Father is the Death of Christ as the one sacrifice for human sin. The first of the Post-Communion Prs. asks as the first benefit of the Communion which has just been made "remission of sins," not only for the actual communicants but for the "whole Church."

The Office of VS should also be carefully studied for the light it throws on the PB teaching on sin. Both its Prs. and Exhs. dwell on sickness being a call to more earnest self-examination and a more perfect penitence. The sick person is also to be "examined" by the minister "whether he repent him truly of his sins," and he is to be "moved" (encouraged) "to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter." And even after the Absol. pr. is renewed for the full pardon of the sick person's sins and the acceptance of his penitence. The Church's godly fear lest any of her members should remain in a state of S., or presume to enter into God's presence without every effort to obtain pardon, seems here to outrun the logical interpretation of the preceding Absolution. Charity for souls can easily reconcile the apparent contradiction.¹

The same spirit is to be felt in the Occ. Prs. which follow the Office. Especially instructive and pathetic is the final appeal to the Divine mercy in the commendatory Pr. "at the point of departure," that

¹ [But see REPENTANCE, § 8, and foot-note there, for another explanation.—G. H.]

"the blood of the immaculate Lamb" may wash away "whatsoever defilements" the Christian soul "may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan." The Burial Service, while excluding any direct pr. for the departed, implores, in the Anthems that follow the Lesson, the Divine mercy as the sinners' only hope "at our last hour."

Speaking generally, the PB teaching respecting S. is marked by its intensely *practical* character and its deep sense of

5. *Summary.* human need and peril. While there is little of formal doctrine or of the classification of sins or of any regular system of penance, the most remarkable emphasis is everywhere laid on the reality of the Christian battle against sin. This atmosphere of humility and penitence, profoundly Scriptural and Catholic, was deepened by the changes made at the Reformation. It constitutes one of the most evangelical features of the PB. It helps to make the PB suitable for private devotion as well as for public worship. This penitential tone of the PB seems to be specially valuable at a time when the Christian doctrine of S. is treated lightly or even derided; and when the need of penitence, not only for the heathen or open sinner but for the advancing Christian, calls for greater emphasis than it usually receives in popular theology and religion.

J. Müller, *Christian Doctrine of Sin*, T. and T. Clark, 1877; E. B. Pusey, *Lenlen Sermons*, 1858-74; H. P. Liddon, *Some Elements of Reli-*

6. *Literature.* *gion*, Rivingtons, 1885; A. L. Moore, *Some Aspects of Sin*, Rivingtons; C. Gore, *Christian Doctrine of Sin* (in Appendix to 10th ed. of *Lux Mundi*), Murray, 1890; J. Orr, *Sin as a Problem of To-day*, Hodder & Stoughton, 1910; F. R. Tennant, *Origin and Propagation of Sin*, Hulsean Lectures, 1901.—*vd.*

A. R. WHITHAM.

SINECURE.—A sinecure is, as the term—*sine cura*—implies, a parochial benefice, the rector of which is an eccles. person who, while he takes a certain part of the endowments, is free from the discharge of any spiritual duties, these being performed by a vicar. Both the rector and the vicar were instituted, unless the rectory was a *DONATIVE*, the patronage of the S. rector being vested in some patron, and that of the vicar in the S. rector. Ss. originated in a rector desiring to enjoy the fruits of the benefice without discharging the duties, and then obtaining leave to constitute a vicar who should be presented by him to the Bp., and be instituted by him. This proceeding was a grave abuse. It has, however, now nearly come to an end, very few Ss. now remaining, as by the provisions of the Statute 3 and 4 Victoria, c. 113, all sinecure rectories in public patronage were suppressed and the fruits were vested in the Eccles. Commissioners for their general purposes, with power to augment, if necessary, the endowment of the vicarages. Power was also given to the Commissioners to purchase the advowsons of Ss. in private patronage and then to suppress them.—*ra.*

E. G. WOOD.

SINGING.—From the earliest services in the Jewish Temple of which we have any record to those in the Ch. of the present day, music

has always proved an important feature of religious worship. It is difficult to trace the actual

1. Introductory. time at which any sort of harmonised music was introduced, but it is clear that the first attempt to harmonise a melody was merely by placing the same melody a 4th, 5th or 8th above or below, a progression not only crude in the extreme, but entirely forbidden by modern laws of Harmony. About the end of the 11th cent. a great step forward was made, for notes of various value were introduced into the accompanying part. This practice, known as Descant, opened out vast possibilities, but unfortunately led later on to the introduction of music of a florid and secular type. It was not until the middle of the 16th cent. that John Merbecke was commissioned by Cranmer to write a setting of the Communion Service which should contain only one note to each syllable, as a protest against this kind of music. In this his name became immortalised as a Church musician, for this Service is worthily loved and admired by every one at the present day.

Nothing can be more uplifting than a service well rendered by a fine cathedral choir with its beautiful surroundings, whilst few things can be more distressing than a badly rendered service with the many faults, alas! only too common, viz., the straining of badly produced voices, the constant flattening of pitch, and the unsteady time and faulty rhythm; and, when simple means of avoiding these faults are within reach, it seems almost culpable neglect that they should continue, either through ignorance, or the indifference of those who are responsible.

It may be said that we cannot look for anything approaching the standard of a cathedral choir under ordinary circumstances.

2. Head and Chest Voice. for the voices are selected, and beautiful voices are always to be found in these choirs. Singing voices vary as much as speaking voices, and it is a pleasure to hear some people speak because of the natural musical tone, while it is a discomfort to listen to others. There are probably few subjects in which there is more diversity of opinion than that of voice production. The student is embarrassed and perplexed by being told he has three or four "Registers" to control, and much mystery is often made of breathing. There is, however, no need to trouble with the thought of more than two registers, and the management of these is a simple matter. Every one possesses what may be called two voices, the chest voice, and the head voice (not falsetto): in other words, a lower and an upper register respectively. It must of course be understood that these terms are purely figurative, and that the voice emanates from the larynx. The lower division, or chest voice, is accompanied by a sense of vibration in the chest, and by the feeling that the tone emanates from thence, while the upper division, or head voice, appears to proceed from the head, and the vibration is felt there and not in the chest.

A simple example will illustrate this in the boy's voice, or in the changed voice of the man. Sound this note to the syllable *la* with the mouth wide open, and notice the sense of fulness in the chest. Then sound the octave above by humming the note with the lips closed, and glide into the vowel *oo*, thus *em-oo*, and notice that the vibration seems entirely confined to the head, and not to the chest at all. The first note is produced by the so-called chest voice, while the other, the 8th above, is produced by the head voice.



Now that these registers or divisions are recognised, it may be explained that in almost all cases the bad production or straining is brought about by forcing the lower voice upwards. The pitch in this way can be raised only by increased tension, and the fatigue resulting from this is no doubt frequently the cause of flat S. Moreover, the undue strain put upon the larynx by forcing the low register upwards must result in time in the partial, or even entire, loss of voice.

In all musical instruments there is not only the sound generator, but an accessory, or resonator, of some sort. For instance, in the reed stop of the organ, the reed itself sounds the note, but the tube into which it speaks moulds or, in other words, forms the quality of tone, and it cannot be too clearly recognised that the mouth is the human resonator, and should be shaped for that purpose. In choirs where the tone is coarse and vulgar, it is nearly always through the boys learning and practising the music to the syllable *la*, whereas, by using the closed vowel of *oo*, the upper register or division of the voice will be brought down throughout the entire compass, and all straining and fatigue will be avoided. In the use of this vowel (*oo*) care must be taken that the mouth is not too much closed. Let it first be opened widely, as for *ah*, and then without closing it more than is really necessary, pronounce the word "You," and preserve this position when vocalising the vowel *oo*. Downward intervals from high to low notes, such as—



should be practised thus a number of times; and finally upward intervals, taking care that the upper notes are always slightly louder than the low ones.

It is argued by many that the frequent use of this vowel is conducive to an indistinct articulation, and that pure vowels should be employed.

4. Vocalisation. In S., too much attention to the purity of the vowel is very apt to misplace the voice and destroy the quality of tone, and it

should therefore be *blended* with the vowel which produces the best tone. It must be conceded that it is often impossible (according to the nature of the music) to pronounce the words as clearly in singing as in speaking. It is always thought necessary, even at a ballad concert, to supply books of words, while no one ever thinks of supplying an audience with words of a lecture which is given, or of a paper which is to be read. There should, however, be no difficulty in following the words, and the practice on this closed vowel, *oo*, need not, with proper attention, in any way hinder this, although in some elaborate passages it is difficult to articulate clearly.

[It must be remembered that singers have, except when singing unaccompanied, to make their articulation clear *against* the inarticulate sounds of some instrument, and that the organ or harmonium, with its continuous sound and constant volume of vibrations, is particularly liable to drown the enunciation of the various vowels and consonants. Singers, therefore, need to be told, not only to vocalise clearly, but to exaggerate the consonants as compared with the pronunciation of a good reader, if their singing of words is to be edifying and intelligible.—G. H.]

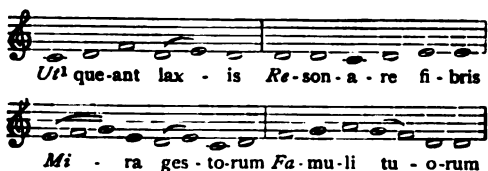
In order to combine clear articulation with good tone, it is of course necessary to practise all vowels, and this should be done in the following way:



and so on, with all vowels and their modifications as pronounced in the various words, taking care that the second vowel is *no* louder than the first, and that the position of the mouth is preserved.

Sight-singing is a branch of choir work which is often neglected, whereas the study of this, if only elementary, is not only a great help in learning new music, but a source of great interest to the singer. For the purpose of reading, the notes of the scale have their distinctive names: *do, re, mi, fa, soh, la, le, do*, and the origin of these is interesting.

Early in the 11th cent. a Benedictine monk, one Guido d'Arezzo, noticed that in a Hymn to St. John the Baptist, the melody was so constructed that each successive phrase began one degree higher, and adapted the syllable at the beginning of each line to the regular notes of the scale (then consisting of only six notes) as the basis of a new system of solmisation, changing them from scale to scale as each was used.



¹ The substitution of *do* for *ut* has been for many years accepted.



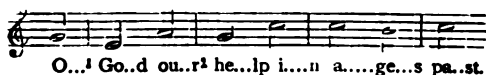
These syllables have been found excellent for vocalisation, and have never been superseded, but it must not be forgotten that the quality of tone is apt to vary with each one, and therefore the position of the mouth for pronouncing the first one, *do*, should be preserved throughout the entire scale as nearly as possible.

To those who have acquired, to a certain degree, a knowledge of sight-reading through the practice of playing upon an instrument, the sol-fa names would at first appear a hindrance rather than a help, and, where a difficulty is found in applying them to the notes of the staff, an excellent plan is to employ them with tunes which are already well known. The value of them as associated with certain intervals is demonstrated by the fact that children in the Elementary Schools would find it very difficult to sing the interval *do-soh* to the syllables *do-fa*, and so on with other intervals.

It is almost impossible to attain anything like perfection in sight-reading without the use of the sol-fa syllables on the tonal system, viz., by applying *Do* to the key note, and following up the change of key by a constant alteration of its position on the staff.

The necessary cultivation of the voice for intoning is often neglected. It may not be advisable, or even possible, for many of the clergy who are called upon to take their part in a choral service to find time for a thorough training of the voice, as this involves the frequent practice of blending the two registers as before mentioned. The compass, however, employed in intoning is limited, and in most cases may be confined entirely to the lower register, or chest voice, and this will greatly reduce the amount of attention required. There are many instances of those who are able to intone well, and have not been able to give attention to the cultivation of the upper register at all. There are also many instances of those who possess good voices, and who use them badly for the want of a few simple rules for the management of the lower register. The most common faults may be recognised in the flattening of pitch, in varying the quality of tone on the different words, and in making a diphthong into two vowels, e.g., "O-o Lord open thaa-oo ower lips," "I-e believe," "Ow-er Father," and so forth. It is not generally recognised that in English pronunciation *oh* and *l* are as much diphthongs as *ou* or *oi*, being sounded as *oh-oo*, *a-ee* (a as in bat). The best way to avoid these faults is to practise the scale of C downwards and upwards to the vowel, not of *ah*, but of *aw*, and then to connect it with all the other vowels modified as they are in the various words, preserving the same shape of the mouth in the

second vowel as in the first, and taking care that the second is not louder than the first. The fault of splitting up the diphthong, as in "I-e believe," is caused by changing too quickly to the terminal vowel. This should be as short as possible, and attached as nearly as possible to the following word. And the same may be said of the single or double consonants which close a syllable, as in the example following. Choir masters may with advantage take trouble over this point with their singers.



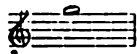
The necessity for good intoning is felt more and more in these days of fully choral services, and a clergyman unable to intone well is often at a great disadvantage. There are many instances of a person being

under the impression that he is entirely unmusical, because he is not at once able to sound a given note, and therefore gives up all attempt to intone. The truth is that very few people are so unmusical that they cannot learn, or entirely without musical ear. If it is possible to distinguish between one *unmusical* sound and another, such as the breaking of glass, or the slamming of a door, there is every reason to believe that it will be possible under a good guide to recognise the difference between one *musical* sound and another.¹

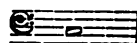
To accomplish this, it should be pointed out at the piano that such a note as



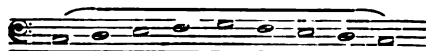
is a low note, and that such a note as



is a high one. The student should then look away from the instrument, and be asked to name the notes, high or low, as given. They can then be brought closer together in a little daily practice, until they are an octave apart, and in a short time there will be no difficulty in recognising the difference between them. By this time a great deal of the difficulty will be removed. The note



should be constantly repeated, and the student will be able to imitate the sound with the voice. The following exercise should be practised:



aw.....

and then with the help of a musical person other exercises of a similar nature should follow. It is

¹ O and our would thus be sung somewhat in this fashion: Oh... oo, aa... we, the second sound being almost evanescent, just long enough to give the effect. The final consonant should not be sounded till all but the last fraction of time assigned to the syllable is gone; this applies to the letter s especially.

² The difference between unmusical and musical sounds is that in the former the vibrations are irregular, whilst in the latter they are regular.

within the experience of experts that many cases of this kind have been successfully treated.

The vicar of a parish should of course decide what type of service is best suited to his people, congregational or otherwise.

8. Types of Service.

It is too often the case where congregational music is in use, that different members insist on joining in everything by singing without the slightest consideration for others, and frequently more sensitive persons are put to the greatest consternation and annoyance, and may well feel as strongly as did John Wycliffe, the translator of the first English Bible, when he said of the choir that "Matins and Evensongs were ordained of sinful men to be sung with high crying to hinder men from the sense and understanding of that which was sung. For, when there are 40 or 50 in a choir, three or four proud and wanton rascals will so trick the most devout service that no man shall hear the sense, and all others will be dumb and look like fools."—q2.

J. E. VERNHAM.

SITTING.—To sit at any time during service in church is a posture which depends solely upon custom. Neither in the rubrics of the PB, nor in the canons of 1604 and 1640, is there any allusion whatever to sitting in church. In this matter we have an illustration of the saying, that "Omission to prescribe is not necessarily prohibition to use." It is both reasonable and convenient to receive instruction sitting, that is, in a posture of rest and ease. Thus, the congregation sit during Lessons, Epistle, and Sermon. An exception to this rule is made in regard to the Gospel at the Communion. John Buckeridge, Bp. of Rochester, in 1618, wrote: "In our liturgies we stand at the Creed and reading of the Gospel, and we sit at the reading of the Psalms and Chapters" (*Serm.* 46). The practice of S. during the recitation of the Psalms was prevalent in the seventeenth cent., for we find frequent inquiries in episcopal visitation articles of that period as to whether the people stood up for the *Gloria Patri*: the custom was evidently more than tolerated (see Lathbury, *Hist. of B.C.P.*, 2nd ed., 164, 172, 173, 182; Bp. Jeremy Taylor, *Works*, ed. Eden, 5 239, 240). In recent years a foreign custom has been introduced in some churches of kneeling whilst the Epistle is in reading. This is not only at variance with both Pre-Reformation and Post-Reformation custom, and also practically universal custom, but by so doing greater outward reverence is paid to the Epistle than to the Gospel, for which latter we stand. Thus, the practice of kneeling for the Epistle, compared with that of standing for the Gospel, is an inversion of the relative importance of the Epistle and the Gospel, and the degree of reverence relatively due to these liturgical Scriptures. Dr. Bisse, adopting the words of two well-known mediæval writers (Rupert and Hugh of St. Victor, in *Hittorpius*, 1610, coll. 866, 1397, 1398), wrote in 1716, "All the congregation stand up at the reading of the Gospels, as being the word of the Master; whereas, at the reading of the Epistles, they are indulged the posture of sitting, as being the words of the servants" (*The Beauty of Holiness*, 7th ed., 1720, 4 140). For a full discussion of this point, see Staley, *Studies in Ceremonial* 4 77-98.—R2.

V. STALEY.

SOBERNESS.—The word is the English equivalent in the AV of two NT words, *ὑπόβριος* and *σώφρων*, the latter also being translated "temperate."

The former word, used 1 Tim. 3 11, Tit. 2 2, and in verbal form 1 Pet. 1 13, denotes either abstinence from strong drink altogether or from its immoderate use. The 16th and 17th cent. use of the word in English combines the two Greek equivalents. In the Cat. its use probably inclines to that of *νηφάλιος*; in the phrase "godly, righteous and sober lives" to that of *σώφρων*. The immoderate use of strong drink prevents that sober-mindedness which is free from inordinate passion of any kind (see TEMPERANCE).—K37.

F. S. GUY WARMAN.

SOCIAL LIFE.—The Ch. regards the essential relations and conditions of S. life as of

Divine institution, having their origin in human nature itself as created by God. In the light, not only of God's Word, but of observation and experience, she recognises that man was not made to "be alone," but that in his natural constitution he is endowed with S. instincts. The view put forth by certain political theorists that humanity in its original state consisted of isolated units naturally at war with each other, that they gradually laid aside their mutual hostilities from motives of self-interest, and that our existing S. relations are thus only the result of an arbitrary compact having no higher authority than human convenience, finds no countenance in the teaching of the Ch. With St. Paul she declares that "the powers that be are ordained of God" (Rom. 13 1).

The S. instincts innate in man find their expression and exercise, first, on a limited scale, in the affinities of the family, afterwards, through natural evolution and development, in the wider range of civil and national life. The family, not the individual, is the unit of society. The family is the microcosm of the nation. And, as the nation is the ultimate expansion of the family, so does it exhibit on a larger scale those essential relations the germs of which are bound up in the narrower affinities of the family. Parenthood, sonship, brotherhood, etc., are the direct prototypes of legitimate authority, subordination, mutual fellowship, and dependence, conditions absolutely essential to the very existence of society. And as in the ideal family the members are mutually complementary, "fitly framed together," and in their diversity supplying the several functions which contribute to a complete whole, so, as by an inexorable natural law, for the full exercise of civil life the spirit of mutual sympathy and the harmonious co-operation of its several departments are indispensable conditions to S. welfare and progress.

This view of SL., as divinely appointed in its mutual relations of authority and obedience, help and dependence, is consistently maintained throughout the

2. The Church and Society. formularies of the Ch., in her selected passages of Holy Scripture, as well as in the Lit. and Colls. No office of authority, no rank lowly or exalted, no circumstance affecting the general welfare of the people is forgotten. The King and Queen, the High Court of Parliament, the Lords of the Council, the Magistrates, as well as the whole body of the people

in their various "sorts and conditions," in their tribulation or their wealth, the sick, the afflicted and distressed, the weak-hearted and the fallen, the prisoners and captives, all have a place in the petitions of the Ch. And she remembers likewise those conditions essential to the preservation and security of life and the well-being of the community, the bestowal of the fruits of the earth after their kind, deliverance from sedition and violence, and the maintenance of peace and concord, so that men may lead "a quiet and peaceable life in all godliness and honesty."

In matters of government and administration, however, the Ch. confines herself to the general principles which touch the essential relations of society, without descending to particulars. As her Lord refused to interfere in the functions of the civil power, so does the Ch. refrain from prescribing any forms of civil government. Whether the State be a republic or a monarchy, she proclaims that loyal obedience to constituted authority and the rendering "to all their dues" are matters of religious obligation.

In the Service of HC esp., the Ch. declares the sacredness of S. relations, giving signal prominence to the Ten Comms., in which S. principles and duties are co-ordinated with the honour and worship of God Himself. We must observe, however, that the Comms. do not create or initiate these principles; rather do they authoritatively confirm and define that which God had already implanted in the moral sense of mankind. They assume the paternal relation, the archetype of all lawful authority, the maintenance of which is the condition of S. and national stability; they assume the sacredness of human life, the institution of marriage, the rightful possession of property, the administration of justice, the safeguarding of family life and of peaceful relations among members of the same community.

Thus the Ch. recognises the Divine element in S. and national life, and it is her earnest pr. and effort that the human elements may be brought into closest harmony with it. The Ch. nowise holds aloof from S. service. On the contrary, she is eager to render it; but in doing so she seeks to transform S. duties in the light of a higher relation, adding "an element of infinity to common things," and regarding herself as "an organ" divinely appointed for the cultivation and expression of the spiritual instincts of the community.

Cp. F. D. Maurice's *Kingdom of Christ*; Bp. Westcott's *Social Aspects of Christianity*; F. W. Robertson's sermon, *The Christian Ch. a Family*; Bp. Gore's *Sermon on the Mount*.—K38.

S. C. ARMOUR.

SOCINIANS.—Faustus Socinus of Siena (1539-1604) drew his opinions from papers left to him by his uncle Laelius, and taught these opinions in Poland. They are contained in the Racovian Catechism. The position of the Reformers was quite alien to him. Revelation came not to the sinner seeking pardon and peace, but was intended to convey the knowledge of salvation. Pardon is not the beginning but the

end of the Christian course. Faith does not save, unless it produces obedience. Christ is mere man, but He was miraculously born; sealed His teaching by miracles, especially by His resurrection, and is our perfect example. Since His ascension He is to be adored as God. But His death was not propitiatory. Modern Unitarians retain on the whole the spirit of Socinus, but few of them hold all his opinions.—A1.

W. E. ADDIS.

SOLEMN LEAGUE AND [COVENANT.—

The terms of this C. were drawn up by the General Assembly in Scotland at the request of the Westminster divines. The Westminster Assembly and the Parliament approved and adopted it, the members of both Houses signing it in St. Margaret's Church, Westminster, on Sept. 25, 1643. It consisted of a preamble and six articles pledging its signatories to support the "extirpation of Popery" and "Prelacy," and, practically, the establishment of Presbyterianism in England. Hundreds of loyal clergymen were ejected from their benefices for refusing to sign it.

(Literature: Neal, *History of the Puritans*, vol. 3; Perry, *English Church History*, vol. 2; Blunt's *Dictionary of Sects, etc.*, art. *Covenants*.)—A1.

P. A. MILLER.

SPOON.—The use of a S. among other altar utensils may probably be traced as far back as the 9th cent. In the East, the S. is used to convey the combined species of the Euch. to the mouths of communicants. This custom does not seem to have ever prevailed in the West, where, however, a S. has been, and is still sometimes used, to communicate persons unable to receive in any other way. A strainer in the form of a pierced S. is sometimes provided to remove any foreign substance that may fall into the Chalice; anciently, it was also used at the preparation of the Chalice at the Offertory, to secure the purity of the wine.

A golden S., almost the only relic of the original Regalia, was used at the coronation of the lat. and the present kings; the Holy Oil from the Ampulla was poured into it by the Dean of Westminster, and into this the archbishop dipped his thumb and anointed, with the sign of the cross, the head, breast, and hands of the king.—R3.

T. I. BALL.

STALLS.—Eusebius (c. 314) speaks (*HE* x. 4 44) of the "lofty Thrones, in honour of those who preside," and of "seats decently arranged in order" (church at Tyre). This is probably the first clear mention (in so many words) of the bishop's THRONE and the seats for Presbyters, arranged round the APSE, like those "stern ledges that sweep round the Altar of Torcello." *SEDILIA* are supposed to be survivals of these seats. In mediæval times the Bp. removed to a humbler position, and the clergy sat in S. on either side of the Choir and in Return S., though sometimes (Nantwich) the western S. were placed only at an obtuse angle. The dean, chancellor, treasurer, and precentor occupied the four end S., and were called "oculi chori." The use of the other S. varied in different cathedrals. The S. were divided by arms, and the hinged seat ("Misericord") was carved, often with much beauty and humour. They were frequently (though only occasionally in parish churches) su mounted by canopies. Much good ancient stallwork remains, worthy of exact imitation. Modern stallwork is generally unsatisfactory

in comparison. (1) The wood is too thin; the old carpenters never spared timber; the ends were from 3 in. to 5 in. thick, and the rest in proportion. (2) The bookboards are too high; the old ones rarely exceeded 2 ft. 3 in. in height; no "kneelers" were required, and kneeling was easy; the furniture never dwarfed the chancel, as it often does now. (3) The space between the seat and bookboard is too narrow. These faults should be carefully avoided.—R5.

W. A. WICKHAM.

STANDARDS in nave or chancel for lighting purposes should be very carefully arranged (see *FITTINGS*, § 7). For the lighting of the Holy Table and Sacrament there were anciently employed two S., sometimes four, with candles, placed on the pavement near the altar-step to afford light for the reading of the service. They were of metal or wood. Those placed on either side of the coffin at funerals were usually of wood.—R5.

G. VALE OWEN.

STANDING.—See **POSTURE OF REVERENCE**.

STATE HOLY-DAYS.—By the authority of a proclamation issued at the commencement of each reign—from that of K. Charles

1. *Origin.* II until that of Q. Victoria inclusive

—special Services were annexed to the PB for Nov. 5, Jan. 30, and May 29, to commemorate respectively (1) the Papists' Conspiracy or Gunpowder Plot, (2) the birth, and restoration to the throne, of K. Charles II after the Great Rebellion, and (3) the murder of K. Charles I. In the Calendar of the Book Annexed, the authoritative MS. copy of the PB, and also in the printed Sealed Books, these three events are commemorated in Red-Letter, without distinction from other Red-Letter days. These three commemorations remained in successive reprints of the Calendar of the PB until the year 1859, when they were omitted, without authority, by the printers of the PB. When the Book Annexed was signed by the members of the Houses of Convocation, Dec. 20, 1662, the Services for these three days were not included, because they were not then prepared; but, following the Form of Consecrating an archbishop or bishop, stands the note—"The Forms of Prayer for ye v. of November, ye xxx. of Januarie, and for ye xxix. of May, are to be printed at ye End of this Book."

This note also appears in the Sealed Books. Thus, in 1662, the provision of special Services for the State Holy-Days was prospective. On April 26, 1661, the Services for the three days were introduced and publicly read through and unanimously approved in Convocation (Cardwell, *Synodalia* 2 671). The authoritative orders for the religious observance of Nov. 5 are statute 3 James I, c. 1; Jan. 30, statute 12 Charles II, c. 30, confirmed by 13 Charles II, statute 1, c. 7; May 29, statute 12 Charles II, c. 14, confirmed by 13 Charles II, statute 1, c. 11 (Cardwell, *Hist. of Confer.* 383, note). But in none of these statutes was any direction given as to a Service appointed for the day, that appointment being left in each case to the King

in Council under his royal supremacy. The several Services were considered and arranged, under the King's licence in the Convocation of 1662, as said above, and later were annexed to the PB in obedience to a royal mandate. (For this mandate, see *ib.*). A similar order has been issued at the commencement of each succeeding reign until that of Edward VII, when it was discontinued.

On Jan. 17, 1859, Q. Victoria cancelled the previous order, made on her accession, for the continuance of the three Services

2. Omission. in question, in consequence of addresses presented to the Crown by both Houses of Parliament; and a statute was passed repealing previous Acts of Parliament which enjoined the religious observance of Nov. 5, Jan. 30, and May 29. The omission of the State Services for these days from the PB has thus been effected since 1859, by Royal and Parliamentary authority, without consent of the Church as represented in Convocation. In this manner this partial authority has cancelled an order of the Book Annexed, which directs the three Forms for the three occasions "to be printed at the end of this Book"—the Book of Common Prayer. As this direction is part of the Statute Law of England, authorised conjointly by Convocation, Parliament, and Sovereign, the suppression of the three State Services is a violation of the compact between Church and Realm, as set forth in the Act of Uniformity which imposed the PB in 1662. On the disappearance of the three Services, the printers, without any authority whatever, took upon themselves to omit the three commemorations from the Calendar, which appeared in Red-Letter until 1859. Against this mutilation of the PB Churchmen have a right to protest. (For a full discussion of the subject see Staley, *Liturgical Studies*, Longmans, 6 66 ff.)—s. V. STALEY.

STATE PRAYERS.—In this article, under the designation "State Prayers," are included:

Prayers for (1) *The Sovereign*, at **1. Preliminary.** MP and EP, same form; at HC, alternative forms; (2) *The Royal Family*, at MP and EP (the Sovereign is also prayed for in the *preces* at MP and EP; and in the Pr. for the Church at the HC; and in the Lit., where three petitions for the Sovereign and one for the Royal Family find place); (3) *The Clergy and People*, at MP and EP, same form.

The Pr. for the Sovereign, in its earliest form at present discovered, is contained in two books,

2. Prayer for the Sovereign in MP and EP. published by the King's printer, 1545, at the close of the reign of K. Henry VIII (Procter and Frere, *New Hist. B.C.P.* 398, where this early form is given.) In 1559 this Pr., revised and shortened, was placed at the end of the Lit.; in 1662 it was moved to its present position in the PB. It may be observed that, though this Pr. has been much admired for the solemn dignity of its opening clause, the title "King of kings," attributed to the Eternal Father, is given in

Rev. 17 14, 19 16, to the Son: accordingly, and more accurately, the original Pr. was addressed to the Second Person of the Trinity.

In the Amer. PB, a Pr. for the President of the U.S.A. and all in Civil Authority takes the place of the Pr. for the Sovereign; it incorporates the petitions of the latter.

Both the Collects for the King at HC were compiled for and printed in the First PB of K. Edw.

3. Collects for the Sovereign in HC. VI. Until 1662 one of the two Collects for the Sovereign was said *after* the Coll. of the day; in 1662 this order was inverted, probably as a

matter of convenience to obviate turning back of leaves in the PB, or to preserve the connection of the Coll. of the day with the Ep. and Gospel. The present sequence is unsatisfactory. In the Scottish Liturgy of 1764 permission is given to substitute the second of the six last Colls. of the English Com. Service for the Coll. for the Sovereign. The Amer. PB, for obvious reasons, has no pr. for the Sovereign, the same Coll. as in the Scottish Liturgy occupying its place. The Irish PB permits the omission of both these prayers when the King has been prayed for in any Service used in sequence with the HC.

On the subject of the *frequency* of pr. for the Sovereign in Service, see Dowden, *Workmanship of the PB*, 2nd ed., xix ff., 218 ff.; Legg, in *Some Principles and Services of B.C.P.* 166 ff.

The Pr., for the Royal Family, approved if not actually composed by Abp. Whitgift (Cardwell, *Hist. of Confer.* 235),

4. Prayer for Royal Family. appeared in 1604, and was added at the close of the Lit. It was removed to its present position in MP and EP at the last revision, 1662. In 1604 the title was, "A Prayer for the Queen and Prince, and other the King and Queen's children." In the reign of K. Charles I a service for a Fast-day (1625) was issued, in which the expression "the Fountain of all goodness" was inserted, as appropriate to a king then without issue, displacing the former clause referring to "royal progeny." These last words were replaced in 1632, mention being made of Prince Charles and the Lady Mary; but in the next year the clause was removed, and the words previously used finally substituted. The inconvenience of altering this pr. in successive reigns was thus obviated for the future.

The Pr. for Clergy and People is found in the Gelasian Sacramentary:¹ before the Reformation it followed the Lit. An English

5. Prayer for Clergy and People. version has been in the Primer since the 14th cent. (see Maskell, *Mon. Rit.* 2 107). In the Amer.

PB this Pr. opens, "Almighty and everlasting God, from Whom cometh every good and perfect gift"—a decided improvement upon, "Who alone workest great marvels"—words patient of an unfortunate inference, and calculated to

¹ "Omnipotens, sempiternus Deus qui facis mirabilia magna solus: praeferens super famulos tuos spiritum gratiae salutarem; et ut in veritate tibi complacant, perpetuum eis rorem tue benedictionis infunde: per."

perplex and even mislead. (See Dowden, *Workmanship of the PB*, 2nd ed., p. 137.)—D3. V. STALEY.

STATIONS OF THE CROSS.—The word "station" (statio) originally denoted a fast, possibly because certain fasts were kept on fixed days, more probably because they were standing places, encampments from and in which we may ward off the attacks of evil. Then it came to refer to any church, oratory, font or sacred place where an ecclesiastical procession halted, especially to places where **INDULGENCES** were granted. The holy places in Jerusalem, of which the Franciscan order were the guardians, were S. of special solemnity and privilege. To those who visited them extra Indulgences were given. Pope Innocent XII extended these privileges by granting them to all Franciscans who made the Way of the Cross (via Crucis) at home. Pope Benedict XIII, in 1726, granted a share in these indulgences to all, whether Franciscans or no, and it thus became a common practice of the Roman Church. The method is to place the pictures in a church, and the worshipper passes from picture to picture, kneeling and praying at each. The pictures are: (1) Christ before Pilate; (2) Bearing the Cross; (3) His first Fall; (4) Meeting His Mother; (5) Simon of Cyrene; (6) Veronica; (7) His second Fall; (8) Speaking to the Women; (9) His third Fall; (10) The Stripping; (11) The Crucifixion; (12) The Death; (13) The Taking Down from the Cross; (14) The Burial. The devotion dates from Post-Reformation days, and has no place in the worship of the Church of England.—R4. F. S. GUY WARMAN.

STEPHEN, ST.—See **FESTIVAL**, § 8, 9; **SAINTS' DAYS** (**RATIONALE OF SERVICES FOR**), § 3.

STEPS.—The position and number of S varies with circumstances. Where there is a crypt, as at Canterbury, long flights of S. into the quire are necessary. But the use of an excessive number of S. for the purpose of displaying the altar is quite un-English. Mediæval altars and fonts were generally only moderately raised. English custom invariably placed a step, the *Gradus Chori*, just east of the quire stalls to mark the commencement of the sanctuary. Beyond this the altar was usually raised on three S., though there was no definite rule. The chancel, too, is usually a step or two above the nave, but often it was flush; at Bilton (Warwickshire) there is a step down into the chancel, and at Irchester (Northants.) the chancel was originally several S. below the nave. [Cp. **RITUAL LAW**, § 16, 4°, for 1561 R. Order about S.]—R6.

CHARLES A. NICHOLSON.

STOLE.—The S., also known as the *Orarium*, is a narrow scarf, from two to three inches in width and about nine feet long, embroidered at the extremities and generally having its edges fringed. It is worn over the alb by the celebrating priest at the HC, and over the surplice when the alb is not worn. The priest wears the S. round his neck, hanging down in front over each shoulder, the deacon upon the left shoulder only. In the Western Church it is the custom for the deacon to fasten or tie the S. under the right arm-pit; in the Greek Church the S. is simply worn over the left shoulder, with the ends hanging loose before and behind. It is difficult to ascertain when the S. first became a portion of ecclesiastical dress. The word is derived from the Latin *stola*, a dress or robe, and was

applied to the dress of a Roman lady. Subsequently, it was adopted by the clergy as signifying the yoke of Christ.¹

When worn in conjunction with the other vestments at the HC, the S. is placed over the shoulders, crossed over the breast to the girdle, thence hanging loosely to the knees. It is usually made of silk, and is of the same colour as the chasuble, varying according to the festivals and seasons of the Church's year. The use of coloured Ss. in the Church of England has been pronounced by the Arches Court to be illegal, but the pronouncement has been ignored very generally [though never appealed against]. The present practice of wearing a coloured S. for MP or EP is without sanction and contrary to ancient custom, the black scarf being undoubtedly more correct. The coloured S. however is by custom worn at baptisms, marriages, at the burial of the dead, and frequently in preaching.—R3.

J. O. COOP.

STOUP.—*Stoup* is the name given to a small stone basin formed in the inner wall of a ch., near the entrance, for the purpose of holding Holy Water, sometimes a separate vessel is employed instead. Though the use of Holy Water was abandoned in Eng. at the Reformation, many ancient Ss. still remain, in a more or less perfect condition, in our churches (see **WATER, HOLY**).—R5. J. W. TYRER.

STUDY.—At his ordination the priest promises to be "diligent . . . in reading of the Holy Scriptures and in such studies

1. *Necessity.* as help to the knowledge of the same." Those who are called to teach must themselves be students, and their studies must not cease when they take their degree or are ordained to the ministry. In the present day education of every kind is advancing. Many results of critical and historical inquiry, which would have seemed strange to our fathers, have been accepted as true. There is considerable unsettlement of religious belief. Laymen take a keen and intelligent interest in questions of sacred learning, and know of the eager controversies which are ever being waged round fundamental and vital truths of religious belief. Such men will only be attracted and held by a preacher who speaks with the authority which comes from adequate knowledge, and with the conviction which is based on ascertained fact. Learning is no substitute for spirituality nor comparable to it in importance, but, on the other hand, piety is not evinced by, or an excuse for, intellectual indolence. He only can properly teach who is continually learning. Christ's people must not be fed with mouldy bread or given water from a stagnant well. The ignorant man flounders miserably and his congregation knows it. If to ignorance is added verbal facility then his doom is sealed. When a clergyman fails to know the best that is being thought and written on religious subjects, he is not only a loser himself, but his people suffer, and the whole Church is the poorer. Freshness, variety and simplicity spring from fulness of digested knowledge. The aim is edification (Chrysostom, *De Sacerdotio*, bk. 4).

¹ [But for a totally different explanation of its adoption, see Duchesne, *Christian Worship*, c. 11.]

There are five principal subjects of Sacred Study.

(a) *Holy Scripture*. It is essential to gain some clear conception of the history of Israel and her neighbours, and to understand when and how, in relation to that history, the books of the OT

came to be written. Isaiah 1-39, for instance, is only intelligible in view of the position of Jerusalem as a fortress commanding the great coast road between Egypt and Assyria. Similarly, in the NT the Acts and St. Paul's Eps. throw light on one another (Paley, *Horae Paulinae*), and St. John's writings gain in meaning as their date and relation to the earlier gospels are realised.

The doctrine of Inspiration should be built up from a study of the Bible itself rather than applied as a ready-made theory to which the books are to be expected to conform. The study of Holy Scripture should be directed towards attaining an ever clearer grasp of the revealed knowledge of God in its practical significance for man. (See Westcott, *Lessons from Work*, p. 127, for methods of Bible study.)

The following works will be found useful: Hastings, *Dict. of the Bible*, 5 vols.; one vol. *Bible Commentary*, low in price and containing much; G. A. Smith, *Historical Geography of the Holy Land*, 15s., most valuable; Kent, *Student's Bible*, to be completed in six vols.; Driver, *Introduction to the Literature of the OT*; For N.T. cp. Moffatt (advanced) and Zahn (conservative); Bennett and Adeney's *Bible Introduction*, 7s. 6d., gives the views of leading critics; Edersheim, *Life and Times of Jesus the Messiah*, and Geikie's *Life of Christ*, for a picture of the time.

Among commentators, G. A. Smith, Westcott, and Lightfoot stand out. The best series are the *International Critical and Westminster Commentaries*. Also (cheaper) *Cambridge Bible and Greek Test.* (recent vols.) and *Century Bible*.

(b) *Ecclesiastical History*. The original sources should be studied where they are accessible, like Eusebius, Bede, Adamnan, Sulpicius Severus, in preference to histories by modern writers. (Bp. Collins, *The Study of Ecclesiastical History*, 2s. 6d.)

(c) *Patristics*. It is better to read some short writing by the ancient father himself than a great deal about him; as, for instance, St. Ignatius's *Epistles*, the *De Incarnatione* of Athanasius, Augustine's *Confessions*, and Origen's *Philocalia*. A little first-hand knowledge is of more value than much second-hand information. (Prof. Swete, *Patristic Study*, 2s. 6d.)

(d) *Christian Doctrine*, including Liturgyology. In Christian doctrine the growing knowledge of God and of the means of fellowship with Him, based on the facts of the Incarnation, finds historical expression. The history of worship shows how the Christian verities have passed into the language of prayer and adoration and met the needs of the human heart and will. Each formula is now, or once has been, living

experience. When that aspect is sympathetically realised, each stage in the development becomes luminous and interesting. "Theology . . . is in its essence the most progressive of all sciences for it advances with the accumulated movement of all" (Westcott, *Lessons from Work*, p. 63).

(e) *Apologetics*. It is necessary to know what objections are urged against the Faith, and what difficulties are felt, in order to be clear of the dishonesty of misleading or doubtful statements, and to avoid the weakness which results from clinging to untenable positions. The best method of *apologia*, however, is not one of mere defence, but the positive manifestation in word and life of the power and peace of a victorious and convincing faith. (Westcott, *Gospel of Life*, 6s.)

People often complain that they have "no time" for S., but they have all the time there is. If time cannot be found for reading without

neglecting other duties, then some other duties must be neglected. Much, however, may be done by guarding against any careless waste of time and by more perfect system. Absolute regularity is of more importance than the amount done on one occasion. No day should pass without some careful S. Perseverance must be as a flame which invincibly springs up again when the obstacle is removed. It is a good plan to make notes on loose cards, which can be carried in a pocket-book, and afterwards carefully and systematically filed. These notes should be made the basis of connected and directed thought during walks or drives. Such brooding over a subject is most fruitful. It is better to read little and remember much than to read much and remember little. The great use of reading is to stimulate the mind and supply food for thought. The mere student verily has his reward, but blessed is he to whom vision is also given. To know is much, to see is more.

At daily service the NT lesson may in many cases be read in Greek and the OT in the Vulgate, Septuagint or Hebrew. It is an excellent thing to form the habit of reading the daily P.s. in the original. This practice is especially valuable if an unpunctuated text like that of Wellhausen is used. Knowledge of the language is thus kept fairly fresh, even if no more Hebrew is read during the remainder of the day.

It is easier to be regular and it is more profitable to work in conjunction with small groups of other men than alone. Advantage should be

taken of such organisations as the Central Society for sacred S., or the various Church History Societies. Work should have some definite aim and intended outcome, but this should not be of too immediate a kind. Preparation may be made for delivering a course of lectures, or for writing a paper, or article, or book, which would sum up the work of months or years. The examination for the B.D. degree directs S. and tests knowledge, and imposes a continuous and most valuable discipline on those who enter for it. The plan of studying simply with a view to the next sermon is bad. It is better to prepare oneself carefully and to let the sermon be the outcome of living thought and true personality than merely to read for the occasion. Nitrates may be used to fertilise the soil and enable it to put forth its own blossoms, but it is not good to pluck another man's flowers. The circle of intellectual interest should be kept wide, but each clergyman should have some subject which he makes especially his own through

the noisy years, as, for instance, the Johannine writings, Isaiah, Origen, or Dante.

(a) Read with pencil or stylograph in hand. Mark what is important. Make a short analysis or note at the top of the page. This plan helps to keep the attention fixed. It aids

8. Practical Hint.

the memory. It makes it easy to review the book and revive impressions in subsequent years. This practice is not recommended when the book belongs to a friend. (b) The results of S. should always be committed to writing and the record kept. It is better to do this after closing the books than to copy out passages. Knowledge is assimilated and becomes a permanent possession when the mind is called on to reproduce it afresh. Scenes which a painter has sketched remain indelibly imprinted on his memory, while the remembrance of those at which he has merely attentively gazed in time fades away. What is only read or copied may pass over or out of the mind. What the mind fuses and recasts is never quite forgotten. (c) Keep a commonplace book and have a growing series of large uniform note-books with numbered pages. Let them be easily accessible. Always use these books (if the card system is not employed) for the rough notes made in preparation for each sermon, address, speech or lecture, or in the S. of any subject. Notes required for immediate use can easily be copied on loose sheets. The books should be carefully kept, and in this way, as the years pass, a quantity of useful material is gradually stored up without extra labour and much time is saved. (d) Have a strongly bound index book sufficiently ample to serve a lifetime. Enter in it at the time, with cross-references when necessary, the title of every subject on which notes have been made, with such record of the particular note-book and page as will make reference easy and certain. The value of such an index-book increases each year. (e) Keep a table with the books being studied lying always ready for use. (f) Make the most of odd minutes in tramcars or even on door-steps. A working knowledge of a modern language can be gained in a few months by five minutes' practice several times a day. (g) Remember that there is no subject which cannot be learnt by returning to it again and again and that it is not too late to begin.

Rogo Te, Veritas, Deus meus, ut quaecunque salubriter scienda doceas me; in his quae vera novi custodias me; in quibus ut homo fallor, corrigas me; in quibus veris titubare confirmes me; et a falsis ac noxiis eripias me. Amen.—re, v.

[The need for well-furnished libraries accessible to the clergy is usefully illustrated by the following quotations. The R. Injns. for cathedrals in 1549 (*VAI* 2 136) provided that the chapter "shall make a library in some convenient place within their ch., within the space of one year next ensuing this visitation, and shall lay in the same St. Augustine's, Basil, Gregory Nazianzen, Jerome, Ambrose, Chrysostom, Cyprian, Theophylact, Erasmus, and other good writers' works." Every Tues. and Fr. there was to be a lecture of the Holy Scriptures at Windsor in 1550. Abp. Holgate at York, in 1552, ordered (*VAI* 2 319) that "the ancient writers of the Ch. (those we call ancient that did write within 600 years after Christ's Ascension), Musculus' *Commentaries upon Matt.* and John Brentius upon *Luke*, Calvin and Bullinger upon the *Epistles*, Erasmus' *Annotations on the NT*, be provided in the Library.—G. H.]—re.

JOHN T. MITCHELL.

SUBDEACON.—An order formed by devolution from the diaconate. It had its origin probably at Rome, where the number of deacons was limited to seven. In the early part of the 3rd cent. Ss. are

mentioned in the letter of Cornelius to Fabius (Euseb., *HE* vi. 43), and the title occurs several times in the works of Cyprian. In the East the first writer to mention them is Athanasius. They prepared the vessels and the sanctuary, and kept order at the doors and among the people, but were not allowed to minister as deacons at the altar. The term is now used to signify the third ordained minister (whether priest or deacon) who takes part at a solemn celebration of the Euch. See **MINOR ORDERS** and the literature referred to there.—A3.

CLEMENT F. ROGERS.

SUBSCRIPTION (CLERICAL).—See **ARTICLES OF RELIGION**, § 6; **CANONS OF 1604**, § 7; **DOCTRINE**.

SUCCENTOR.—Deputy of the **PRECENTOR**; permanently, where, as in some cathedrals, the precentor is a dignitary. It differs from sub-chanter, the name given to the lay-clerk or vicar-choral who (as at Lichfield) chants the Litany with officiating minor canon.—qr. JAMES BADEN POWELL.

SUFFRAGAN.—(1) The remaining diocesan bps. in a province under a metropolitan are called his Ss., because summoned by him to give their suffrages in synod. (2) The term is also employed in the Act 26 Henry 8, c. 14, to denote an order of assistant bps., who take a territorial title, but whose authority is limited in range and duration by the commission of the bp. of the diocese. The Act provides that the bp. shall present two names to the King, who shall allow of one of them, and issue a mandate for his consecration. The title does not lapse on the vacancy of the see, but a new commission is necessary. The list of 25 places named in the Act as furnishing titles has since been enlarged considerably, and most dioceses have one or more S. bps. But the expedient is not considered satisfactory as all the more responsible parts of the work must still be performed by the **DIOCESAN BISHOP**. The division of the **DIOCESE** into two or more new sees is generally regarded as the only satisfactory solution of the difficulty of unwieldy dioceses which no single bp. can effectively supervise.—T3. G. HARFORD.

SUFFRAGE.—The right to vote in an election: see **FRANCHISE** and **POLL**. Elections are usually of representatives: see **CHURCHWARDEN**, **PROCTOR**, etc. In some very exceptional cases an incumbent is elected by the parishioners.—A2.

R. J. WHITWELL.

SUICIDE.—The first Rubric at the head of the Burial Service runs as follows: "Here is to be noted, that the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves." Christianity has always regarded a S. as excommunicate, in that he deliberately destroys that life which God has given him to cherish, and which Christ came to redeem. The alarming increase in Ss. of recent years is due to a diminishing religious sensitiveness—also largely to the jury's frequent verdict of "while of unsound mind," which entitles the relatives of the S. to claim Christian burial for him. The Rubric in the PB obviously did not contemplate that large numbers of those who "lay violent hands upon themselves" would be classed as insane, or the wording would in all probability have been different. The abhorrence of the Church for the S. was shared by the State, and it was customary to bury Ss. at cross roads with a stake through their bodies. This refusal of Christian burial must have had a deterrent effect where Christianity was a vital force. It is found that, where religious belief is definite and its personal hold upon

the people is strong, there is less incentive to self-destruction. The clear teaching given in the PB, if carefully imparted, would do much to reduce the number of suicides.—K3⁶. F. L. H. MILLARD.

SUNDAY.—The First Day of the Week, the Lord's Day (*tropically*, "the Christian Sabbath").

1. Introductory. (A.S. *Sunnan-dæg*; Old Eng. *Sonnen-day*; Germ., *Sonn-tag*; from A.S. *Sunne* = *Sonne*, the Sun, and *Dæg* = *Tag*, Day. Latin *Solis Dies*, *Dies Solennis*, *Dies Dominica* Fr. *Dimanche*; Ital. *Domenica*; Portug. *Domingo*; in Russian known as *The Day of Resurrection*, or simply *Resurrection*.) [For the liturgical and antiquarian aspects of Sunday, see WEEK, THE CHRISTIAN, § 1, 2.]

(a) *Scriptural Synonyms.* The name "Sunday" does not occur in Holy Scripture. In the NT, "the first day of the week" (ἡ μὲν τῶν ἑβδομάτων) receives frequent mention; in the Gospels, as the day upon which Christ rose from the dead; and, in the later books (Acts 20 7, 1 Cor. 16 1, 2), it is associated with what had already become the customary weekly assembling of the disciples for worship and almsgiving. Thus definitely commemorating the transcendent truth of their Lord's Resurrection, Christians instinctively regarded it as "the Lord's Day," ἡ Κυριακή ἡμέρα, which title is constantly given to it in the early literature of the Church. But this designation occurs only once in the NT, in a passage (Rev. 1 10) where its application to the Weekly Festival of the Resurrection is not indisputably clear, though accepted with practical unanimity by the Ch. in every age.

(b) *Mythological Origin of the Name.* "Sunday" was the name given by the Teutonic nations to the first of the seven days of the hebdomadal periods ("weeks"), representing, approximately, the quarter of a lunar month, into which they divided time. Each of the seven days received the name of one of their Divinities, a position of primacy being thus acquired by the day that was dedicated to the Sun as the source of light and life—the day being similarly known to pre-Christian classical writers as ἡ τοῦ Ἡλίου ἡμέρα, the *venerabilis Dies Solis* of pagan antiquity.

(c) *The name "Sun Day" in early Christian usage.* The name thus associated in the minds of the heathen with the "Sunshine" of the natural universe was recognised at a very early period by the Christian instinct of the Church as capable of ready adaptation to the weekly festival of their Lord's Resurrection, a day which commemorated the triumph of Christ, "the Light of the World," the true "Life" of men, over the darkness of sin and death; and the name "Sunday," with its store of symbolism, was thus appropriated to the "first day of the week" by the Patristic and other writers of the first three centuries. The name is, tropically, transferred by Justin Martyr to the "first day" of Creation, "the day called 'Sun Day,' that being the day . . . in which God dispelled the darkness, . . . and on which Jesus Christ our Saviour rose from the dead" (I *Apol.*

67). So, too, S. is described as "the eighth day," and its figurative symbolism in connection with the Resurrection is emphasised by Barnabas, A.D. 100 (c. 15), and Cyprian, A.D. 250 (*Ep.* 64 4).

(d) *The Sabbath and Sunday.* Just as the symbolism of the *Dies Solis* was, figuratively, transferred to the Christian vocabulary, and consecrated to Christian purposes by being appropriated to the Weekly Festival of the Risen and Ascended Christ, so, too, the analogies suggested by the primeval rest day, and, even more obviously, by the Mosaic Sabbath, were, in the early teaching of the Church, constantly interpreted as, figuratively, applicable to the weekly commemoration of the Resurrection of Him who alone can give true "rest unto the souls" of men.

The fundamental distinction between the seventh day "Sabbath" of Judaism and the Christian S. was so well known to the early Christians that the allusion of patristic writers to the spiritual and mystical affinity between the two institutions could never have been understood to imply that the legal and ceremonial obligations and restrictions of the Sabbath were, literally, to be observed by Christians, or transferred to their joyous weekly commemoration of their Lord's Resurrection.

Up to the time of the destruction of the Temple, the Jewish converts to Christianity continued to observe both institutions, on two successive days; and early Christian literature abounds with warnings against the peril of confusing the conventional "observance" of the Mosaic "Sabbath" as prescribed by Rabbinical tradition (the abuse of which was so unceasingly denounced by "the Lord of the Sabbath" Himself), with the ennobling inspirations and the spiritual liberties attaching to the Christian Sunday.

The later history of the Church proves that the peril of an unguarded employment of the "Sabbath" as a name that may be properly substituted for that of "Sunday" or "the Lord's Day" is a very real one. The controversies which, through sixteen centuries, have been occasioned by "Dominican" or "Sabbatarian" theories upon Sunday observance illustrate the wisdom and happiness of the Ch. of Eng. in the nomenclature adopted by the PB, in which the first day of the week is, from first to last, exclusively described under the name of *Sunday*.¹

The suggested alteration of *Sunday* to the *Lord's Day* in the Revision of 1662, proposed at the Savoy Conference, was considered unnecessary. No attempt seems ever to have been made to secure the Church's imprimatur upon the substitution of *Sabbath* for either of the two alternative names.

The reticence of the PB as to the time when and the circumstances in which the first day of

2. Origin and Authority. the week became invested as the Lord's Day with its unique pre-eminence, and recognised as an institution of paramount importance in the life and worship of the Christian Church, is in full accord with the silence of the NT and of the earliest patristic and liturgical writings of primitive Christendom on these points.

¹ At the same time, the essentially joyous character of the old Hebrew weekly festival of the Sabbath must not be forgotten.

Neither in the Bible or the PB is any formal warranty given to the traditional belief that the observance of S. was either (i) enjoined by Christ Himself as a part of His teaching during the Forty Days preceding His Ascension, or (ii) expressly enacted by the Apostles, under the direct inspiration of the Holy Spirit, on the Day of Pentecost, the seventh S. after the Lord's Resurrection. With respect to these conjectures—however reasonable, or however strongly supported by ancient and pious tradition—the PB offers no pronouncement.

By assuming the origin and authority of S. to need no sort of formal explanation, the Liturgy affords strong ground for the presumption that the observance of the day was believed by the Apostolic Church to have received the sanction and approval of the Risen Christ Himself. This belief may well go back to the fact that the Lord had Himself selected, even from the octave of the Resurrection, the first day of the week as the occasion upon which He had vouchsafed to manifest His Personal Presence to His Disciples.

That this recognition of S. as an Ordinance claiming, certainly, Apostolic—and, by implication, Divine—authority, is everywhere assumed, though nowhere formally proclaimed, in the English Liturgy, is apparent: (i) from even the most cursory survey of the structure and composition of the Book itself; and, still more, (ii) from a careful study of what may be called the "soul" of the Liturgy—its spiritual and devotional ideals.

(i) The all-pervading influence of the first Christian S. is proclaimed by the central position which Easter occupies in the ecclesiastical Calendar, and is attested by the announcement prefixed to its "Tables and Rules" for ascertaining the "Sunday Letter," for computing the recurrence of Easter, and for fixing the Church's "Movable Feasts and Holy-days," that, in regard to these, it is "Easter Day, on which the rest depend."

Thus the influence of the *Dies Dominica* at once regulates and co-ordinates the entire cycle of the Christian Seasons, and is itself a striking proof that it is, in reality, none else than the Risen "Lord of the Sabbath" Whose Divine Glory, as the central Sun, illuminates the Dial Plate upon which His waiting Church records, on each successive S. of the year, her "due observance" of its gracious influence.

(ii) Still more profound is the impression left by S. upon the inner life of the PB—upon the "motif" and devotional intention of its entire Liturgical system.

This is evident from the *Lectonary*, with its special *Lessons* for every S. morning and evening of the year, and *Proper Psalms* for Easter and Whit-Sunday, the Church thus emphasising the duty of "hearing" and "receiving" the Word of God as a primary part of the observance of S., and at the same time making provision for a complete presentation of "the Faith of the Gospel" to all who avail themselves of the opportunity which S. affords for systematic

instruction in the fulness of the Doctrine and Discipline of Christ.

By appointing special *Collects*, *Epistles* and *Gospels* for every S., together with a "*Sermon or Homily*" appropriate for each, the PB plainly assumes that no First Day of the week should ever pass (a) without due Celebration of "those Holy Mysteries" which the "Lord of the Sabbath" had Himself instituted, and which, from the days of the Apostles, had been regarded as distinctively appropriate to the Lord's Day; and (b) without discharging the debt of love we owe to our neighbour, by taking our share in the duty, not less plainly enjoined by apostolic example and usage as a special part of S. observance, of contributing *alms* for the sick and needy or other charitable purposes.

It may be noted, also, that the ministration of the Sacrament of Baptism both in the case of Infants and Adults is, in the Rubrics, declared to be of such dignity as to require that it should be celebrated only, wherever possible, on "Sundays and other Holy-Days."

Lastly, it is impossible to overlook the fact, so closely associated with the subject we are considering, that the *Fourth Commandment*—as an integral portion of the Decalogue—occupies an important position in the PB. This fact indeed claims, at this point, special consideration.

The *Ten Commandments* stand, as it were, on guard, at the very portals both of the Catechetical and the Sacramental teaching of the PB.

Prominent among these stands the positive command to "remember" the "Sabbath Day," and to "keep it holy"—in conspicuous contrast with the prohibitions of all others but the 5th. Obedience to the Ten Commandments is required as a condition of admission to the privileges of Baptism, of Confirmation, and of those "Holy Mysteries" of "the Body and Blood of Christ," of which he who would be a "worthy partaker" must "first try" and "examine his life and conversation by the rule" of those Ten Words of God; and he is charged, in approaching "the banquet of that most heavenly Food," to pray that God will "incline his heart to keep all these, His laws."

On the other hand, that the obligation is of a moral and spiritual character is obvious, not merely from the express language of Art. 7, but from the implicit teaching of the PB as a whole. In regard to the 4th Commandment, this moral obligation is implied by the total silence of the Cat., in its explanation of the Decalogue, as to the Jewish Sabbath, except so far as that we are there reminded that one essential part of our duty to God is "to serve Him truly all the days of our life." Further, by allowing the seventh-day Sabbath, with its ceremonial observances, to pass entirely out of its liturgical system and out of the Christian Calendar, while at the same time surrounding the "first day of the week" with not less, if not more, sacred regard than had, under the old dispensation,

4. Position and Influence.

5. Sunday and the 4th Commandment.

attached to the Sabbath, Art. 7 undeniably suggests that "though the Law (*e.g.*, of the Sabbath) given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men," yet the moral *principles* that underlie that Law are of perpetual obligation, and that these principles find their true expression and their true fulfilment in the Christian Sunday.

Above all, by incorporating Christ's own summary of the Decalogue (Matt. 22 36-40, cp. 7 12, etc.) in the form and substance of its practical Teaching, the PB clearly proclaims that it is to "the Lord of the Sabbath" Himself—and not to any code of conventional rules—that the Christian must refer, in his search for guidance as to the due observance of Sunday.

The position of supremacy given by the PB—alike in its liturgical structure and in its doctrinal and devotional standards—to S. is of itself a conclusive indication of the sufficiency of the Law of Christ, His "Golden Rule" of the Love we owe to God and to our Neighbour, as furnishing the master-key to any of our present-day perplexities respecting the "due observance" of Sunday. The teaching of the Liturgy is, however, significantly silent as to the *details* of S. observance; and leaves to individuals, in this respect, the "liberty with which Christ has made them free."

But the following practical *principles* seem to be clearly suggested by that moral obligation of the Sabbath Law which the PB undeniably affirms, and to which Our Lord Himself, by His example of personal obedience to the higher obligations of that Law, while consistently denouncing its Rabbinical perversions, seems to lend the sanction of His implicit approval.

(1) The principle of the sabbatical *Consecration of our Time* finds in the Weekly festival of the Resurrection its highest and most complete expression. The Christian S. "hallows" "all the days" of the Christian Life. The separation of a "stated" proportion of Time—one day in seven—is not only *consistent* with the recognition of God's Claim upon the whole life of man, it is the open confession of that claim.

(2) The punctual recurrence of S. once in each week, in the life of every one, witnesses to the importance attaching to it as a never-failing *Memorial of Man's Duty to God*. The peril of forgetfulness of God—the tendency to overlook the Divine Hand, as controlling the history of the Nation, the Home, the Individual—this is a peril to which an age of great material progress, and a highly organised civilisation, with all its artificial refinements and luxury, are especially prone. Against this, S.—attesting afresh the perpetual obligation of the *positive* command, "Remember"—offers a priceless and effective safeguard.

(3) The principle of *Worship*, as a duty binding upon each individual Christian, is obviously implied in the Christian Law of Love to God, as applied to the Fourth Commandment. What is more liable to be overlooked is that, in order to provide a due *opportunity* for the "assembling together" of Christians for collective worship, the observance of S. must be recognised as one of paramount obligation by individual Christians.

(4) Equally conspicuous is the seal that S. places upon the *Law of Work*, and upon the rights of Labour, as enjoined by the Christian Law of *Love to our Neighbour*, when applied to the Fourth Commandment. It reaffirms the Divine principle of the sabbatical suspension of servile or purely mercenary—and thus needless and unjustifiable—toil, and proclaims the world-wide application, as the true standard of industrial and commercial efficiency, of God's unalterable "time-limit"—"six days"—and six only out of every seven—"shalt thou labour."

This is a principle which the latest conclusions of biological, medical, and physiological science amply corroborate; and it is found to carry with it a limitation of the highest practical value in regard to the economical distribution of Labour, by furnishing a simple—and therefore little regarded—but none the less sound and effective, contribution to the solution of the unemployment problem.¹

S. thus bears witness against the sin of idleness, and, while proclaiming the positive Duty of Work, it removes from human toil any degrading association, by reminding the humblest toiler of the fact that, among the purposes of the Holy Incarnation, none was more conspicuous than the Consecration of Labour by the Workshop at Nazareth.

(5) In no other respect are the analogies between the *Lord's Day* and the *Sabbath* more obvious than in connection with the *Law of "Rest,"* or Re-creation. The Festival of the Lord's Resurrection, as commemorated in what may in this connection be termed "the Christian Sabbath," implies, necessarily, neither *cessation of work*, nor mere vacant physical, mental, or spiritual *idleness*. Work that is hallowed by unselfish and unmercenary *motive*—work inspired by the "Golden Law" of Love to God and to our Neighbour—is in the nature of that "service" which, in whatever form of consecrated activity, is fully consistent with the due observance of S. which the "Lord of the Sabbath" approved.

Prior to Constantine's Edict (A.D. 321), prohibiting toil in urban districts, Christians enjoyed no

¹ A single illustration of the fact here referred to may be cited. By the granting of a Weekly Rest Day to the Metropolitan Police in 1909, the immediate result has been that, in order to set the 19,000 members of the Metropolitan Constabulary free for the enjoyment of a "sabbatical" respite from duty, it has been necessary to offer employment in the Force to about 1,400 "new" men, thus ultimately providing regular occupation to a corresponding number of those who had been hitherto "unemployed" owing to the fact that the London Police had been working under conditions which entirely ignored the Divine "overtime limit"—"Six days shalt thou labour."

systematic remission of their usual occupations on Sunday.

The "rest" enjoined by the sabbatical principle in the Christian regulation of man's labour means the re-creation—the renewal—of his entire life. Thus S. stands as a perpetual protest against the folly, and the sin, of seeking rest ("and finding none") apart from Him Who alone can quench the fever of the human soul, that must be "restless for ever, till it rests in God." "Rest apart from God," it has well been said by Canon Newbolt, "has become only another form of oppressive labour. The toil-some 'holidays' in which recreation is pursued, with hard toil, to the ruin of happiness, are but another indication of the restlessness which overtakes a heart which has forgotten God." This is the true peril of the "Week-end habit" which has done so much to de-christianise our English S., and which is so characteristic a by-product of our 20th cent. "unrest."

Applying the "Golden Rule" of Christ to the subject of Recreation, in connection with the

12. No Rules but the Golden Rule. Christian's Duty to God and to his fellow-men, it may be conceded that, within the large limits of the Christian "Law of liberty," no

hard and fast rules, applicable to all persons and to all circumstances alike, as to what occupations, employments, recreations, or amusements, may be permissible or lawful, can possibly be laid down.

Many things in this connection may indeed be "lawful," but they may be very far from "expedient"; and, if a man rules his S. observance by a conscientious regard for the Duty he owes to God and to his neighbour, he will need no other rule for his due observance of the Lord's Day.

(i) The Love he owes to God for his "creation, preservation, and all the blessings of this life," and for his "redemption by our Lord Jesus Christ"—a due appreciation of "the means of grace"—this will at least secure his own habitual obedience to the duty of consecrating his life by claiming his personal share in the public worship and fellowship of the Church. For such a man, no "claim" of "amusement" or "recreation" will be considered as any justification for the neglect of any part of the duty he thus owes, as of primary and paramount obligation, as the first and true purpose of the Lord's Day. This Duty, inspired by its true motive of the Love of God, will not be regarded as fully accomplished by any bare *minimum* of S. worship.

Such a man will be at no pains to define the place which recreations, of an innocent kind, will occupy in the *leisure* hours of the Lord's Day. These, in so far as they are loyally subordinated to the higher purposes of S., may be truly consecrated to God's honour, as enabling him to return to the duties of the week with the faculties of body and mind re-invigorated and renewed. In regard to any such lawful and innocent means of re-creating his physical and mental powers, he may well claim the "liberty wherewith Christ" has "made him free." But, in all of them, and under all circumstances, he will "take heed, lest by any means this liberty" of his "become a stumbling-block to them that are weak" (1 Cor. 8 g).

(ii) Even more readily will the "Golden Rule" of the Lord of the Sabbath be found to lend itself to the solution of such questions as arise, in

connection with the Christian interpretation of the sabbatical principle when applied to the claim of "our

13. Others' neighbour S. stands for in the life of *Toil*. Here, obviously, the "Sabbath Law" of Christ requires us to "serve one another"—to "look, every man, not on his own things . . . but also on the things of others" (Phil. 2 4). If we profess, in our acts of worship on S., to "love God, Whom we have not seen," let us endeavour to "deny ourselves," so far at least as to secure for "our brother, whom we have seen," the same *opportunity* for the duties and privileges of the Lord's Day as we ourselves enjoy—too often at his expense.

The application of this principle to the case of servants, shopkeepers and their assistants, railway-men, postal and telegraph officials, and other public or municipal employes, drivers, conductors, and others engaged in trams, omnibuses, motors, taxicabs, etc., and especially variety artistes, actors, musicians, cinematograph operators and others employed (to the number, it is said, of over 500,000) in the "Amusement Industry," is a subject of urgent and increasing national importance; but its further consideration, within the limits of this paper, obviously cannot be attempted.

Defensive action for safeguarding Sunday. It is important to distinguish between (i) the sphere of *Religious and spiritual influence*,

14. Sunday and (ii) the true functions and limitations of *Legislation*.

(i) The only permanent safeguard of the religious observance of the Lord's Day—an institution essentially religious in its origin and in all its highest purposes—will obviously be found in the personal life of individual Christians. "When men become Christ-like, then—and not till then—will the world become Christian";¹ not until the "Lord of the Sabbath" shall have resumed His rightful throne upon the hearts of His professing followers, will the true "joy and gladness" of the Christian S. be fully realised.

This result can never be achieved by any earthly legislation: the influences that alone can lead to its achievement lie wholly in the spiritual sphere of the Kingdom of Grace. Thus it rests with the Christian Church itself to re-ignite that fire of Faith and Love which alone can restore to the nation the motive force that inspires the due observance of the Lord's Day.

(ii) Here we reach the point where the true functions of legislation, in a *Christian State*, can be clearly apprehended. It is *not*

15. (b) Legislative. the duty of the legislature to encroach upon the *spiritual* province of the Christian Church, by prescribing or defining the *religious* observance of Sunday. But it is clearly the duty of a *Christian* legislature to safeguard, for all classes and sections of the community, the *opportunity* for such observance.

The distinction between the respective provinces of religion and of legislation in this matter has not always been sufficiently recognised in the history of our English "Sunday" laws; and this probably accounts for the fact that while, since the beginning of this century, nearly every leading European country has grappled with the S. question, and has conferred upon the Christian Ch. immense benefits,

¹ Bp. Ernest Wilberforce.

by passing Weekly Rest Day Acts (in all of which, though nothing is said as to the due observance of the Lord's Day, the normal Weekly Rest Day is specifically proclaimed to be S.—due provision being made for exceptional cases of necessary S. Labour); and while Canada has affirmed the same principle, still more definitely expressed, in the Lord's Day Act of 1906-07, yet, up to the present, the Imperial Parliament has made no serious attempt to safeguard the opportunity for the continued national recognition of S., the true weekly rest day of our "Church and Realm," or to restore to the toiling multitudes of Sundayless workers even that primary right to the enjoyment of the *Six Days' Working Week* to which the Divine Law and proved physiological necessity alike entitle them.

There are however many encouraging symptoms of a national awakening as to the urgent necessity for effective Legislation on this great subject; and the remarkable combination of the religious and industrial forces of the country which is represented in the recently constituted Imperial Sunday Alliance may here be noted. Its main practical objective is the promotion of a sound and well-considered Weekly Rest Day Bill, safeguarding S. as the normal Rest Day. The Alliance has already received recognition from the leaders of the Eng. Ch., and from both the Canterbury and York Convocations, as well as from other organised Christian communities, while its principles have been also cordially approved by the representatives of a very large number of Trade Unions, Labour Councils, and other associations of organised industry throughout the country.

That "strong and co-ordinated" defensive action on these lines, on both the spiritual and social sides, is urgently demanded, in order to arrest the disintegration of Religion inseparable from the prevalent tendency to secularise and "industrialise" the Lord's Day, was further emphatically proclaimed by the unanimous Resolution (No. 53) attached to the Encyclical Letter of the 240 archbishops and bishops assembled from all parts of the world at the Lambeth Conference of 1908.

These facts should stimulate all who value the teaching that is embodied in the PB to take an active personal share in the work of inspiring public opinion with a due appreciation of the priceless value of "the one Institution which," in the weighty words of Abp. Temple, "alone holds all Christians together," and to surrender which "would be the direct road to surrendering Religion altogether"—the Institution which has been enshrined in our ancient Liturgies from the very dawn of Christianity in these islands, and which, from the days of Egbert, Alfred and Athelstane, has been honoured in English Law, and is known to our Statute Book as "the Lord's Day, commonly called Sunday." [See also WEEK (THE CHRISTIAN), § 2; and RITUAL, viii.]

It is impossible in this paper to summarise the Literature on the subject of Sunday. Omitting reference to books of earlier date, it may be said that in the text and notes of

18. Bibliography. Hessey's monumental *Bampton Lectures* (1860) will be found an exhaustive compendium

of the patristic, mediæval, and modern writings on the question.

Arts. of special value, and of more recent interest, will be found in *Encyc. Britann.* (9th ed.) xxii. 653 to 657; Hastings' *DB*, arts. *Lord's Day* (by Prof. Newport White), 3 138 ff., and *Sabbath* (by Dr. Driver), 4 317-323; as also in Smith's *DB* under both words (cp. also the art. on *Week*, 3 1725 ff.). Canon Grierson's art. in the single volume (1909) edit. of *Hastings' Dict.*, pp. 552 ff., may be usefully consulted. The *Jewish Encycl.* 10 587 (Funk & Wagnalls, 1905) has instructive arts. on the *Sabbath*, etc., by Prof. Emil Hirsch of Chicago, and others.

Reference may be made, as strictly pertinent to the main question considered in this paper, to a short *Manual of Prayer and Instruction*, compiled in 1907, in connection with the weighty *Message to the Nation*, issued over the signatures of the Primate and other leading representatives of the religious life of the country, on the need for a national awakening on this subject. This *Manual* (Mowbray, 1907) gives noteworthy proof of the inexhaustible treasures to be found in the PB and in the Teaching of the Eng. Ch., as supplied by "the Ideals, Privileges, and Obligations of the Christian Sunday"; as may be seen from the fact that, among its contents, is a selection of no fewer than thirty-eight distinct *Courses* of suggested topics and subjects for Sermons and Instructions on S. observance.

Information of much contemporary interest is collected in the Report (entitled *Sunday Rest in the Twentieth Century*) of the Inter. Sunday Rest Congress at St. Louis, U.S.A., published by the American Federated Sunday Rest Associations at Cleveland, Ohio, 1905; as also in *The World's Rest Day*, containing a similar account of the 13th Inter. Congress on the Lord's Day, held at Edinburgh, Oct., 1908 (ed. by Robert Mackenzie, 1909).

Mr. Trevelyan's work on *Sunday* in the Oxf. Lib. of Practical Th. (Longmans, 1903); Bishop Barry's Lectures on *The Christian Sunday* (SPCK., 1905); the Exposition of the Fourth Commandment in various books on the Decalogue; Canon Liddon's sermon on *The Lord's Day* (*Easter Sermons* 2 & 99); a remarkable work (by an anonymous author) entitled *Eight Studies on the Lord's Day* (Boston Houghton, Mifflin & Co., 1885); *Sunday Observance*, by Rev. F. Meyrick; Rev. H. R. Gamble's *Lectures, Sunday and the Sabbath*, 1901, may be named as merely illustrating the great variety of available literature. The *Report* of the Advisory Committee appointed by the Primate in 1905 (SPCK., 1906, 64 pp., price 1½d.) will be found to contain evidence of exceptional value, as indicating the inception of the recent "Sunday (National Observance) Movement" in this country; full reference to the occasional literature on the Sunday question, and especially to the valuable classified Catalogue issued by the Lord's Day Observance Society, will be found in the *Appendices* to this *Report*.—K34.

H. BICKERSTETH OTTLEY.

SUNDAY LETTER.—See CALENDAR, § 7, 10.

SUNDAY SCHOOL.—Although isolated efforts were made by individuals before 1780 to provide instruction for children on Sundays, yet to Robert Raikes must be given the credit of originating the system which has developed into the modern S. School. The first SS. was started by him and the Vicar of the parish, the Rev. Thomas Stock, in a private house in Gloucester in 1780. Some of the clergy

regarded the innovation with suspicion, but it spread rapidly, and was eagerly taken up by the Evangelical party. Wesley strongly advocated SSs., Hannah More helped them both by her influence and by her pen, and Rowland Hill introduced them into London. In the year 1787 not less than 200,000 children were said to be under instruction in S. Schools.

In 1785 the *Sunday School Union* was founded. The Committee consisted of Churchmen and Nonconformists. The children were gathered together without any reference to the religious body to which they belonged, and were taught the great truths of the Christian Religion. The effort was intended to reach those who were growing up in complete ignorance and were likely to form the criminal class of the future. The hours of instruction were from four to seven, besides attendance at Church.

In 1843 the *Church of England Sunday School Institute* was formed, in consequence of the exclusion of the Ch. Cat. from the catalogue of the Union. The object of the Institute was to extend the SS. system in connection with the Ch. of Eng. and to improve the Schools. The means employed have been :—the foundation of local Associations, the publication of courses of lessons and other literature helpful to teachers, the organisation of meetings for discussion, model lessons, the examination of teachers, the establishment of Days of Intercession, etc. In these and in other ways the work of the Institute has been invaluable to the SSs. of the Church. The latest statistics (1910) show that the number of teachers in Ch. of Eng. SSs. is 215,354, of scholars (under 15) 2,518,918, and of members of Bible Classes 676,461.

Invaluable as the work of the SS. has been, there has been a growing feeling of late years

that there are serious deficiencies in organisation and management which should be remedied. While the Day Schools have been progressing in equipment, methods and organisation, in too many cases the SS. has been standing still. It is obvious that children who attend both Day and SS. can hardly help drawing comparisons unfavourable to the latter. There are indeed some who contend that no such comparison should be instituted, that the object of the SS. is rather to establish friendly social relations with the children, and that more depends upon the religious earnestness and personality of the teacher than upon his methods. But, without underrating the importance of these, it is clear that the better the organisation of the school the greater opportunity the teacher has to throw himself into the work without being hampered and distracted by inattention, noise and irreverence. So strongly has this been felt recently that a decided movement in favour of the reform of the SS. has sprung up throughout the country. Courses of lectures in the art of teaching have been given to SS. teachers with considerable success; Training Colleges have opened their doors to SS. teachers for

short periods of training; and altogether a movement has been begun which is gathering strength and is fraught with much good for the future.

The organisation of SSs. presents certain problems which do not exist in the Day Schools. The size and position of the classes, for example, is in certain buildings very difficult to arrange, but these and such-like matters are most important for the order and tone of the school, and it is imperative that the Ch. should face these difficulties and overcome them if the SS. of the future is to be a success. Another very important point in SS. organisation is the conduct of the religious exercises. Too often, the deplorable absence of reverence is only too patent: yet the function of the SS. should be to inculcate reverence and to instil the spirit of true worship. This is best attained by the Superintendent and the teachers being themselves patterns of reverence, and by the choice of hymns and prayers suitable for the children. We need graded hymns and prayers as well as graded instruction. The children should not face each other, but should all look one way, *i.e.*, towards the Superintendent or other conductor of the worship. Under the present conditions of SSs. it is probably better, as in Day Schools, for the children to *stand* than *kneel* during the prayers.

The question of *Grading* has been much discussed lately. It is a question of educational common sense. Without grading we force upon some sections of the school instruction and religious exercises which are not intelligible to them, and create lack of interest, want of attention, and all the ills that follow. Grading implies that the School should be divided into groups according to the knowledge and attainments of the scholars, and not upon any other basis. Each group will then have religious exercises and lessons suited for it. The custom of having the same subject as the lesson for the whole school is educationally unsound. Psychology teaches us where to draw the line. The lowest group will consist of children from four to eight years of age, the next of children from eight to eleven, the third of children from eleven to fifteen. In the last of these groups should come the Confirmation of the child, after which he should pass into a still higher group. Of course, circumstances may modify these divisions in individual cases, but as a rule they should hold good.

Closely allied to the organisation of the school is the office and work of the Superintendent. In too many cases this officer undertakes duties which would be better left to the teachers, *e.g.*, the maintenance of order and the marking of registers. The intervention of the Superintendent for these purposes sadly interferes with the lessons of the teachers. A lesson interrupted is generally a lesson spoiled. These matters are better left in the hands of the teachers, as they are in our Day Schools. The function of the Superintendent should be to conduct the religious exercises and to inspire,

help and train the teachers. He should be himself an able teacher, who in his time has done good work in a SS. and is now entrusted with the important work of helping others to do the same. He should train the young teachers, conduct the weekly preparation class, discuss all matters connected with the welfare of the School with the other teachers, and generally place his experience and wisdom at their disposal. A well-organised SS. will also have its Secretary, Treasurer, Librarian, Pianist, and other minor officials.

Lastly, we turn to the most vital question of the supply and training of teachers. It is not too much to say that the whole question of the supply of teachers has been generally dealt with in the most haphazard manner.

Anyone who has been willing to teach has been accepted, whether qualified by knowledge or by ability to teach or not. No more fatal mistake can be made than to aim at quantity rather than quality. Again, young teachers are often discouraged by being placed in charge of a class without having any guidance or help, with the result that they give up the work as one for which they are unfit. No part of the SS. system needs more systematic treatment than this.

As regards the supply, there is an abundant source from which to draw in the best of our elder scholars. The teacher of the Bible Class will not be content with merely giving good lessons, but will seek to inspire the members of the class with the desire to do some work for God. He will be on the look-out for the bright boy or girl who will be likely to make a good teacher. Here then is the source of supply.

But how are these boys and girls to be trained for the work? Two things are necessary. They must receive systematic instruction in the subjects they are required to teach, and practical training in the art of teaching. The first of these should come through a weekly class held by one of the clergy or by the Superintendent. It will probably be urged that young teachers will not come to a preparatory class, but this is by no means universally the case; and it is best to let them know clearly how essential it is that the SS. Teacher should be thoroughly equipped for his work. In the preparatory class next Sunday's lesson will be studied—not only the meaning of the passage, but also the best way of presenting it to the children, the illustrations that should be used, and the application that should follow.

The second necessity, the training in practical teaching, should be a gradual process. The coming teacher should first sit by the side of an experienced teacher and observe his manner of teaching. He should make notes of the divisions of the lesson: he should watch the way in which the class is handled and the lesson developed. After some weeks of this observation he may be allowed to give a lesson himself, while the experienced teacher sits by and afterwards

points out mistakes and shows how the lesson could have been improved. The young teacher will gradually increase the number of lessons he gives, until he passes into the ranks of the regular teachers.

We have now touched upon the chief points of SS. reform. It is much to be hoped that the Ch. will throw herself heartily into this movement, and spare no pains to make the SS. a thoroughly efficient part of her parochial machinery.—K6.

MORLEY STEVENSON.

SUPEREROGATION.—The term originated in Lk. 10 35 (Vulg.), "payment in excess": a supposed surplus of merit acquired by "voluntary works besides, over and above God's commandments" (Art. 14), stored by the saints in the "treasury of the Church," and applicable for the sake of others, by way of INDULGENCES or otherwise.—K3.

W. Y. FAUSSET.

SUPREMACY, ROYAL, means, in modern constitutional law, the supremacy of the sovereign acting constitutionally, *i.e.*, in legislation with the advice of Parliament, in administration with that of his responsible advisers, and judicially through his properly-constituted courts. There is no scope now left for arbitrary personal action on the part of the sovereign.

(1) *In general.* The RS. means that "all persons" (*i.e.*, every subject, of whatever standing, age, religion, etc.) are subject to the Crown acting constitutionally; and "in all causes," *i.e.*, that no question of law can be decided, nor any decision enforced, except in the King's Courts. This does not mean that voluntary or quasi-statutable associations (*e.g.*, railway companies, clubs, the Royal Society, etc.) may not have internal rules, which, in certain circumstances, the King's Courts might take cognisance of and enforce; but such rules are "law" in a secondary and indirect sense, *i.e.*, not *per se* the law of the land, but the (*ex hypothesi*) lawful rules of the society in question.

So far as concerns the exclusion of Papal or other foreign Power, the scope of the RS. is covered by the above definition. But it was impossible in the circumstances of the 16th century to carry out this effectively without "Royal" (*i.e.*, State) intervention in the internal affairs of the Church.

(2) *In relation to an Established Church.* By virtue of the RS. the "law" of the Ch. becomes the law of the land, and therefore alterable only by statute. The administration of the Ch. falls under the ultimate responsibility of the King's advisers, and the tribunals which interpret and enforce the Church's law become "the King's Courts" (Hooker, *Eccles. Pol.* viii. 8 7). This latter fact is irrespective of the question of the final appeal, which must in any case—whether an "Established Church" exists or not—go to the King's Court.

(3) *In relation to the Church of England.* The PB proper includes no reference to the eccles.

supremacy of the Crown, but the title "Supreme Governour of the Ch. of England" is claimed by the sovereign in the Declaration prefixed to the 39 Arts., and an explanation of the "chief government" (of the Church) attributed to the sovereign is contained in Art. 37. This Art., together with the Royal Injunctions of 1559, to which it refers for corroboration, are of primary importance as furnishing contemporaneous expositions of the Elizabethan Act of Supremacy, which is the statutory foundation upon which the doctrine or fact of the Royal Supremacy is established at the present day. The exact position taken up by Elizabeth cannot, however, rightly be understood from these enactments alone, without regard also to the history of the formal assertion of the RS. during the twenty-eight years which preceded the passing of the Elizabethan Act.

The formal assertion in question had its immediate origin in the desire of Henry VIII to obtain from the Pope a declaration of the nullity of his marriage with Katharine of Aragon. This the Pope, for political reasons, was unable to grant; whereupon Henry resolved to deprive both the Pope and the National Ch. of the power of interposing any further obstacles to the execution of his design. In 1531, with a view to obtaining the ready assent of the clergy whensoever the question of the "divorce" should be laid before them, he compelled the Convocations, by means of a threat of *præmunire* for having acquiesced in the legatine powers of Wolsey, to recognise him as *ecclesiae et cleri Anglicani singularem protectorem unicum et supremum dominum et quantum per Christi legem licet etiam supremum caput*. The following year (1532) was marked by the "Submission of the Clergy," whereby the Conv. of Cant. formally conceded that the Royal Licence was necessary for Conv. to meet, and to make canons, and agreed that all existing canons should be revised by a commission appointed by the King for that purpose. Meanwhile Parliament had begun to pass a series of Acts, culminating in the Statute of Appeals (1532, 24 H. VIII, c. 12), by which the papal jurisdiction was abolished and the supremacy of the Crown over all persons within the realm, as well eccles. as civil, was secured. In 1533 the reduction of the spirituality was clinched by the Statute of Submission in which the essential part of the "Submission of the Clergy" was converted into an Act of Parliament (25 H. VIII, c. 19). By this Act the final appeal in eccles. matters was to be from the Archbishops' Courts to the King in Chancery, and the causes were to be heard by commissioners appointed by the King for the purpose. A Statute of the following year enacted that the King is "the only supreme head in earth of the Church of England" as recognised by the clergy of the realm in their Convocations, and also that the Crown "shall have full power and authority. . . to visit, repress, redress, reform, order, correct, restrain and amend all such errors, heresies, abuses,

offences, contempts and enormities . . . which by any manner spiritual authority or jurisdiction ought or may be lawfully reformed," etc. (1534, 26 H. VIII, c. 1). The title of "Supreme Head in earth of the Church of England," which this Act bestowed upon the King, did not necessarily confer any new powers, and indeed the Headship of the Ch. was therein treated as though it were an ancient and recognised magistracy to which appertained certain dignities, honours, etc., too familiar to need definition; but by recognising as belonging to the Headship the right to visit, reform, etc., all eccles. mischief, which by any *spiritual* authority ought to be amended, it clearly transferred to the Crown the power to administer the affairs of the Ch., to make spiritual laws, to decide spiritual cases, and to be the source of jurisdiction as distinct from the immemorial right of seeing that the spiritual authorities exercised their jurisdiction justly. All these powers were in fact exercised by Henry VIII and the Council under Edward VI. In 1535 Henry appointed his chief Minister, Thomas Cromwell, as his representative (vicegerent, vicar-general, etc.) in eccles. affairs, and by letters patent expressly authorised him to visit in the name of the King. He further exercised the right of supreme control in eccles. administration by issuing independently ordinances relating to spiritual matters known as Royal INJUNCTIONS.

The only certain limitation of the eccles. power claimed by Henry VIII and his successor was the "ius ordinis" or powers which spring from consecration, which were expressly disclaimed by Henry in a letter of 1533 to Bishop Tunstall of Durham.

In consequence of the reaction under Mary the Statute of Supreme Head was repealed, and a return was apparently made to the attitude which the Crown had adopted towards the Church before the Reformation.

On the accession of Elizabeth in 1558 an Act was at once passed "restoring to the Crown the ancient jurisdiction over the state eccles. and spiritual and abolishing all foreign power repugnant to the same" (1559, 1 Eliz., c. 2). After determining the negative side of the eccles. supremacy by excluding all foreign jurisdiction, this Statute enacted positively "that such jurisdictions, privileges, superiorities and preeminences, spiritual and eccles., as by any spiritual or eccles. power or authority have heretofore, or may lawfully be exercised or used for the visitation of the eccles. state or persons, and for the reformation order and correction of the same, and of all manner or errors, heresies, schisms, abuses, offences, contempts and enormities, shall for ever by authority of this present Parliament be united and annexed to the imperial crown of this realm"; that the Queen might assign such person or persons as she might think meet to exercise the supreme eccles. jurisdiction thus recognised; and that all spiritual and temporal officers should take an oath that according to their conscience the

Queen was "Supreme Governor in all causes spiritual as well as temporal."

(4) *Conclusion.* It will be seen that although the rank or legal position of "Supreme Governor . . . in all spiritual and ecclesiastical things and causes" was thus substituted for the statutory title of "Supreme Head in earth of the Church of England" (which title has never been revived), yet there was not in the Act itself any substantial surrender of the royal power in matters eccles. It restored to the Crown the jurisdiction visitatorial and corrective, which had been recognised by Henry's Act of Supreme Head as belonging to the supremacy, in terms differing but slightly from the corresponding clause of that Act. In short, by this Act the Royal Supremacy was restored to the extent to which it had been claimed by Henry VIII. Nevertheless, a real and substantial change in the conception and exercise of the RS. accompanied the passing of the Act. This result was produced by the official interpretations of the Act put forth by Elizabeth, contained in the Royal Injunctions of 1559, in the Second Supremacy Act of 1562, and in the 37th Art. of Religion. The explanation (declared by 5 Eliz., c. 1, s. 14 to be authoritative) of the Supremacy Oath appended to the Royal Injns. of 1559, with the title, "An Admonition to simple men deceived by the malicious," contains a very material modification of the eccles. supremacy, as interpreted and exercised by Henry VIII and Edward VI, describing it as "of ancient time due to the imperial crown of this realm that is under God, to have the sovereignty and rule over all manner of persons born within these her realms of what estate either eccles. or temporal soever they be, so as no other foreign Power shall or ought to have any superiority over them," i.e., merely a temporal Power over eccles. persons. Similarly, in the 37th Art., the Supremacy is declared to be the right to govern all classes and orders spiritual and temporal and to punish the stubborn and evil-doers with the civil sword. On the other hand, both the Injunctions and the Second Supremacy Act expressly claim the authority used and challenged by Henry VIII.

There has never been a claim on the part of the sovereign to alter or propound doctrine, nor to determine what was heresy. The standards of doctrine remain purely eccles. in origin. But the Courts Christian exercise their function as the courts of the abps. or bps., of deciding the *quaestio facti, inter partes*, and on this question an appeal must lie to the King, acting constitutionally, as the source of justice. His court, in deciding such an appeal, does not, of course, decide what is the true doctrine, but whether such and such incriminated statements agree or not with the standards recognised by the Ch. and Realm.—A2.

A. ROBERTSON, and R. W. B. LANGHORNE.

SURCINGLE.—See GIRDLE.

SURETY.—See GODPARENTS.

SURPLICE.—A word derived from the Latin *superpellicium*, the garment worn over the *pellicium*, a woollen or furred coat. The surplice is a long, full, flowing vesture of white linen, with long and wide-winged sleeves, sometimes embroidered on the collar. In its true form the S. is not cut open down the front as a cloak, but has a hole at the collar through which the wearer's head passes. The custom of having the S. open in front appears to have been introduced in the seventeenth cent., when large wigs were worn, and when the putting on of the older form of the surplice would have disarranged their appearance.

As evidence of the length and fulness of the old English S., it may be observed, as examples, that in 1474 a lady named Elizabeth Andrews made the following bequests: "I will that Stoke church shall have a surplice made of a piece of linen cloth containing 26 yards . . . to the church of Weston, 20 yards of linen cloth to make a surplice" (Nicholas, *Testamenta Vetusta* 1 329, 330). In the year 1661 £4 was paid "for the President's surplice" (Fowler, *Hist. of Corpus Christi Coll.*, p. 359); whilst in 1662, at St. Oswald's, Durham, we find, "For 11 yeardees of Holland att 3s. 2d. a yeard for a new surplice for our minister, £1 14s. 10d. (*Durham Parish Books*, Surtees Soc., p. 198). In the year 1621, Cosin, as archdeacon of the East Riding of Yorkshire, asked, in his articles of inquiry, "Have you a comely and a large surplice, with wide and long sleeves?" Bishop Curle of Winchester, in 1636, similarly inquired, "Have you a comely large surplesse with large sleeves?" The modern short, tight-fitting S. with lace at the hem, borrowed from recent continental examples, is a degraded form of the English S., and was certainly not "in use in this Church of England in the second year of the reign of K. Edward VI," and is therefore not authorised for use in the present day.

Durandus, the great exponent of mediæval ceremonial, observes that as the garments used by the Jewish priesthood were girt tight about them, to signify the bondage of the Law, so the looseness of the S., used by the Christian priests, signifies the freedom of the Gospel (*Rationale* 33).

The S. is appointed by the rubrics of the PB of 1549, to which the Ornaments Rubric of the present PB refers for guidance, to be worn by the clergy, "in the saying or singing of Matins and Evensong, baptising, and burying." The S. is thus the ordinary ecclesiastical vesture of the minister in all services other than the Eucharist. In addition or supplementary to the general direction of the Ornaments Rubric, the S. is ordered by the canons of 1604 to be worn in cathedral and collegiate churches when there is no Communion, i.e., at Choir Offices (can. 25); whilst in parish churches, it is ordered (can. 58) that "every minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish." This direction, in appointing the use of the S. in ministering the Communion, is [on the view taken in this art.] at variance with the direction of the Ornaments Rubric, which requires the vestures named in the PB of 1549 to be retained and to be in use. Under that Book,

in the second year of King Edward VI, the S. was not worn at the Communion, but, as stated above, at "Matins and Evensong, baptising and burying"—other vestures being required for the Communion. (See ORNAMENTS OF THE MINISTER, and [for a different view] ORNAMENTS RUBRIC.)—R3, V. STALEY.

SURROGATE.—(1) A duly qualified deputy appointed by an eccles. judge to act in his stead, who is required (canon 128) to be "either a grave Minister and a Graduate, or a licensed public Preacher, and a benefited man near the place where the courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Civil and Eccles. Law, and is a favourer of true religion, and a man of modest and honest conversation." The formalities of appointment (e.g., of canon 123) must be strictly followed, otherwise all the appointee's acts are invalid.

(2) The most usual function of Ss. at present is the granting of marriage LICENCES (which see) whereby the triple publication of banns is dispensed with (canons 101 ff.). By the Marriage Act, 1823, § 18, no S. must grant a licence "until he hath taken an oath . . . faithfully to execute his office according to law, to the best of his knowledge, and hath given security by his bond in the sum of £100."—A5.

R. J. WHITWELL.

SURSUM CORDA.—This invitation is to be found in all the Liturgies, Eastern and Western alike (cp. Hammond, *Liturgies*, pp. 12, 40, 68, 106, 152, 180, 272, 322-3, 365), and is generally preceded by a mutual salutation of priest and people. The common form (in Latin) is: *V. Sursum Corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum et iustum est.* And the Greek form is very similar. Slight variations are noted by Scudamore (*NE*, p. 525).

The SC. is referred to in the *Canons of Hippolytus* (3 23-26); Cyprian (*De Dom. Orat.* 31); Cyril of Jer. (*Cat. Myst.* 5 4, 5); and Augustine (*Serm.* 117). In some of the Sacramentaries, e.g. the *Gel.*, the Canon begins with SC. With regard to the first Response Augustine (*De Ver. Rel.* 3) says: "Daily throughout the whole world the human race almost with one voice replies that it lifts its heart up unto the Lord." On the whole there is little reason to doubt that the SC. was a portion of the original nucleus of the earliest *Ordo*. It emphasises the beginning of the Thanksgiving proper in the Service (cp. Chrysostom, 18th *Hom. on 2 Cor.*)—H2.

J. F. KEATING.

SURVEYOR.—The Office of Surveyor of Eccles. Dilapidations owes its origin to the Eccles. Dilapidations Act, 1871. The appointment is made by the Archdeacons and Rural Deans of the Diocese subject to the approval of the Bp., and may be general or for a limited term, and may be for the whole or part of the Diocese. The Surveyor is paid according to a rate of charges fixed in each Diocese by the Bp., the Archdeacons, the Rural Deans and the Chancellor. It is not lawful for a Surveyor to be interested directly or indirectly in any work to be executed under the Act.

It may be convenient to mention here that the Act is purely administrative and has no bearing

directly or indirectly upon the law as to dilapidations. The Act, however, imposes upon every Incumbent an obligation to insure all Glebe buildings against loss or damage by fire, in his name jointly with the Governors of Queen Anne's Bounty, in at least three-fifths of the value thereof. If buildings not insured or insufficiently insured be destroyed or damaged by fire, the amount required to reinstate the buildings will be certified by the Surveyor and be a debt due from the Incumbent.—A6.

T. H. ARDEN.

SUSPENSION.—The withdrawal for a limited time of the right to perform clerical duties (*S. ab officio*), to which is sometimes added (in the case of an incumbent) temporary deprivation¹ (*S. ab officio et a beneficio*). The sentence usually provides that the suspension will not be relaxed without evidence of the offender's good behaviour.²—A5.

R. J. WHITWELL.

SYMBOL.—A S. is an object, action, or form, conveying to the mind some idea, simple or complex, not essentially involved in it, but imposed on it by custom or authority.

Before the invention of writing Ss. furnished primitive society with a useful system of sign-language. Out of symbolic writing

1. Origin. the letters of the alphabet were evolved, which are themselves Ss. of sounds, as sounds are Ss. of thought and emotion. Among civilised communities Ss. are employed to impress the imagination with the dignity of the kingly office, the majesty of law, the authority of parliament, the gradations of rank in the army and navy, the doctrines of the Ch. (see CREED), the functions of the Christian ministry, etc., while in domestic and social life a symbolical etiquette secures for each individual a due recognition of his place or worth.

All fully developed religious systems have had recourse to Ss. for the expression of religious and ethical ideas, and of this the religion of ancient Israel is a notable example.

2. Justification. Every detail in the elaborate adornment of the Temple and its ministry had a symbolic signification. When through the lapse of time the original meaning of a S. is lost, a new one may be imposed upon it, and in this way it is probable some of the Ss. employed in the worship of the Israelites were adaptations from an earlier cult, as in turn the writer of the Ep. to the Hebrews adapted the symbolism of the Temple to Christian use. After the Captivity the use of symbolic forms in literature became increasingly prevalent, as in Daniel and the later apocalyptic literature. But the justification for Christ's Ss. resides less in OT precedents than in the example of our Lord who sanctioned them by the use of bread, wine and water in the Sacrs., attended Himself the highly symbolic services of the Temple, and actually based one of His most important discourses on the symbolic vine, which was one of its most conspicuous adornments. The Holy of Holies, with its empty throne and its dark interior, was itself a majestic S. of the Unseen God "dark with excess of light."

¹ See also a special form of sentence in *St. Albans* (Bp.) v. *Fillingham*, L. R. (1906), p. 163.

² As to the obsolete discipline of a layman by suspension *ab ingressu ecclesiae* for brawling (5 Edw. VI, c. 4), see Gibson, *Cod.* (1761) 1047.]

So long as the Christian Ch. remained under the influence of Jewish ideas, and subsequently when it was engaged in active warfare with

2. Development. pagan idolatry, the use of Ss. was restricted. The earliest representations of Christ in art were the symbolic Shepherd and Lamb, while for the expression of faith in the resurrection the S. of the butterfly or the phoenix sufficed.

When the apparent danger of idolatry passed away, symbolism rapidly developed and the chs. were soon lavishly adorned with mosaics and pictures. Against these symbolic devices Leo the Isaurian (726), a brave but ignorant soldier utterly destitute of taste and learning, actuated probably by some superstitious motive of Moslem origin, initiated a violent iconoclastic campaign, by which the chs. of Constantinople were quickly freed from every vestige of picture, image and symbol. This reign of terror for the "orthodox" terminated with the Empress Theodora (842), and from that time for many cents. no further protest was made against the use of emblems of any kind in religious worship, although it was evident to devout people that the uninstructed laity regarded many of them as possessing occult powers, and that in their case veneration too often passed into idolatry. The prevailing tendency of the time was, however, to accept the will for the deed, and for the Ch. as a vast corporate body to take over the responsibility for mistakes of individuals, thus freeing the faithful from anxiety so long as they lived obediently to their spiritual superiors and died fortified by the Sacraments.

Against the gross and manifest misuse of relics and images the Reformers raised an emphatic protest, asserting in the most uncompromising terms the great principle of individual responsibility. To save men from losing their souls through idolatry, they thought it necessary to abolish all those relics and images which had led them so long astray. The attitude of the Ch. of Eng. in this great movement is well displayed in the chapter "Of Ceremonies" in the Pref. to the PB; yet so violent was the Puritanical outburst against idolatry that she had difficulty in retaining even such obviously harmless and useful Ss. as the cross in Bapt. (see canon 30) and the ring in Marriage. During the brief period of Puritan ascendancy many priceless monuments of art were ruthlessly destroyed, and, although at the Restoration this aggressive iconoclasm came to an abrupt close, the prejudice against Ss. continued throughout the following century. Even now it is not unusual to hear it said that religion is most spiritual when it is least symbolic, whereas in reality the abolition of the S. frequently results in the entire loss of the substance which stands behind it. Another popular objection to Christian Ss. is that in some instances a S. has had a heathen origin, as if the origin were of more significance than the present meaning. The only question worth considering is that which the Ch. of Eng. answered at the Reformation, "Is the S. likely to promote right thinking and right living?" "If it is, let it be retained; if not, let it be abolished."

(See art. EMBLEM: also Lundy, J. P., *Monumental Christianity*, 4to, 1876; D'Alviella, *Migration of Symbol*; Aynesley, *Symbols of the East and West*; Durandus (1295), *Symbols of the Church*, trans. with Introd. by Neale and Webb. Among small manuals we may mention: Jenner, H., *Christian Symbols*; Hulme, F. E., *History of Principles and Practice of Symbolism in Christian Art*.)—R4. E. A. WESLEY.

SYMPHONY.—The word S., used with respect to the PB, must be taken in its older meaning,

viz., to express any portions or passages whatever of music which are thrown into relief as purely instrumental, in works in which the chief interest is centred in the voice or voices. So applied, it is synonymous with *Interlude*, and may be meant in the Pss. where "Selah" is found in the Bible version, though this is doubtful, as "Selah" may be a direction for the instruments to strike up with an accompaniment.—Q3. F. DARBY.

SYNOD.—1. A provincial S. is an assembly of the bps. and clergy of a province. 2. A diocesan S. is an assembly of the clergy of a diocese under the presidency of the bp. 3. The sacred S. of the Ch. of Eng. is the Conv. of Cant. and York sitting separately or together. The word S. is also used of representative bodies, connected with non-established Anglican Chs., which include laymen. One of the most obvious needs of the present day is the restoration of effective synodical action in the Eng. Ch. So far as the diocese is concerned, a representative Diocesan Council of manageable size would appear to be, on the one hand, an invaluable instrument for the strengthening of the bp.'s hands, either for counsel, initiative or administration; and, on the other hand, a not unnecessary safeguard against occasional ill-advised or arbitrary episcopal action. See further, CONVOCATION, COUNCIL, DIOCESAN BISHOP, EPISCOPACY, ORDER.—A2. G. HARFORD.

SYNODALS.—(1) *Festa Synodalia*, i.e., festivals not observed by the Church at large, but peculiar to some particular diocese: permission to keep them having been granted by the bishop in *Synod*—so in Pref.; (2) fees payable to the bp. of common right, perhaps in recognition of his having an interest in the parochial revenues bef. they were assigned to the incumbent, and only due to any other (as archdeacon, or dean and chapter) by prescription; (3) constitutions made in the provincial or diocesan synods.—B2. A. M. Y. BAYLAY.

TABLES OF COMMANDMENTS.—As early as the 15th cent. we have records of the C. being set up in churches, apparently for the instruction of the people. The Orders of 1561 and the Advertisements (1566) directed that the C. be placed at the East end of the church, and the bishops accordingly are found demanding compliance with the new directions. Canon 82 reiterated the requirement, but the Privy Council has since decided that the canon is satisfied if the C. be placed on the east wall of the nave, in churches where the people could not read them if inscribed on the east chancel wall [cp. RITUAL, § 104 f. 18 and n.].—R5. S. REDMAN.

TAPERERS.—(Sarum Missal "Ceroferarii.") Two men or boys who carried candlesticks containing lighted candles in procession at High Mass (see SERVER).—R2. J. E. SWALLOW.

TAPESTRY.—A fabric of wool, silk, silver or gold, worked into a pattern; resembling textile fabrics, except that the threads are worked into the warp one by one by hand. From the later Middle Ages until comparatively recent times, T. was hung upon church walls for ornamentation, e.g., DORSALS.—R4. S. REDMAN.

TE DEUM LAUDAMUS.—The ancient Latin hymn which begins with these three words has been in use in the services of the 1. Origin. Western Church for more than 1,400 years. It can be traced with certainty to the fifth cent., and it may possibly

belong to the early years of that cent. As yet no secure answer can be given as to its author. We may with confidence dismiss the old tradition, generally accepted in the Middle Ages, that it was composed by St. Ambrose and St. Augustine, and recited by them in alternate verses on the occasion of the baptism of the latter. That it was the work of Ambrose alone has been by some inferred from its old designation as *Hymnus Ambrosianus*. This and the various guesses that have subsequently had supporters, connecting it with Hilary of Arles, or Nicetius of Trèves, or Nicetius of Vienne, or (most recently, as advocated by Dom G. Morin, *Revue Bénédictine*, April, 1890) Nicetas of Rematiana in Dacia, are, none of them, supported by such evidence as to carry conviction. As to the author we can only say, he is unknown.

The quarter of the Church where the hymn first makes its appearance is Southern Gaul. The subject of its origin and early texts has been discussed with much learning in our own day by E. C. S. Gibson (now Bishop of Gloucester), and by J. Wordsworth (late Bishop of Salisbury), and to their writings (see below *Bibliography*) the student who desires to see the evidence exhibited in detail is referred.

The earliest mention of Te D. is to be found in the *Rule for Monks* of Cæsarius, Bishop of Arles (composed before 502). Te D.

2. Early Use. was then evidently well known, and is ordered to be used at morning service on the Lord's Day; and it is as a morning hymn on the Lord's Day that Te D. appears in many of the early Psalters. As late as 831 it was (as we learn from Amalarius) sung at Rome only on the *natalitia* of the Popes. Rome was always slow in adopting liturgical changes. In mediæval England, in the uses of Sarum and York, the general rule, without going into details, prescribed Te D. for Sundays and feasts of nine Lessons at Matins, except in Advent, and from Septuagesima to Easter. On the Sundays and the feasts occurring within the excepted periods another canticle was not substituted for Te D., but simply the short response after the ninth Lesson was repeated. The practice of substituting *Benedicite* for Te D. is not based on mediæval precedent.

Our English rule of singing Te D. after the first Lesson was perhaps suggested by a like rule in some German service-books, e.g., **3. Prayer Book** that of Calenberg and Göttingen, published in 1542.

In the PB of 1549 Te D. was ordered to be used "daily throughout the year, except in Lent, all the which time in the place of *Te Deum* shall be used *Benedicite omnia opera Domini Domino* in English." It may fairly be questioned whether it might not have been better to have reserved Te D. for Sundays and festivals; and it may also be questioned whether *Benedicite*, a canticle of unbroken joyousness, was the best substitute for it in Lent. But, whatever answer may be given to these questions, in the PB of 1552 the injunction with regard to Lent was

removed, and ever since there has been freedom to use either Te D. or *Benedicite* on any day in the year.

We now proceed to examine the structure and the text of this noble hymn. And, first, it may be asserted with probability, reaching

4. Integrity. almost to certainty, that the concluding eight verses, in the form with which we are familiar, are no part of the original hymn, which probably ended with the verse translated in our version by the words "Make them to be numbered with thy saints in glory everlasting." Indeed, with the exception of "Vouchsafe, O Lord, to keep us this day without sin," all these verses are drawn from familiar passages of Scripture—see Ps. 279=2810, Ps. 1442=1452, Ps. 562=571, Ps. 3222=3321, Ps. 302=311. (The first numbering is that of the Latin Vulgate, with which and the earlier Latin version the verses in Te D. should be compared.) Moreover, these verses have no special relation to the purport and intent of the earlier part, but are devout ejaculations which might be used in any service; and, as a matter of fact, most of these verses (as has been pointed out by Bishop Gibson) are, including "Vouchsafe, O Lord," etc., found, in certain Greek manuscripts, attached to the Greek morning hymn *Gloria in excelsis*.

Turning to the part of Te D. preceding these verses we can perceive that it consists of two quite distinct sections, having even the appearance of

5. Sections. being two distinct hymns—the second, addressed to Christ, beginning with the words "Thou art the king of glory," etc. We must dismiss the view (which formerly was maintained by some) that the opening part of Te D. is also addressed to Christ. It is possible, no doubt, to translate *Te Deum Laudamus* by the words "We praise thee as God"; but, even if the phrase "the Father everlasting" in verse 2 (derived from Is. 96) may be rightly applied to Christ, vv. 11, 12, 13 (and more particularly the words "*thine* honourable, true, and only Son") are fatal to that view. Yet sudden transitions in regard to the divine Person addressed are sufficiently numerous in ancient devotional writings to make it quite possible that (excepting the concluding verses) the whole forms a single composition. If the *Gloria in excelsis* is examined it will be found to exhibit this phenomenon.

It is particularly interesting to observe that the fruit of the recent investigation into the structure of Te D. is exhibited in the triple division of the hymn, as it appears in the Accession Service, agreed upon by the Convocations of Canterbury and York, and authorised by Royal Warrant (Nov. 9, 1901).

The rhythmical structure of Te D. (much obscured in the English translation) has been well exhibited by Rev. W. C. Bishop, but for the sake

6. Structure. of brevity we can here only exhibit its features in outline. Mr. Bishop (dismissing the *cento* of the eight concluding verses) arranges the verses thus: Group I, "Te Deum . . ."; "Te Dominum . . ."; "Te aeternum Patrem . . ."; Group II, "Tibi omnes . . ."; "Tibi caeli . . ."; "Tibi Cherubim . . ." followed by "incessabili voce proclamant" and the "sanctus"; Group III, "Te gloriosus . . ."; "Te Prophetarum . . ."; "Te Martyrum . . ."; Group IV, "Te per orbem . . ." followed by the mention of Father, Son, and Holy Spirit; Group V, "Tu Rex gloriae . . ."; "Tu Patris . . ."; Group VI, "Tu ad liberandum . . ."; "Tu devicto . . ."; "Tu ad dexteram . . ."; Group VII, "Te ergo . . . numerari." Each group of rhythmical verses opens with the pronoun "Thou" or "Thee" or "To Thee" (*Tu*, or one of

its cases), and the "Tu," or "Te," or "Tibi" is, in most instances, thrice repeated.

Some observations may now be offered on certain features of the text and of the English translation in the PB. (1) v. 15, "everlasting Son"

7 Text. (*sempiternus filius*); the reference is probably to the eternal generation of the Son, and the word "eternal" would be better than "everlasting." (2) v. 17, "the sharpness of death" (*aculeo mortis*) obscures the clear reference to "the sting of death" (1 Cor. 15 55, 56), where in the old Latin version (though not in Jerome's) *aculeus* is used. (3) v. 16, "when thou tookest upon thee to deliver man" (*tu ad liberandum suscepturus hominem*) misses the sense: the thought is "when thou tookest man (= human nature) to deliver (him)": and the next words, "Thoudidst not abhor," etc., point to the Word's taking human nature of the Virgin Mary. The structure of the Latin is somewhat rude, and Bishop Wordsworth observes that the text of the 16th verse shows more variation of readings than any other. The variations point to difficulties which it was sought to smooth by alterations in the text. There is an old Irish text that reads *ad liberandum mundum* ("to deliver the world"). Some able scholars have thought that this text (which runs in the Antiphony of Bangor, *Tu ad liberandum mundum suscepisti hominem*) represents the original text. But the present writer, familiar with other striking examples of Irish ecclesiastics improving (as they imagined) on well-known texts, cannot assent to this view. It is, moreover, in the highest degree improbable that all Europe, save Ireland, had lost the true text. (4) vv. 7, 8, 9. The language of the Latin of "the glorious company of the Apostles," etc., finds (as was long ago observed) a close parallel in the last chapter of St. Cyprian's *De Mortalitate*, and one can scarcely doubt it was suggested by it. Bishop Wordsworth has pointed out that the word *numerus*, in the phrase *Prophetarum laudabilis numerus* ("the goodly fellowship of the Prophets"), was often used technically for a large body of troops, and he suggests that there is here a *crescendo*, reaching its climax in the "noble army" of v. 9. The original of "the noble army of Martyrs" is "*candidatus exercitus Martyrum*," which some would prefer to see rendered "white-robed army of Martyrs." The present writer has shown that *candidatus*, like *numerus*, was a word of military associations. The *candidati* of the Roman army were, at least from the time of the Emperor Gordian (239-244) onwards, a picked body of troops, forming the bodyguard of the Emperor. They wore a white vesture over their armour. The writer of Te D. may have thought of the great multitude of the Martyrs in heaven forming a guard round the throne of their King, in vesture made white in the blood of the Lamb. (5) v. 21, "make them to be numbered," etc. In mediæval script the words *numerari* and *munerari* are so much alike in appearance that variant readings very naturally arose. Probably the correct text is *munerari*. The idea of "reward" is not involved in the word, and the verse might be rendered "make them to be granted with thy saints the glory everlasting." The English reformers naturally followed the text (*numerari*) as they found it in the printed Breviaries of Sarum and York.

This magnificent hymn has attracted some of the most eminent of musical composers, both British and foreign. The Cathedral Music of
8. Musical Settings. England is rich in fine examples of musical settings. And the use of the Hymn on great occasions of national thanksgiving has given occasion to some splendid musical works. Perhaps the most famous is the music composed by

Handel as a thanksgiving for the victory at Dettingen. In our own day the noble composition of Sir George Martin for Queen Victoria's "Diamond Jubilee" is well known.

Merati's edition of Gavantus' *Thesaurus sacrorum rituum* (vol. 2); Cardinal Thomasius' *Opera* (vols. 2 and 3); Ferraris' *Bibliotheca Prompta*
9. Bibliography. exhibits conveniently the opinions of the liturgists of the seventeenth and eighteenth cents. Recent studies: the article on *The Te Deum* in the *Church Quarterly Review* for April, 1884, where the Bishop of Gloucester (E. C. S. Gibson) deals with questions of text and origin with much learning. To this should be added, for a few additional points, the article *The Gloria in excelsis* by the same writer in the same magazine for Oct., 1885. The late Bp. of Salisbury (J. Wordsworth) deals with the whole subject with learning and acuteness in the article *Te Deum* in Julian's *Dictionary of Hymnology*. A plea for Greek influences being seen in the Te D. will be found in Freeman's *Principles of Divine Service* (1 405-7). J. Dowden's *Workmanship of the Prayer Book* (2nd ed., pp. 83-94, and, on *candidatus exercitus*, 235-241); and Mr. W. C. Bishop's analysis of structure (*Organist and Chieftain*, Dec., 1893). *The Te Deum, its Structure and Meaning*, by Bishop J. Wordsworth (S.P.C.K., 1902), is a popular treatise, based on stores of competent learning.—D2. J. DOWDEN.

TEMPERANCE.—The word T. is used in the Church Cat. in connection with SOBERNESS.

1. Meaning of Word.

Some have thought in consequence that it is intended to refer to moderation in eating, but it is practically certain that both words are to be understood in the widest sense. The word T. or its cognate adjective occurs in the English NT five times as the equivalent of *ἐνκρατῆς* and its cognates (Acts 24 25, Gal. 5 23, 2 Pet. 1 6, 1 Cor. 9 25, Tit. 1 8), and once as the equivalent of *σώφρων* (Tit. 2 2), a word which is also translated *sober*. In 16th and 17th century English T. seems to have had precisely the same meanings as it has now. Milton uses it to mean moderation as opposed to drunkenness. Shakespeare and Spenser use it of the calmness which is free from ardent passion. Modern use has tended to confine it to moderation as opposed to drunkenness, mainly owing to its connection with the great social movement which aims at the amelioration of the drinking habits of the country. True T., of course, includes this, it is the virtue of complete self-control. Aristotle, in his *Ethics*, uses the word T. (*ἐνκρατεῖα*) to describe the sum of all human virtues. Literally, the word means command of self, control of the passions; the Church Cat. quite rightly uses it to express the positive side of the seventh commandment. The law of Christ demands not only freedom from gross sin but such complete control of mind, will, motive and passion, as shall reach and transcend the Aristotelian ideal. One of the most grievous breaches of that law of Christ in modern times is due to the excessive use of alcohol. And consequently the first T. reformers were quite right in claiming the word T. as the watchword of their movement, and the establishment, somewhat later, of the Church of England Temperance Society was the bounden

duty on the part of the Church in her effort to be loyal to the spirit and meaning of the Church Catechism.

The T. movement began its organised existence in 1826, but efforts had been made to meet the evil before this date. In 1552 the first Licensing Act was passed to suppress useless ale-houses. In 1750 the then Bishop of Worcester made an abortive effort to rouse public opinion on the subject. Fifty years later, both in England and America, others began similar and more successful efforts, until at last, in 1826, the American Society for the promotion of T. commenced its operations. Within four years similar societies were founded in Great Britain. These Societies almost immediately tended to recommend total abstinence, Joseph Livesey, of Preston, becoming the leader of the English movement. In 1846 a World's T. Convention was held in London, followed in seven years by the founding of the United Kingdom Alliance. The movement quickly and considerably gained the support of thinking people, and efforts were made at legislation. But public opinion moved slowly. In 1854 the Forbes Mackenzie Act gained Sunday closing for Scotland, similar Acts for Ireland and Wales, the former in 1878, the latter in 1881, following in due course. In 1876 a committee of the House of Lords discussed the subject, whilst in 1899 a Royal Commission, presided over by Viscount Peel, presented its report. Acts of Parliament in 1902 and 1905 followed, Acts which were not altogether satisfactory to the majority of T. reformers. But, whether through the growth of public opinion or the assistance of these Acts, the Drink Bill of the country, which had risen to upwards of £180,000,000, has now decreased to something under £160,000,000, and on all hands there are indications that the personal habits of the people of the country are tending in the direction of moderation.

Individual members of the Church of England had from the very first taken considerable interest in the movement, but no organised action had been taken. In 1860 some 159 abstaining clergymen sent an urgent appeal to the *Times* newspaper—they were compelled to insert it as an advertisement, and it almost seemed as if it would fail of its purpose. But the next year the wife of a Shrewsbury incumbent published an account of her work in her husband's parish under the title "*Haste to the Rescue*." By a happy inspiration it was decided to distribute 10,000 copies amongst the clergy, and, in 1862, fifty clergy met in London to organise a society which was called first "Church of England Total Abstinence Society," but the title was changed within a few months to "Church of England T. Reformation Society." The interest of the Church was aroused, and presently we find sermons being preached in Westminster Abbey and St. Paul's Cathedral, the preacher in the latter being Canon Ellison,

2. The Temperance Movement.

Vicar of Windsor, and one of the founders of the Society. Convocation became interested, and it was felt that, if the Society were to be the representative instrument of the whole Church, it must win the sympathy of all, whether teetotalers or no, who were willing to take their share in its work; to this end it was reconstituted in 1872 on what has come to be called the "*Dual Basis*." It was to include for the future not only those who abstained entirely from intoxicating drink, but those who were willing to sign, and live in the spirit of, the following declaration: "I recognise my duty as a Christian to exert myself for the suppression of intemperance; and having hereby become a member of this Society, will endeavour in the Name of the Lord Jesus Christ, both by example and effort, to promote its objects." Members of the abstaining section sign the following declaration: "I hereby promise, by God's help, to abstain from the use of all intoxicating liquors so long as I retain this card of membership." To this declaration the following note is appended: "It is to be distinctly understood that this promise has no reference to the use of wine in the HC, or yet to the use of intoxicating liquors under medical order." The introduction of the *Dual Basis* was a critical time in the history of the Society. Some few valuable supporters were lost, but many more were gained. In the early days of the *Dual Basis* an additional pledge for the general section was brought into use confining the use of alcohol to meals, but it was not very largely used until there came into existence in 1903, through the exertions of the Rev. Frank Webster and the influence of Field-Marshal Lord Roberts, the "Semi-Teetotal Pledge Association," which, in 1904, became a section of the C.E.T.S. The declaration of this Association runs as follows: "I solemnly undertake, by God's help, to abstain from all intoxicating drink, except at my midday and evening meals." Owing to the kindly interest of two great London newspapers many thousands joined the new movement.

Something must be said of the general work of the Society. It aimed first at founding parochial branches which were affiliated to the general Society. It gives cordial and sympathetic help to efforts at legislation. In view of the enormous number of cases of intemperance which come before the various Courts of Petty Session the Society has appointed Police Court Missionaries at most of the Courts. It conducts T. missions at horse-races and other gatherings attracting large numbers of people. It issues literature, and has brought into being or assisted T. work in the Army and Navy. It has founded Inebriates' Homes both before and after legislation on the subject. It has taken its share in facing the serious problems which strong drink raises amongst native races of the world. Last and not least, it has borne an honourable part in T. work among the young—work so important as to merit a separate section in this article.

4. Work of the C.E.T.S.

In 1847 the first efforts at influencing children were made, and Bands of Hope, as they were called, came into existence. In 1855 the United Kingdom Band of Hope Union was formed, and embraced

interest in the movement, but no organised action had been taken. In 1860 some 159 abstaining clergymen sent an urgent appeal to the *Times* newspaper—they were compelled to insert it as an advertisement, and it almost seemed as if it would fail of its purpose. But the next year the wife of a Shrewsbury incumbent published an account of her work in her husband's parish under the title "*Haste to the Rescue*." By a happy inspiration it was decided to distribute 10,000 copies amongst the clergy, and, in 1862, fifty clergy met in London to organise a society which was called first "Church of England Total Abstinence Society," but the title was changed within a few months to "Church of England T. Reformation Society." The interest of the Church was aroused, and presently we find sermons being preached in Westminster Abbey and St. Paul's Cathedral, the preacher in the latter being Canon Ellison,

3. The C.E.T.S.

in the Union sixteen Bands of Hope. At the present time there are probably some 25,000 bands, comprising from four to five millions of children. Of late years much careful attention has been given to the teaching of hygiene, elementary physiology, and sociology, in relation to the use of alcohol. The C.E.T.S. and other societies have created an excellent literature on the subject, and by means of prizes and examinations have roused considerable interest. For some time voluntary teaching has been given in the Day Schools, and just recently, by the direction of the Board of Education, T. teaching is included in the time-table of all elementary schools.

The C.E.T.S. has a double aim in view—to quote the language of its own literature: (a) the reformation of the intemperate; (b) the formation of a healthy public opinion throughout the area over which its influence extends.

Parochially, these objects have been worked for by weekly or monthly meetings, at which addresses are given. Too often there is a danger that the T. meeting should degenerate into a mere entertainment society. To meet this the Central Committee have arranged lists of speakers and have provided many series of lantern slides with accompanying literature. Visitation and open-air work are adjuncts of the indoor meeting, without which thoroughly efficient work can hardly be carried on. Band of Hope meetings run on similar lines—recitations, songs, and services of song adding brightness and efficiency to them. In some dioceses—it were well if it were in all—an active general propaganda is carried on, and so the general influence of the Society is extended. T. missions are held and T. vans carry the Society's message into many a country village. It is impossible here to detail the work. Children of all classes are catered for, the Young Abstinents' Union aiming at the children of the so-called upper classes. For further details reference must be made to the Society itself at its central offices, 4 The Sanctuary, Westminster, S.W.

Rowntree and Sherwell, *Temperance Problem and Social Reform*; Horsley and Sturge, *Alcohol and the Human Body*; Arthur Shadwell, *7. Temperance Drink, Temperance and Legislation: Literature*. Robinson Souttar, *Alcohol, its Place and Power in Legislation*; T. P. Whittaker, *The Economic Aspect of the Drink Problem*; John Burns, *Labour and Drink*; Dr. Burns, *Temperance in the Victorian Age*.—K3'. F. S. GUY WARMAN.

TENEBRÆ.—The name given to Mattins and Lauds on the last three days of Holy Week, Maundy Th., Good Fr., and Easter Eve. The office retains its most ancient form, there being no Invitatory, no hymns, and no *Gloria* aft. any Ps. The title (T. = darkness) was given from the fact of fifteen candles being extinguished one aft. another, until the office concluded in darkness. But this name only originated aft. it had become customary to recite each of these offices on the evening preceding the day to which they belong. Originally, they were said in the early morning, and the gradual extinguishing of the lights corresponded with the growing light of dawn.—B2.

A. M. Y. BAYLAY.

TENTHS.—Although etymologically identical with "tithes," there is a distinction in eccles. law and a considerable difference in the technical use of the terms, the T. being an impost on the clergy themselves, and the *TITHES* a levy on their parishioners. In addition to the *Annates* or *FIRST FRUITS*, which every clergyman was called upon to pay on

his induction to a benefice, he was, and is, liable to an annual tax of 10 per cent. on his income, the value of which is still calculated on the basis of the returns made to Henry VIII. Before the Reformation and the consequent rejection of papal authority in this country, the contributions from this and other sources had been claimed by, and paid to, the Pope of Rome. By the "Fidei Defensor" Act they were diverted to the royal exchequer, and so continued till restored to the Ch. by Queen Anne (see *QUEEN ANNE'S BOUNTY*). The benefices amenable are fewer than half of those in existence, the poorer livings and those of modern creation being exempt.—A6.

G. WORLEY.

TERCE.—The office to be recited at the third hour, i.e., 9 a.m., but, when said in choir, somewhat earlier. (See *HOURS OF PRAYER*).—B2.

A. M. Y. BAYLAY.

TERRIER.—"A T. (*inventaria*) of Glebe-lands (*Terra in qua consistit dos ecclesiae*, *Lyndw.* 3 28) and other possessions (*terrarum et peculiorum*) belonging to Churches (*conficienda et in episcoporum archivis asservanda*)."

"We ordain that the Abps. and all Bps. within their several dioceses shall procure (as much as in them lieth) that a true note and T. of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements and portions of tithes lying out of their parishes (which belong to any Parsonage or Vicarage or Rural Prebend) be taken by the view of honest men in every Parish by the appointment of the Bp. (whereof the Minister to be one) and be laid up in the Bp.'s Registry, there to be for a perpetual memory thereof" (canon 87).

This was an amplification of the canon of 1571. A form of T. has recently been approved by Convocation and published by SPCK. at a charge of 1/6. It is much to be desired that a T. in this form be prepared for every Parish, and a copy filed in the Diocesan Registry. The T. requires, of course, to be kept up to date.—A6.

T. H. ARDEN.

TEXTS (FOR SERMON).—The custom of prefacing a sermon with a text of Scripture was general in the early Ch. The text was invariably taken out of the Scriptures, though it would appear from some of St. Chrysostom's *Homilies* that preachers sometimes dispensed with one altogether. The custom has continued to the present day.

The reason for the use of a text appears to be the fact that the sermon is intended to be an exposition of scriptural truth, either an explanation of the particular text chosen or of some truth which it illuminates. In many parts of the Ch. it is most usual for the sermon to be an explanation of the Gospel for the day or of some part of it. In the Ch. of Sweden this custom is so strictly observed that a second set of Gospels has been authorised, not to be read at the services, but to give preachers a larger scope in the choice of subjects for sermons. In the Ch. of England a larger liberty is allowed, though the advantage of choosing a text from the Scriptures appointed for the day and thus emphasising the appointed teaching of the day is generally recognised.

In the choice of a text for a sermon there are two methods which may be used. One is to decide upon a subject and then find a text which throws light upon it. The other is to take a text or passage of Scripture and proceed to

unfold the meaning of it. Both methods are legitimate and may be used to produce useful sermons. Perhaps it is too often forgotten that a sermon should have an *object* as well as a *subject* or *text*. Its aim should be not merely to please or interest but to produce some particular result in the character and conduct of those to whom it is addressed. The preacher should ask himself before he prepares his sermon, What do I want to accomplish by means of the sermon that I am about to preach? There are three principles which should govern the choice of text or subject. First, it should be suitable for the occasion on which the sermon is to be preached. Next, it should meet the spiritual needs of the people to whom it is to be addressed. And, thirdly, it should be the expression of some truth or aspect of Christian truth by which the preacher is strongly held and influenced at the time of preaching. When these three conditions are fulfilled, the sermon will not be preached in vain. (See further, *PREACHING*.)—X2.

LUCIUS SMITH.

THANKSGIVING.—The element of T. is clearly evident in the PB. Following the Lit. there are 7 Ts. for use on special occasions, and one—the *General T.*—for use at any time by the discretion of the Minister. In this last there is an optional clause, by which anyone for whom public pr. has been requested may, in the presence of the whole congregation, give his own personal T. to Almighty God for blessings received in answer to such prayer. The remaining Ts. are not frequently used—at least in this country. Moreover, there are three Offices of T. pure and simple, viz.: (1) *CHURCHING of Women*, (2) T. after a Storm, (3) *After Victory or Deliverance from an Enemy* (the latter two in "Forms of Pr. to be used at SEA"). But almost every PB office has its distinct element of T. in psalmody, versicle, response, and prayer. Even the penitential Lit. has its *Gloria Patri*, and the Burial Office a noble T. in the first Pr. ("We give Thee hearty thanks," etc.). At the Savoy Conference the Puritans lodged an objection against the PB that it was defective in forms of Thanksgiving. To this the Bishops replied that it contained many Ts., *Te Deum*, *Gloria Patri*, etc., besides "occasional Thanksgivings after the Lit., of the frequency whereof themselves (*i.e.*, the Puritans) elsewhere complain" (Cardwell, *Conferences*, pp. 344-5). This latter remark alludes to an "exception" of the Puritans in which they desired that the *Gloria Patri* be used only once at MP and EP respectively. It must also be remembered that there is likewise a Form of Pr. with T. to Almighty God for use upon the Anniversary of the Day of the Accession of the reigning Sovereign. (See further, *PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS; PRAYER*, § 6.)—K3³.

H. E. SCOTT.

THANKSGIVINGS UPON SEVERAL OCCASIONS.—See *PRAYERS AND THANKSGIVINGS*.

THOMAS, ST.—See *FESTIVAL*, § 27; *SAINTS' DAYS (RATIONALE OF SERVICES)*, § 2.

THREE HOURS' SERVICE.—This name is commonly given to a Good Fr. Service of modern origin, introduced into the Ch. of Eng. some fifty years ago, and intended to commemorate the *three hours'* darkness at the crucifixion. There are slight variations in the exact form it takes in different places, but the following is a fairly typical order:—(a) Introduction (hymn, and a few prs. which may well be:—Lesser Lit., Lord's Pr., the three Colls. for Good Fr.); (b) Meditation on the first word from the cross, comprising hymn, short address, silent pr., and Collect; (c), (d), (e), (f), (g), (h), Similar Meditations on the remaining six words from the cross; (i) Conclusion (hymn, Coll., and Blessing). The Three Hours' Service is unquestionably lawful under the Act of Uniformity Amendment Act of 1872, provided: (1) the Colls. and Prs. are all taken from the PB; (2) all the other services for Good Fr. are used during the day; (3) the consent of the Ordinary is obtained. The popularity which this Service has attained proves that it has met a felt need, and the vivid way in which it pictures and brings home to the mind the scenes of the cross has undoubtedly done much good. But, if used, it should merely *supplement* the PB services for Good Fr., and never be allowed to oust or displace them.—G28, 89.

J. W. TYRER.

THRONE (BISHOP'S).—In the Jewish synagogue the officials and principal persons had special seats, the *ἡγεμονικὸν* mentioned in the NT (Mark 12 39, etc.), and this arrangement was transferred into the Christian Church. As early as the 3rd cent., if not earlier, the presbyters had their fixed seats in the upper part of the church, the bishop's seat (*ἐπίθρονος*, *cathedra*) being among them and distinguished from the rest by its linen covering (Tertullian, *de Exhort. Cast.* 7; Clemens Alex., *Stromata* vi. 13 106; Origen, in *Matt.* 16 22; Pontius, *Vita Cyprian.* 16; *Didascalia Apostolorum* 12). Seated in it, the bishop used to preach, and hence his chair came to be regarded as a symbol of his authority; so already in Cyprian, *Ep.* 3 (65) 1, etc. Very naturally, the church where the bishop's T. was permanently placed came to be called his *cathedral*, though not bef. the 10th cent. The chair of James the Lord's brother was, according to Eusebius (*HE* 7 19), preserved in his time in the church at Jerusalem. Originally, the clergy seats were of course movable. But very early the plan was adopted of making a fixed bench of wood or stone for the presbyters inside the round wall of the apse, the bishop's T. being in the middle, raised a little and exactly behind the altar. A good example of this arrangement may be seen in the Cathedral of Torcello, near Venice, and an ancient episcopal chair in its original position still exists in Norwich Cathedral. In the 13th cent. the altars were moved further eastward. This necessitated a re-arrangement of the clergy-seats, and they were accordingly placed below the altar in the style we are so familiar with in our cathedrals, the bishop's T. being to the east of the stalls, and usually on the south side. Fine examples

of mediæval thrones may be seen in the Cathedrals of Durham, Exeter, Hereford and St. David's.

A bishop occupies his T. when present in his cathedral but not actually officiating, and from it pronounces the benediction. He may, however, require to be seated ceremonially during functions (e.g., Ordination and Confirmation) in which it is obviously impossible for him to use his T. And in this case it is usual to place near the Holy Table a chair (Rubrics of Ord.) facing westward. In many parish churches a chair is permanently placed on the north side of the SACRARIUM to be used by the bishop when he comes. In connection with this subject we cannot forbear mentioning the magnificent ivory chair of Abp. Maximianus preserved at Ravenna. (See *DCA*, arts. *Cathedra* and *Throne*.)—R5. J. W. TYRER.

THURIBLE.—See CENSER.

THURSDAY.—See WEEK, THE CHRISTIAN, § 4.

TIARA.—The triple crown, worn by the Popes as a symbol of their sovereignty. The word is sometimes used as a synonym of MITRE.—R3. MORLEY STEVENSON.

TILES.—There are three kinds of T. in common use. (a) *Roofing T.*, for which Broseley, in Shropshire, is one of the chief centres of manufacture. Pan T. should be avoided as being liable to let in the rain. (b) *Wall T.*, for mural decoration. This art was brought to perfection in Damascus, Cairo and Moorish Spain. (c) *Floor T.* Majolica T. were much used in Italy three hundred years ago, but have gradually given place to others, as the majolica enamel was found to be too soft for footwear. The so-called "encaustic" variety is mostly used now in England as being more durable.—R6.

G. VALE OWEN.

TIMES OF SERVICE.—See RITUAL, viii.

TIPPET.—Canon 58 of 1604 states: "It shall be lawful for such ministers as are not graduates to wear upon their surplices instead of hoods some decent tippet of black, so it be not silk"; and canon 74, enjoining decency of apparel upon the clergy, requires that dignitaries and graduates shall wear "gowns with standing collars and sleeves straight at the hands, or wide sleeves as is used at the universities, with hoods or tippets of silk or sarsenet, and square caps."

As to the meaning of the word T. there has been, especially of late years, considerable difference of opinion. There are many who identify it, save for difference in material and shape, with the ordinary graduate's hood, for which they declare it is but another name. Others maintain that by the word T. is meant what has long been known as the chaplain's or dignitary's scarf, and in the light of recent evidence¹ it is probable that the latter definition is the correct one. Certainly, until quite recently, in Ireland the scarf was always known as the T., and this definition still obtained until the middle of last cent. in certain parts of England. It is probable that the T. was evolved from the ancient ALMUCK, a vestment which covered the shoulders and included

he hood, having long ends hanging down from the shoulders in front. These ends were known as the *irispipium*, and were generally for warmth, together with the hood, lined or edged with fur. Subsequently, the hood became separated from the pendent portion, which latter, however, was made sufficiently long and sufficiently wide to be used as a head covering in wet or cold weather, whence its present scarf-shaped appearance is without difficulty traced. The T. or scarf was worn by deacons and priests alike, and it is urged it should be worn by the deacon in the same manner as by the priest, and not over one shoulder only. There is no authority for confining the use of the T. to chaplains or dignitaries.

[The T. was part of the outdoor dress required by statute under Henry 8, and worn by custom over surplice as well as gown. Abp. Parker, on March 12th, 1566, referred to a rumour that "some of your preachers preached bef. the Q.'s Maj. without T. and had nothing said to them for it." About the same time Johnson wrote to Bp. Sandys asking why the T. was commanded and the stole forbidden, where the collocation suggests that the T. was already worn with the surplice.—G. H.]—R3. J. O. COOP.

TITHE.—The assignment of a tenth part of the produce of the ground to the service of religion was an obligation taken

1. Basis of Custom.

over by the Christian Church from the Old Covenant, though the custom was not merely Semitic (1 Macc. 11 35; Livy 5 31), and is ascribed in Genesis to pre-Mosaic times (14 20—cp. Heb. 7 2-10—and 28 22). Neglected under the kings, the duty was revived by Hezekiah (2 Chron. 31 5, 12, 19), and again enforced by Nehemiah (12 44). Malachi reproaches the Jews for robbing God in tithes and offerings (3 8). There is no law of tithes in Ezekiel, but their payment is prescribed in the Levitical code (Lev. 27 30-32, Num. 18 21; cp. Deut. 12 5-18, 26 12-14). The early Christian writers (e.g., St. Augustine and St. Jerome) base the duty of dedicating to the Lord at least the tenth part of a Christian's possessions rather on the analogy of the Levitical Law, the example of the patriarchs, and our Lord's injunction that the righteousness of His disciples should exceed that of the Scribes and Pharisees, than on any direct divine command. But we find the Council of Rouen, A.D. 630, affirming that "all the tithes of the earth belong to the Lord," and excommunicating those who refused, after three admonitions, to pay them.

In England, the 17th of the Articles delivered at the Legatine Councils held A.D. 785-787

2. English Practice.

quotes Lev. 27 30 and Malachi 3 10 as binding on Christians. In the 17th cent. Selden came into conflict with the ecclesiastical authorities by contesting the divine obligation of paying tithes. Perhaps such a duty may be regarded as analogous to the divine obligation of Sunday, for the principle of at least a fixed portion of men's goods and of their time being due to God has been usually held to be a permanent one. T. was "God's part," the "speciality of the Lord God," and its payment, at first enjoined and customary as a religious obligation, and afterwards claimable under spiritual censure under the law of the

¹ Bailey's *Dictionary*, 1721-1802; *Gentleman's Magazine* for 1818, pp. 216 ff.; Robinson, *The Black Chimera*, in S.P.E.S. Trans., iv. 3; Atchley, St. Paul's Eccles. Soc. Trans., iv, p. 327.

Church, finally passed, with the rest of that law, into the national jurisprudence of this and other Christian countries.

Ts. "were never the property of, or payable to, the State" (Selborne, *Defence of the Ch. of Eng.* p. 185); they were not a tax or impost, nor did they originate in some royal bounty, the recognition of the duty of payment being long anterior to any civil enforcement of it. In fact, till recently, process for recovery was of ecclesiastical cognisance only. Lord Selborne, who examines the historical facts at much length (*Defence of Ch. of Eng. and Ancient Facts and Fictions*), finds no enactment for the temporal enforcement of the right till the laws of Edgar (A.D. 970), afterwards confirmed by Cnut. The supposed donation of Ethelwulf, A.D. 855, by which that king "released the tenth part of his kingdom and offered it as a sacrifice on the Cross to the Triune God," he holds to have been only an enfranchisement of *folcland*, for pious purposes, from tribute or service, not a wholesale gift of a T. of the produce. Church revenues were originally lodged with the bishop, with a wide discretion of application, but at an early date the "baptismal" or mother churches, which were the local centres of religious ministrations and were usually conventual, obtained a right to the T. As the parochial system established itself, however, the right of the landowner to appropriate the T. arising from his lands to the parish church founded by him seems to have been recognised, and before the end of the 12th cent. the general title of the incumbent to the parochial T. was undisputed.

The idea of the continental quadripartite division of the T. (bishop, clergy, poor, church fabrics) having ever held good in England, or of a tripartite division (clergy, poor, fabrics), is disproved by Lord Selborne, though it is true that all Church property was called the "patrimony of the poor."

T., an incorporeal hereditament, payable of common right for "such things only as do yield a yearly increase by the act of God,"

3. *Kind of Tithe.* is, or was, of different natures: (i) *prædial*, arising from the ground itself, as grain, hay, lesser timber, flax, hops, roots, herbs, etc.; (ii) *mixed*, from things nourished by the ground, as young of beasts (not *feræ naturæ* nor fish), and of poultry, milk, cheese, eggs, honey, wool; (iii) *personal*, being net profits arising from human industry, e.g., mills, but not quarries. Ts. are also distinguished into (i) *great*, as corn, hay, timber; and (ii) *small*, viz., other prædials, and mixed and personal Tithe.

By the Tithe Commutation Act of 1836 (6 and 7 Gul. IV, c. 71), there was substituted for all tithes paid in kind a corn-rent,

4. *Tithe Commutation.* permanent in quantity and payable twice a year (Jan. 1 and July 1), the sum varying with the value of the rent, which was fixed for each parish, failing voluntary agreement or an already existing *modus decimandi*, by compulsory award. The award was based on the clear average value of wheat, barley and oats during the septennium preceding 1836, viz., wheat 7s. 0½d. per bushel, barley 3s. 11½d., oats 2s. 9d., so that £100 commuted value corresponded to (omitting decimals) 94 bushels of wheat + 168 of barley + 242 of oats. Whatever sum in any future year would purchase that quantity of wheat, barley and oats at the average prices of the preceding seven years was to be the actual sum receivable for each £100 of commuted value.

The rent-charge, it will be noticed, is much more dependent on oats than on wheat, but the repeal of the Corn Laws has been fully felt by the tithe-owner. For hops, fruit and coppice-timber a different estimation was made (extraordinary T.). The net value of the rent-charge was to be liable to the same incumbrances and incidents to which the T. was liable before commutation, and continued to be treated as realty, but doubt has been felt whether the statute 4 Eliz., c. 2, intended unimprovable T. to be liable to poor rate. For recovery from the tithe-payer by suit in the spiritual court, 7 and 8 Gul. III, c. 6, and subsequent statutes have substituted a more summary process, and the Tithe Rent Charge Recovery Act of 1891 (54 Vict., c. 8) has made the landowner directly, but not personally, liable, after an expiry of three months and within two years, though the largeness or smallness of the rent-charge made no difference to the tenant, being adjusted with the rack-rent paid by him. Nor does it come from the pocket of the landlord, who purchased or inherited his land with this as a first charge on it. If alienated by law, it would be payable as at present, but to the State instead of the Church.—A6.

DOUGLAS MACLEAN.

TITLE.—It is pointed out under ORDERS (HOLY), § 9, that from the beginning of the Christian Ch. one of the conditions precedent to ordination has been some sort of call or commission to work in a particular sphere. This principle is safeguarded in the Eng. Ch. in regard to Deacon's Orders by the requirement of a T., which is usually a Nomination to a particular parochial Curacy, but which may be a Fellowship of a College or a Mastership in a School, or some other charge involving cure of so ls. A statutory declaration as to the stipend must accompany the Nomination. It is, however, not necessary to be provided with a T. before applying to a Bp. to be accepted as a Candidate for Ordination.—A.

G. HARFORD.

TOKEN, COMMUNION.—A small piece of metal, usually marked with some sacred device, given to intending communicants as a sign they are in full communion with the Ch., and returned by them during the HC Service. The custom of using Ts. prevailed formerly in Scotland both among Presbyterians and Episcopalians, but is now practically obsolete in the latter body. (For further information, see Dowden, *Annotated Scottish CO.*, App. J.)—R2.

J. W. TYRER.

TONSURE.—The cutting off the hair of the head, wholly or in part, canonically required as a mark of the clerical or monastic life. [For legality of disuse, cp. RITUAL LAW, § 33.] The question of the right form of T. was the cause of great controversy in Eng. during the 7th and 8th cents. (Bede, *HE* 521). See DCA, art. *Tonsure*.—TC.

MORLEY STEVENSON.

TOUCHING FOR THE KING'S EVIL.—From at least the time of K. Henry VII till that of Q. Anne, a remarkable ceremony was in use for the supposed cure of scrofula, formerly known as The King's Evil, by royal touch. Lathbury (*Hist. of Convocation* 428) states that by tradition the sovereigns of England and of France had received this power of curing scrofula by their touch, and that it was derived from Edward the Confessor, to whom even the French King was

indebted for the privilege. The ceremony was used as late as the coronation of Charles X at Rheims. In Q. Elizabeth's reign, Wm. Tooker published a work containing an account of cures which had been effected by means of the sovereign's touch (*ib.* 429). The efficacy of this method of healing rests on respectable evidence, and it was credited by such men as Heylyn, Collier, and Bp. Bull; but it was never authoritatively sanctioned by the Church, though the Service used was printed in certain PBs between the reign of Charles I and the year 1719 (Procter and Frere, *New Hist. of PB* 253). Over 92,000 persons are said to have been touched for the King's Evil between 1660 and 1682. The form of prayer, etc., is given in the *Book of C.P. with Notes*. ed. Stephens, Eccles. Hist. Soc., 2 990-1005.—\$2, 59.

V. STALEY.

TRACT.—An anthem from Holy Scripture sung in penitential seasons either instead of or after the GRADUAL. It derived its name from *cantus tractus*, being an unbroken chant sung continuously by one or more chanters.—Q2.

MAURICE F. BELL.

TRADITION.—The word *παράδοσις*, or tradition, is often used by our Lord in the Gospels and always condemned. The Pharisees asserted that God had given oral instruction to Moses over and above the written law and that this unwritten teaching had descended through Joshua, the prophets and the men of the great Synagogue to the rabbis of their own day. Such traditions were at once fictitious and mischievous. On the other hand, St. Paul (1 Cor. 11 2, 2 Thess. 2 15) uses the term to describe the teaching which he himself had imparted to his own converts. After the Apostolic age two kinds of tradition were distinguished: "written" tradition (*ὑγραφοί*) which was contained in the Bible, and "unwritten" (*ἀγραφοί*) which was not to be found there. Manifestly, "unwritten" tradition had, or might have had, decisive authority early in the 2nd cent., before the canon of the NT was fixed and while disciples of the Apostles still survived. In a sense the Gospels themselves are monuments of T., once oral and now written. It was also natural that special deference should be paid to churches of apostolic foundation.

Mischief, however, began when, without sufficient proof, doctrines were accepted as apostolic, simply because they were supposed to be held by the bishops of the Catholic world, the successors and spiritual heirs of the Apostles. Even then, with a certain measure of inconsistency, the greatest of the Fathers teach that all saving truth is given in Holy Scripture. "Do not believe me," says Cyril of Jerusalem (*Cat.* 4 17) to his Catechumens, "unless I prove what I say from Scripture." Athanasius (*Adv. Gentes ad init.*) and Augustine (*De Doctr.* 2 9) speak to the same effect. In the 16th cent. Christianity came to the parting of the ways. All the evangelical churches, our own included, refused to accept any doctrine as an article of faith, unless it could be found in or proved from the Bible. The Roman Church, on the contrary, declared at Trent that oral T., descending from Christ and His Apostles, but not committed to writing in the NT, was to be received with no less reverence and submission than the written word itself. Many of the Schoolmen, not to speak of the Fathers, would have rejected this definition, which indeed encountered violent opposition at the Council itself.

Practically it assumes that what is now taught universally under the Roman obedience must for that very reason have been taught always, *i.e.*, from the beginning and without interruption.

Our Church, however, by no means refuses just respect to T. really ancient. Its writers prove the authority of the books in the Canon, not only by "the testimony of the Spirit" (see Burnet on Art. 6), but also by historical evidence. Special, though not absolute, deference is due to writers who lived near the Apostles' time and illustrate the beliefs and usages of the primitive Church. The Greek Fathers deserve a respectful hearing for this, among other reasons, that the language in which the NT is written was their mother-tongue. Also, it is a strong presumption against many Tridentine doctrines that they were unknown to antiquity. Again, while no one can adhere more loyally than Hooker does to Art. 6, he pleads (5 65) most reasonably for reverence "in things indifferent" to "ordinances made in the prime of Christian religion," and protests that "traditions ecclesiastical are not rudely and in gross to be shaken off, because the inventors of them were men." Here Hooker embodies the spirit which is characteristically Anglican and on the whole Lutheran.—U.

W. E. ADDIS.

TRADITIONS OF THE CHURCH (Rites and Ceremonies).—The governing principle is laid down in Art. 20: "The

1. *Principles.* Church hath power to decree Rites or Ceremonies . . . and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written"; and again in Art. 34: "Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." The last-named Art., in its earlier paragraphs, emphasises the fact that "at all times" such traditions "have been diverse," and censures those who through "private judgment," "openly break the traditions and ceremonies of the Church which be not repugnant to the Word of God and be ordained and approved by common authority."

The combined result of the above is that "the Church," which is for this purpose the

particular or national Church (compare the Preface in the Confirmation Service), may order as it finds good the rites of public worship

and the ceremonies to be used therein, subject to a twofold limitation: (1) nothing must be ordained contrary to Scripture, and (2) all things must be done to edifying (1 Cor. 14 26). This does not mean (as Puritans maintained) that every ceremony used in Divine worship must be warranted by Holy Writ. On the other hand, no Church is at liberty to abolish or change a rite or ceremony commanded in Holy Writ, such as Baptism in the threefold Name, or celebration of HC in the form instituted by our Lord.

There is, of course, some room for difference as to what is contrary to "Holy Writ," or again as to what makes for "edifying." Clearly the ordaining authority (the "particular" Church) is the judge of first instance; if its action stands in need of vindication as regards "edifying," the sense of the community must in the long run decide. As regards scriptural authority, the continuous practice of the PRIMITIVE CH. must have great weight. For example, the total silence of the earliest centuries as to any practice of the UNCTION of the sick by the presbyters of the Ch. justifies the Ch. of Eng. in refusing to regard James 5 14, 15 as a scriptural command instituting such a rite.

The general tendency of custom to spread, and of the custom of a more influential or energetic community to prevail against that of less favoured sections, has operated fully in the Christian Churches (see Frere, *Hist. of BCP*, c. 1). The diversity of order which existed in Western Christendom before the Reformation has now, within the Roman obedience, been replaced by practical uniformity: rubric, originally a mere guide to custom, has become obligatory law. Amongst ourselves, again, the rubrics of the PB have statutory authority, while in Ireland, Scotland, and America, they have the obligatory force of the domestic legislative power of the Churches concerned.

It follows that variety has tended to diminish in modern, as contrasted with ancient, times. In early Christian ages the varieties of local use were numerous and striking (see Augustine, *Ep.* 54; Socr., *HE.* 5 22).

St. Augustine distinguishes three classes of tradition as to rites and ceremonies. (1) Sacraments

4. St. Augustine's Classification. *numero paucissima, observatione facillima, significatione præstantissima*, such as Baptism and the Eucharist, "et si quid aliud in Scripturis canonicis commendatur" (i.e., outside the Mosaic ritual).

(2) Practices *non scripta sed tradita* of world-wide observance, which must be presumed to have the authority of the Apostles or of General Councils; such are the observance of Good Friday, Easter, Ascension, and Whitsunday, and anything else which can claim really universal observance.

(3) Other practices, which vary from place to place (such as daily or weekly Communion, etc.). Within the limits set by right faith and good morals, "Totum hoc genus rerum liberas habet observationes"; the wise Christian will conform, wherever he goes, to the local practice.

Our Arts. are in accord with the above principles. The liberty of "particular" churches is covered by (3), the standard of non-contrariety to Holy Writ by (1); while (2) lays down a principle not indeed directly asserted in Art. 34, but wholly in accord with its drift, viz., that there are some traditions so universal from the first that no particular Church would be justified in setting them aside, though they may lack express warrant in Scripture.

For principle (2), see the Preface to the PB, the Preface "of Ceremonies," and the 30th canon. On

the general subject of this art., see Bp. Gibson of Gloucester on Arts. 20, 34; Duchesne, *Origines du Culte Chrétien* (Eng. trans., SPCK.); [and cp. RITUAL, and RITUAL LAW].—R. A. ROBERTSON.

TRANSEPT.—In the larger Roman basilicæ an open T. was placed between the nave and the apse, but the cruciform plan of our larger chs. is derived rather from the domed buildings of the Eastern Empire. The practical use of a T. in old English chs was to provide room for subsidiary altars, and our Ts. are often longer than the foreign examples, because it was not the Eng. fashion to build apses surrounded with chapels. Thus nearly all our Eng. Ts. open into a range of chapels on their eastern sides, and in most of our parochial Ts. indications will be found that they were once screened off to form chapels. The modern idea of using Ts. for congregational purposes, for which a T. is not well adapted, is quite contrary to the intention of the ancient builders.—R6. CHARLES A. NICHOLSON.

TRANSLATION is the term used to express the transfer of a bp. from one see to another, or of a dean from one deanery to another. T. of a bp. is most commonly to a metropolitan see.—T2.

G. HARFORD.

TRANSLATIONS OF THE PB.—See VERSIONS.

TRANSUBSTANTIATION is described by Art. 28 as "the change of the substance of Bread and Wine." This must still further be explained by reference to the definition of Trent (1551), which declares that "after the consecration of the Bread and Wine" in the Euch. "our Lord Jesus Christ true God and man is truly, really and substantially contained under the species of these sensible things." The Realist philosophy of the Middle Ages differentiated the thing in itself from the forms by which we perceive it and which were regarded as enclosing it, calling the former the substance and the latter its accidents. The theologians of the period, the Schoolmen, availed themselves of this terminology to represent to the imagination what was really a contradiction in terms, namely, that as a result of the Eucharistic consecration there was a transition or conversion of the substance of one thing into the substance of another, while the original accidents remained. Historically, the doctrine was the first movement of cultivated minds in the direction of substituting a spiritual conception of the Presence for the gross materialism which provoked the protest and procured the recantation of Berengar (1059). But, as adopted in the 16th cent. by the Council of Trent, it became the symbol of arrested development, and must be understood, as by the Reformers, in the light of the common teaching and practice of the time. As an abstract definition there is little to choose between the language of Trent and the Lutheran theory (Consubstantiation), the worst fault of either being that it involves a gratuitous assumption. The difference becomes at once apparent when we view the teaching of the Papal and the Evangelical Churches, not in abstract statement, but in that concrete presentation of it which is alone

important. The spirit of the Anglican Articles and PB is only satisfied by a rejection not of T. as an exact theory, which is relatively unimportant, but of all theories employed to justify the use of the consecrated elements for purposes other than reception. Such uses imply a practical identification of the elements with the Person of Christ, who must necessarily be wherever His natural Flesh, or His natural Blood, is—a "broaden God," and this is essentially Transubstantiation.—*hd.*

J. G. SIMPSON.

TRENT, COUNCIL OF.—The Council of Trent met in 1545 and closed in 1563, but there were long interruptions. Thus, Sessions i-x were held (1545-1547) under Paul III; xi-xvi (1551-1552) under Julius III; xvii-xxv (1562-1563) under Pius IV. During Sessions ix and x the Council was transferred to Bologna.

Two great objects were held in view and were to a large extent attained. First, the discipline of the Church was reformed. Severe

1. Reform of Discipline.

penalties were to be inflicted on unworthy priests. Lectures on Scripture were to be established in cathedral and collegiate churches and in monasteries. Each bishop was to set up a seminary and train young boys, by preference the children of the poor, for the priesthood. Clergymen with cure of souls were to preach on Sundays and festivals. Residence was to be strictly enforced and pluralities abolished. The preaching of indulgences by wandering ecclesiastics who in this manner collected alms (*quaestores eleemosynarum*) was done away with. Marriages were to be null and void, unless celebrated in presence of the parish-priest under whom one at least of the contracting parties was domiciled. The intrusion of monks and friars into the work of the diocese was regulated and restrained, and the power of bishops over regulars increased.

Next, the Council supplied the Roman Church with a statement of mediæval doctrine more or less complete and drawn up with

2. Fixation of Doctrine.

It corresponded to the formulation of Lutheran doctrine in the Confession of Augsburg, and was indeed occasioned by it. At the same time, it made all reconciliation with the Greek or with the Anglican and other reformed churches hopeless.

After recitation of the Nicene Creed with the Filioque clause it gave a list of canonical books, including seven which never had a place in the Hebrew list. Of all alike God is "the sole author"; they are authentic with "all their parts" as contained in the Latin Vulgate. The Church alone has the office of judge with regard to the sense of Scripture. Tradition is to be accepted with all the reverence due to the written word (*cp.* Art. 6). Whether Adam was created or placed after birth in original righteousness is left an open question. After the fall his free will subsisted, though weakened. Original sin is removed by Baptism, and involuntary concupiscence is not "truly and properly sin" in "the regenerate" (*cp.* Art. 9). The sinner is not justified by "faith alone" (Art. 11), but "by faith,

hope and charity," *i.e.*, by merit infused, not imputed, and good works done in a state of grace "merit eternal life."

Christ instituted Seven Sacraments (*see* Art. 25), of which three, Baptism, Confirmation, Order, imprint a "character" on the soul and cannot be repeated. A bishop only is the "ordinary minister" of Confirmation. The name and doctrine of transubstantiation are to be retained. Christ is received whole and entire under either species; the Church for wise reasons has withdrawn the cup from all except the celebrating priest, though the expediency of restoring it is left to the judgment of the Pope. Absolute adoration is due to the Sacrament, and the custom of carrying it in public procession is approved (*cp.* Art. 28). The Eucharist is not merely "a sacrifice of praise and thanksgiving," as in our Communion office, but is "a propitiatory sacrifice for quick and dead" offered "on behalf of sins, penalties and satisfactions." Masses in which the priest alone communicates are lawful (*see* Arts. 30, 31).

Mortal sins after Baptism must by divine law be confessed to the priest. Contrition, confession and satisfaction constitute the matter, and priestly absolution the form, of the Sacrament. The meaning of contrition, sorrow from fear of torment or from love of God, is left undetermined. The priest does not merely declare but conveys pardon. Nor can mortal sin in the baptised be forgiven, unless the penitent receives priestly absolution at least in desire. Marriage being a sacrament confers grace, but those who deny that the unmarried state is more pleasing to God are anathematised.

The disciplinary decrees found ready acceptance in the Italian States and in the dominions of Maximilian II. Philip II re-

3. Authority.

ceived them, but "without prejudice to the royal authority." In France they met with long and obstinate opposition. The dogmatic decrees were recognised everywhere in the Roman obedience. For Greeks and Protestants they had no binding force whatsoever. How could they? Of the 270 prelates who voted in the Council 187 were Italians and 31 were Spaniards. There were but two German, one English, three Irish bishops present. No proposal could be made unless previously approved by the three Papal legates. Some of the Italian bishops were maintained at the Council at the expense of the Pope, who could send more of them at any time, if he wished to overpower opposition. The decrees had no validity till he sanctioned them, and, though a safe-conduct was offered to Protestant theologians, if they wished to attend the Council, they had no hope of obtaining any right to sit as members of the assembly.

There is a vast literature on the Council. Perhaps the most noteworthy books are Le Plat's *Monumenta* (1781-1787); Theiner's *Acta* (1874);

4. Literature. Sarpi's *History of the Council* (1619), to which the work of the Jesuit Pallavicino is in effect a reply. The Propaganda prints a cheap and convenient edition of the "canons and decrees."—A2, U4. W. E. ADDIS.

TRIFORIUM.—The name T. is applicable to any passage in the thickness of a wall, but especially to that above the main arches and below the clerestory of a large church. Early Benedictine churches had large triforial galleries above the aisles. At

Winchester and St. Albans these opened into the nave with wide arches; later examples, such as Peterborough and Romsey, had these arches filled with rudimentary tracery. In subsequent churches the T. became a subordinate feature, except in a few cases, Westminster and Ely for instance, and in the latest Gothic it was often omitted altogether.—R6.

CHARLES A. NICHOLSON.

TRINITY, DOCTRINE OF THE.—The word *Trinity* is not Biblical, and is first found in its Greek form (*τριάς*) in Theophilus of Antioch (*Ad Autol.* 2 13), and a little later in the Latin of Tertullian (*Adv. Prax.* 3). But the idea is variously adumbrated in the OT. We have the conceptions of the "Spirit of the Lord," "The Angel of the Lord" (cp. esp. Gen. 18 1, 19 1, Mal. 3 1, Isa. 9 6 LXX), and such passages as Isa. 6 8, Num. 6 24-26: the personification of "Wisdom" (see Job. 28, Prov. 8, 9 1-12, Eccus. 24) and "the Word of the Lord" in the Sapiential Books of the OT and Apocrypha; and, above all, the idea of the Messiah.

In the NT, we find these Jewish conceptions transmuted by the spiritual experience of the first believers, who see in Jesus Christ the manifestation of the Father. They are monotheists by birth and conviction. And yet the personal distinction of the Son from the Father is borne in upon them; and the Personality of the Holy Spirit is implied in Christ's own teaching. Thus the Trinitarian belief centres in the foundation-truth of the Christian Faith, the Incarnation. (So Irenæus, *Contr. Hæres.* iv. 34 1: *Quid igitur novi Dominus attulit veniens? Cognoscite quoniam omnem novitatem attulit, semetipsum afferens.*) We search the NT in vain for a precise definition of the doctrine of the Trinity. Experience, the output of the Christian consciousness working upon revealed truths, is the raw material of doctrine: Creeds are the finished product. They do not innovate but interpret. By differentiation and selection their terminology was determined, so as to rule out all uncatholic doctrines.

This doctrine of the Trinity remains a mystery, which no human definition can compass.

In the PB we find a careful use of those terms which are applied, as St. Augustine says, "*Non ut illud diceretur sed ne taceretur*"¹ The best manual of instruction in the truth of the Three in One (stated simply in Art. 1) is the *QUICUNQUE VULT*.² Its terms, *Person*, *Substance*, *begotten*, *proceeding*, *inferior*, and the negations in which it abounds, may repel minds averse from metaphysics and from the study of the history of dogma. Throughout the QV. these terms have their developed significance: *Person*, answering to *ὁμοούσιος* in its later post-Nicene

sense; *Substance* = *οὐσία*, essence, with no materialistic implication; in v. 31 the latter is used where *nature* might have been preferred (as in Art. 2, Coll. Christmas). These various terms serve as danger-signals. They warn against heresies, and these (in regard to the Trinity) are mainly of two kinds; for Tritheism is not a conscious heresy. (a) There is the *Sabellian* heresy, which taught three "modes" of the Divine existence; thus the Patripassians, such as Praxeas, were "Modalistic Monarchians"; and (b) *Arianism*, anticipated in a manner by the Adoptionists, such as Theodotus and Artemon. The Arian heresy involved the denial of the Person of the Holy Spirit, which was afterwards the heresy of Macedonius, Patriarch of Constantinople, and of the Pneumatomachi (A.D. 360). As regards the "double procession" of the Spirit, our Church in her PB symbolises with the whole Western Church (Art. 5, and Nicene Creed). That doctrine was never intended to posit two sources (*ἀρχαί*) of Deity. The Father is the "sole fount of Godhead." The Holy Spirit proceeds from (*ἐκ*) the Father through (*διὰ*) the Son (Bp. Gibson, *Arts.*, p. 213).

We find prayer seldom addressed directly to the Son or to the Spirit: for the former, see Colls. 3 Advent, St. Stephen, 1 Lent; with certain petitions in the Lit., Pr. St. Chrysostom, and notably parts of *Te Deum* and *Gloria in excelsis*; for the latter, see VENI CREATOR, and petition in the Litany.

At the close of many Colls. there is an Ascription to the Trinity. When this is so, the Coll. is almost invariably connected with the HC or with a special grace (Bapt., Confirm., Ordination, Consecration episcopal or royal).

Not until man attained to a clearer conception of the Divine Personality did he set a true value on his own human personality. A bare monotheism leaves a gulf between man and God, which only the Love of God can bridge. The Deist places God over against the world; the Pantheist merges Him in the world. In the former case, the power and intelligence of the Deity are more easily proved than His moral attributes; in the latter case, as man is himself part of God and the divine principle includes the evil as well as the good of the world, no room is left either for human freedom or divine holiness.

But in the doctrine of the T. there is a synthesis of the truths of transcendence and immanence. (a) God is personal, but not a Person subject to the limitations of human personality; for that would imply limitation by other persons, and so the absolute self-existence of the Godhead would disappear. This difficulty is met by the consideration that God has relations within His own Being, which seem to constitute His moral nature. Fatherhood and Sonship are eternal distinctions within the Godhead. If it be asked, why a Trinity and not a Duality?, the answer is, that as there is a tri-unity in the

¹ Cp. Isa. 55 10, 11, Ps. 107 20, 147 13, Eccus. 43 26, Wisd. 18 15. The *Memoirs* of the Targums and the *Logos* of Philo are later developments.

² *De Trin.* 5 9: cp. Bp. Gibson, *Arts.*, p. 113; and Coll. Epiphany.

³ With the "monitory clauses" we are not here concerned.

human family, and as there is a threefold principle in the human spirit—will, reason and love (though the analogies are far from complete)—so in the Godhead it is, *a priori*, not unreasonable that its perfect Unity needs the Person of the Blessed Spirit, in whom Father and Son are One.¹

This doctrine has its metaphysical and its religious value.

All knowledge is based on experience—the experience of the individual thinker, who is necessarily, by his very personality, insulated from other thinkers. And the question is: Can the mind transcend its own limits and conceive of universal truth? The answer of a modern Christian philosopher is this: "The multitude of persons implies the existence of a principle of unity more fundamental than that of personality, a unity in which all spirits have their home and bond of union." And again, "The Divine subject includes all other subjects. The human excludes"; "God is personal, but He is also more than personal"; "The ultimate unity, which is His, must be believed to be superpersonal."² [Cp. KNOWLEDGE.]

The spiritual instincts and desires of men find their satisfaction in the T. The conviction of sin craves Atonement and Justification; man's spiritual aspirations crave a sanctifying process; the intellect seeks enlightenment; the soul is athirst for the Living God. In the Catholic doctrine of God man finds his own personality emancipated.³—K² W. YORKE FAUSSET.

TRINITY SEASON (RATIONALE OF SERVICES FOR).

—The Colls., Epistles, and Gospels for the Trin. season are taken with 1. *Introduction*, scarcely any variation from the *Comes* of St. Jerome, and follow the use of Sarum throughout. In the *Comes* there are lessons for twenty-five Sundays after the Octave of Pentecost, though the Sar. Missal and our PB number them as after Trinity. The Roman rite contains only twenty-four Sundays after Pentecost. An inspection of the subsequent notes will show that the Colls., Epistles and Gospels according to the ancient order are all capable of easy harmonisation, while the lessons for the Roman rite during this season have been rearranged in such a manner as frequently to present no points of contact either with the Colls. or with one another. In the following notes the *Lessons* for the Sundays after Trin. have not been treated of. They were selected at the last revision of the Lectionary, and have no reference whatever to the Eucharistic Scriptures.

TRINITY SUNDAY (*The Threefold Revelation*).

The Octave of Pentecost has long been observed in honour of the Blessed Trinity, and there is reason for believing that the name Trin.

Sun. had its origin in England. The Eastern origin of the early British Ch. is one of the probabilities of Ch. history, and the naming of the Suns. of this period after Trin. instead of after Pentecost as among the Romans may be one of those local peculiarities observed by St. Augustine, which the Celtic bps. attributed to the primitive connection of their Ch. with St. John. The *Collect* was strangely altered in 1662. In the earlier PBs. the last clause ran:—"We beseech Thee that through the steadfastness of this faith we may evermore be defended from all adversitie."

It consists of thanksgiving for the true revelation, the unfolding of which has been commemorated during the previous six months, and of pr. for preservation in the true faith. The *Epistle* (Rev. 4) is a call to worship; it is the response of creation and humanity to God's revelation of Himself; and the *Gospel* (John 3 1-15), doubtless selected because each Person of the Trinity is mentioned in it, gives us the method and results of man's personal appropriation of the revelation of God in Jesus Christ.

Special *Lessons* are appointed for the whole day. The First Morning Lesson (Is. 6 1-10) describes a vision of the Divine Majesty, "high and lifted up." Its selection is probably due to the mistaken idea that the *Ter-Sanctus* contains some reference to the Holy Trinity. The First Evening Lesson (Gen. 18) is chosen because it contains the account of the visit of the mysterious three to Abraham. Few to-day would say they saw in that narrative foreshadowings of Trinitarian doctrine. The alternative Lesson (Gen. 1 1-2 3) is also selected with the idea that the language employed in 1 26, 27 implies a plurality of Persons. The Second Lessons (Rev. 1 1-8, Eph. 4 1-16, Matt. 3) are much more satisfactory. Modern critical scholarship forbids us to see Trinitarian doctrine in the OT; that doctrine, however, may be said to inspire the whole of the NT.

FIRST SUNDAY AFTER TRINITY (*The Life of Love*).

This Sun. carries on the trend of thought suggested by Trin. Sun. God revealed as Love

inspires in the *Collect* pr. for grace to please God by a life of love. The *Epistle* (1 John 4 7-21) defines what is meant by the keeping of God's Commandments under the Christian dispensation. It is the "love of Christian for Christian." Love is the test of life, and life is the secret of love. The *Gospel* (Luke 16 19-31) supplies a forceful contrast; the story of Dives teaches the sin of lovelessness.

SECOND SUNDAY AFTER TRINITY (*Godly Fear*).

The second Sun. moves in the same cycle of ideas. The 1st Sun. taught us of the perfect love that casts out fear, *φάβος*,

4. *2nd Sunday*, the servile dread of punishment. To-day we pray for "steadfast fear and love." "Fear" here stands for *εὐλάβεια*, the reverence of sons, not the dread of slaves.

¹ Bp. Gore, *B.L.*, pp. 134, 135; Dr Illingworth, *B.L.*, pp. 69-72.

² Bp. D'Arcy, *Idealism and Theology*, pp. 91, 92, 93. Similarly Lotze says, "Perfect personality is in God alone": cp. Illingworth, *B.L.*, p. 243, n. 12.

³ Cp. John 8 36, *ὁ υἱὸς ἐλευθεροῦ*.

The 1st Sun. laid stress on the outcome of grace in our hearts, viz., obedience in the form of love of the brethren. This week the thought is of the reverence we should feel for the character of Him, Who by being what He is inspires that love. The whole Sun. reminds us in the words of the Cat., "My duty towards God is to believe in Him, to fear Him, and to love Him," etc. The *Collect* was brought to its present shape in 1662. The earlier PBs. contained the following:—"Lord, make us to have a perpetual fear and love of Thy Holy Name, for Thou never failest to help and govern them whom Thou dost bring up in Thy steadfast love. Grant this," etc. This is a fairly literal rendering of the original Latin.

The *Epistle* (1 John 3 13-24) is very similar to last week's; it teaches us of the evidence of our Divine sonship found in those acts of righteousness which reflect the Divine character as revealed in Christ. The *Gospel* (Luke 14 16-24) again provides us with a contrast; the parable of the Great Supper tells us of those who had neither fear nor love for their Host.

THIRD SUNDAY AFTER TRINITY (*Three Great Virtues*).

The *Epistle* (1 Pet. 5 5-11) for the 3rd Sun. calls us to the exercise of three great Christian virtues: (1) Humility, (2) Vigilance,

5. 3rd Sunday. (3) Endurance. We may suggest that it has been put in its present place to round off as it were the thoughts suggested by Trin. Sun. and those immediately following it, for these three graces insisted on by St. Peter are the necessary complement in the Christian life of that spirit of love which looms so large in the mind of St. John. The *Collect* thanks God for the desire to pray; and in tune with the spirit of the Ep. humbly prays for defence in all danger and adversity. The *Gospel* (Luke 15 1-10—the Parables of the Lost Sheep and the Lost Piece of Money) is a message of comfort (the Coll. has prayed for our comforting). It brings before us the Rescuer and the rescued, and reminds us, on a day when we are thinking of pr. as God's gift, that His care for us always outruns our trust in Him; that notwithstanding our wilful wanderings He is ever on the search for us.

FOURTH SUNDAY AFTER TRINITY (*Mercy—God's and Man's*).

The *Collect* addresses God as our Protector, and as the source of spiritual strength and holiness. It reminds us that we are on

6. 4th Sunday. a journey through this world, on which we are in danger of losing our way through the temptations and allurements of worldliness and sin, and prays that through the many-sided mercy of God, our Ruler and Guide, we may be enabled to make this journey so as at its end to attain the "things eternal." The parallelism of the Coll. is to be noted. God is addressed as the author of strength and holiness. The words remind us that we are soldiers in one aspect, saints in another. In the second clause, God's

aid is sought as "our Ruler and Guide," where "ruler" equals "teacher," "trainer of saints," and "guide" points to the Captain of the Church militant. The "things eternal" of the last clause must not be restricted to future blessings. The Christian is made to "taste of the powers of the world to come" now. The *Epistle* (Rom. 8 18-23) is remarkably apposite; it is St. Paul's paean of thanksgiving over the hope of the new Creation when all things shall enjoy the glorious liberty of the Children of God. Of this hope we ourselves have received an earnest and the first fruits in the indwelling of the Spirit. The *Gospel* is from St. Luke (6 36-42). We have prayed for mercy in the Coll.; "be ye therefore merciful," says this passage. We are one day to be judged according to our conformity to the Divine pattern. As we must claim God's mercy then, let us reflect it now.

FIFTH SUNDAY AFTER TRINITY (*The Church's Mission and the World's Peace*).

The *Collect* (from Leo Sacr.), like others of the same age, reflects "the disasters of the dying Western Empire"; it prays

7. 5th Sunday. for the peace of the world, that the Ch. may be left to enjoy its ordered

round of praise and worship in tranquility. The *Epistle* (1 Pet. 3 8-15) is in patent connection with the Coll. St. Peter wrote, at a time when persecution was threatening the primitive Ch., to stablish and strengthen the minds of his readers. His recipe for the preservation of "godly quietness" is twofold. First, let the peace of the Ch. be unbroken within; let individual meekness and gentleness be the universal rule; secondly, quoting and paraphrasing Isaiah's words (8 13—see 1 Pet. 3 15 RV), "Let Christ be sanctified in their hearts as Lord." "If your chief concern is how the will and mind of Christ may be accomplished you will not fear any persecution." The *Gospel* (Luke 5 1-11—the account of the miracle of the miraculous draught of fishes) is obviously intended to illustrate the mission of the Ch. at work in the world, to the successful issue of which the maintenance of the world's peace is necessary.

SIXTH SUNDAY AFTER TRINITY (*God's Promises and Man's Duty*).

The *Collect* carries on and develops the thoughts of the 4th Sun. aft. Trin. Its Invocation is founded on 1 Cor. 2 9 (cp.

8. 6th Sunday. Is. 64 4), and it prays that the love of God may be so poured in our

hearts that by its inspiration we may be set irrevocably on the attainment of His wonderful promises. The *Epistle* (Rom. 6 3-11—note that to-day we begin the series of consecutive readings from St. Paul's Eps.) brings before us two of the good things which pass man's understanding:—union with Christ, participation in all the present benefits of His completed salvation (v. 5); the future life of bliss (v. 8). The *Gospel* (Matt. 5 20-26) brings us to the practical part of daily conduct. Those who pray for the love of God to be shed abroad in their hearts must be persons who live by the Laws of Love.

He who has caught the sense of the Divine compassion can never loathe the brother for whom Christ died.

SEVENTH SUNDAY AFTER TRINITY (*Religious Growth*).

The *Collect* prays for our progress in the spiritual life under four stages:—(1) that the love of God's Character as revealed
8. 7th Sunday. to us in Christ ("Name") may be grafted in our hearts—it is not natural there; (2) that true religion may be increased in us, *i.e.*, that our desire for knowledge of and union with God may grow; (3) that we may be nourished with all goodness, that is to say, with the free Grace and favour of God; (4) that we may be preserved in these things. The *Epistle* (Rom. 6 19-23) throws light on the Coll. in two particulars. In v. 22 the same figure of the growth of a plant to fruitfulness is employed; and in v. 19 the yielding of our members as servants unto righteousness is another way of expressing our being increased in true religion. The *Gospel* (Mark 8 1-9—the miracle of the feeding of the four thousand) illustrates the Coll. very fully. Our address to the Lord of all power and might is justified by this miracle over Nature, and its character—an exhibition of the compassion of Christ—adds meaning to the words "Author and Giver of all good things," while the thought of our being nourished with goodness is directly connected with the feeding of the multitude.

EIGHTH SUNDAY AFTER TRINITY (*Spiritual Education*).

The *Collect* is a pr. for our well-being, based upon a plea of the "never-failing" providence of God which controls and directs
10. 8th Sunday. all the forces, persons and things which shape our lives. It asks for the removal of hurtful things and for the granting of such as be profitable. The *Epistle* (Rom. 8 12-17) reminds us of the privileges and obligations of our spiritual Sonship. The God of Providence is "Abba, Father," the God whom we invoke in the Lord's Pr. The "things hurtful" of the Coll. are indicated by the "living after the flesh," and the "deeds of the body" of the Ep.; while the "things profitable" for us are indicated by the reference to the leading of the Spirit, and the imparting of the gift of Divine adoption. The *Gospel* (Matt. 7 13-21) is connected with Ep. and Coll. through v. 20, "By their fruits ye shall know them." Protestations of loyalty are tested by deeds of service.

NINTH SUNDAY AFTER TRINITY (*Thoroughness*).

The petition of the *Collect* for this Sun. is for the Gift of the Spirit so to act upon our spirits that we may be right both in motive
11. 9th Sunday. and in action. In the *Epistle* (1 Cor. 10 1-13) we pass from Rom. to 1. Cor. It brings before us the dangers of a divided half-hearted service. The Corinthians imagined that their possession of sacramental privilege was sufficient, and that they might be allowed a certain amount of moral laxity in

view of the special temptations of their position. The Apostle's answer is, "Let him that thinketh he standeth take heed lest he fall." The connecting link with the Coll. is found in the word "always" of the latter. The lesson of the need for thoroughness in spiritual things receives further enforcement from the *Gospel* (Luke 16 1-9). The cleverness with which the unjust steward made provision for his own future is, *mutatis mutandis*, an example of that singleness of eye, clear-sightedness and directness of aim, which should characterise our stewardship of the gifts of God both temporal and spiritual.

TENTH SUNDAY AFTER TRINITY (*Spiritual Responsibility*).

The main petition of the *Collect* for this Sun. is that our prs. may be so directed that we shall only ask for things pleasing to God.
12. 10th Sunday. and so invariably obtain our petitions. It is obviously connected with the *Epistle* (1 Cor. 12 1-11) which brings before us the subject of spiritual gifts. Two great lessons stand out:—(1) while all Christians are not to be alike, each one has his own measure of spiritual endowment; and (2) this is given us not simply for our own sake, but for others that they may profit withal. If the 9th Sun. aft. Trin. lays emphasis on our responsibility to God our Father, to whom we owe a perfect obedience, the 10th directs our thoughts to our responsibility to the Ch. The *Gospel* is St. Luke's (19 41-47) version of our Lord's triumphal entry, St. Matthew's account of which is read on the 1st Sun. in Adv. Its connection with Coll. and Ep. is twofold. (1) In the self-forgetfulness of Christ weeping over Jerusalem we have an illustration of the spirit underlying the exhortations of the Ep.; and (2) the words of Christ in v. 42, "the things which belong to thy peace," suggest some of the proper subjects for pr. of which we think in the Coll. Jerusalem stands for a warning as to the consequences of abusing spiritual privilege and responsibility. Christ may be in our midst, and we fail to recognise Him because we are intent on pleasing ourselves and not seeking to use our gifts so that others may profit.

ELEVENTH SUNDAY AFTER TRINITY (*Sovereign Grace*).

The *Collect* is pr. to the All Gracious for His all-sufficing grace. Its Invocation is based upon God's omnipotence as most clearly
13. 11th Sunday. evidenced in His two-sided gift of sovereign grace, mercy towards sinners needing pardon, and pity towards His children needing sanctification. Note the splendid thought that these things are greater than any work of God in the merely "natural" sphere. The Petition closely reflects that of several of the previous Suns. (see more especially the 4th Sun. aft. Trin.). The *Epistle* is 1 Cor. 15 1-11. Of all instances of God's mercy and pity, Saul of Tarsus is one of the most conspicuous examples. The gospel of sovereign grace is the gospel of the Resurrection. The greatness of that miracle is at once the evidence of the

magnitude of the evil to be remedied, and the warrant for the faith that looks for a perfect conquest of personal sinfulness and a full endowment for service. The *Gospel* (Luke 18 9-14—the parable of the Pharisee and the Publican) further illustrates the plea for God's mercy and pity. Our running in the way of God's commandments is not to be advanced as a plea for our being granted spiritual blessings, but is to be looked upon as the result of the exercise of God's sovereign grace.

TWELFTH SUNDAY AFTER TRINITY (*Divine Abundance*).

The *Collect* is a pr. for the mercy of God the Forgiver and the bounteous provision of God the Giver, based upon the contrast between His readiness to hear and ours to pray (see Is. 65 24). It may fairly be said to be one of the most complete and perfect of all the English Colls. The *Epistle* (2 Cor. 3 4-9) declares the superlative excellence of the Gospel as contrasted with the Mosaic dispensation. It is taken from St. Paul's vindication of his ministerial position. Its connection with the Coll. is not very obvious, but the last verse may be said to reflect the last clause of the Petition. The *Gospel* (Mark 7 31-37—the account of the healing of the man with an impediment in his speech) fits in beautifully with a Coll. which confesses in effect how stammering and halting we are in the exercise of the privileges of prayer.

THIRTEENTH SUNDAY AFTER TRINITY (*True and Laudable Service*).

The *Collect* was recast into its present form in 1662; the Edwardian PBs., following the original Latin, read in the last 15. 18th Sunday, clause, "That we may so run to Thy heavenly promises that we fail not finally to attain the same." The addition of the word "only" in the opening clause, "whose *only* gift," reflects the spirit of the Reformation (see Arts. 9 and 10). The *Epistle* (Gal. 3 16-22) may be connected with the thoughts of the Coll. thus. The heavenly promises for which we pray are as much ours by promise as were Abraham's. The faith which apprehends the promise apprehends also the Gift whereby "true and laudable service" can alone be rendered. The *Gospel* (Luke 10 23-27) interprets for us, by a practical example, what the service of God is. The priest and the Levite "serve" in one sense in the Temple, but their service is not "true and laudable," because it is not accompanied by graces of character and the readiness to make sacrifice of "self" in the service of others for God's sake.

FOURTEENTH SUNDAY AFTER TRINITY (*The Supreme Test of Character*).

The *Collect* (cp. Quinq.) is a pr. for the gift of growth in the three principal graces of Christian character, accompanied by and 16. 14th Sunday, resulting in such a love for the Divine will as shall secure for us the obtaining of the heavenly promises. The *Epistle* (Gal. 5 16-24) is the contrast between the

fruits of the Spirit (the essential graces of the Christian character) and the works of the Law. Its connection with the Coll. is obvious. The *Gospel* (Luke 17 11-19—the miracle of the healing of the ten lepers) throws some light on the nature of those gifts for the increase of which we pray to-day. The ten lepers have faith and hope in Christ, sufficient at least to bring them to Him for healing. Yet all but one of them lack the spirit of love which would have brought them to His feet in adoring gratitude.

FIFTEENTH SUNDAY AFTER TRINITY (*Things Profitable to Salvation*).

The *Collect* is a twofold pr.: (a) that the Ch. may be preserved in the position secured for her by her Lord's Atonement; and 17. 15th Sunday, (b) that her individual members, frail as all mortal things are frail, may be kept from things hurtful and led to things profitable to their final salvation. The *Epistle* (Gal. 6 11-18) is the solitary instance in this portion of the Ch.'s year of a departure from the use of Sar. by the Reformers. The old Ep. was Gal. 5 23-6 10. The reason for the change is hard to see, and the connection with the Coll. has been obscured. The *Gospel* (Matt. 6 24-34) exhorts us to exhibit two things profitable to salvation:—(a) singleness of devotion to God; (b) the contented, unfretful mind of the Christian.

SIXTEENTH SUNDAY AFTER TRINITY (*The Cleansed Church*).

The *Collect*, in its pr. for the cleansing and defence of the Ch., echoes the circumstances of the days of persecution. Ch. history 18. 16th Sunday, is the record of the answers to this pr. The *Epistle* (Eph. 3 13-21) illustrates the Coll. in a variety of ways:—(a) it provides us with a comment on the "continual pity" of the Coll. (see vv. 14, 15, RV m.); (b) we have here a catalogue of the perfections of the cleansed Ch., the result of her illumination by the ministry of the Spirit, the great spiritual process which culminates in the personal progressive knowledge of the love of Christ, which is for us the participation in the *Pleroma*, the fulness of the Divine perfection. The *Gospel* (Luke 7 11-17) is the narrative of the raising of the widow's son at Nain. He Who "had compassion" on the bereaved and widowed mother looks with the same eye of mercy on His "widowed Church."

SEVENTEENTH SUNDAY AFTER TRINITY (*Liberty through Bond-Service*).

The *Collect* is a pr. for prevenient and co-operative grace, that we may be continually given to all good works. Its 19. 17th Sunday, special feature is the word for "continually"—in the original *jugiter*, i.e., perennially, a beautiful figure for God's grace welling up for us as a continual spring bringing life and beauty to our otherwise barren souls. Behind the thought of the freedom of grace lies the acknowledgement of our dependence on it, involving our being put in bondage to the Laws of Love (cp. "whose service is perfect freedom").

The *Epistle* (Eph. 4 1-6) is an account of the Christian "calling," and what it means to walk worthy of it, a definition in short of the being continually given "to all good works" of the Coll. The *Gospel* (Luke 14 1-11) is one of our Lord's many rebukes of Pharisaic self-assertion, and forms an illustration of Christian liberty to serve God as opportunity may offer.

EIGHTEENTH SUNDAY AFTER TRINITY (*By Way of Remembrance*).

The *Collect* was brought to its present shape in 1662. The earlier versions read, "O Lord, we beseech Thee, grant Thy people
20. 18th Sunday, grace to avoid the infections of the Devil, and with pure heart and mind to follow Thee the only God." As it now stands it is a petition for grace to fulfil the Bapt. vows of (a) renunciation and (b) obedience. The Gel. Sacr. in the last clause had *puro corde*; the Sar., following Greg., had *pura mente*; our translators have happily combined both words. The *Epistle* for this week (1 Cor. 1 4-8) breaks the course of consecutive readings from St. Paul's Eps. Evan Daniel, quoting Archbishop Whately, has an interesting note on the point. He suggests that in ancient times the Suns. following the Ember seasons had no special services of their own, but borrowed some of the order appointed for the Ordination which took place the previous day. It is difficult to feel convinced that this is an adequate account of the matter. It seems an adequate rationale of the day to suppose it is intended to revive in the Communicant the memory of his Bapt. and Confirm. In this light the Ep. puts a series of searching questions regarding our Christian progress, notably as to our waiting for the coming of our Lord Jesus Christ, which is, comprehensively, the whole object of the Christian life. In the *Gospel* (Matt. 22 34-46) the connection of the purpose of the Christian life spoken of in Coll. and Ep. with the grace of God and the person of Christ is illustrated by the words of our Lord in His refutation of the unbelievers.

NINETEENTH SUNDAY AFTER TRINITY (*Unto All Well-Pleasing*).

The last clause of the *Collect* in the Edwardian PBs following the original Latin is as follows:

"Grant that the working of Thy
21. 19th Sunday, mercy may in all things direct and rule our hearts." Its present form is a pr. in the spirit of Rom. 8 8, 9, which verses will be found an adequate comment on it. The *Epistle* (Eph. 4 17-32—in the Sar. it was 4 23-28 only) is a portrait of the man who is well-pleasing to God, the man in whom all things are directed and ruled by the Holy Spirit. The *Gospel* (Matt. 9 1-8—the healing of the paralytic—one of the many instances of the triumph of faith) may be connected with Coll. and Ep. by remembering that it is only by the exercise of personal faith that the heart is made receptive of the Holy Spirit (cp. Heb. 11 6, "without faith it is impossible to please Him").

TWENTIETH SUNDAY AFTER TRINITY (*Joyfully Ready*).

The *Collect* is of familiar cast (cp. 2nd Sun. in Lent). It is a pr. that we may be so protected as to be ever ready cheerfully to

22. 20th Sunday, accomplish the Divine will. The

Epistle (Eph. 5 15-21) is obviously connected with the Coll. It calls the Christian to "redeem the time," "to claim the present for best uses," and that in three ways:—(a) by the positive apprehension of the Divine will through thoughtfulness, single-mindedness, and pr.; (b) by cultivation of Christian habits in social life; and (c) by the exercise of the spirit of mutual submission and subordination. The *Gospel* (Matt. 22 1-14—the parable of the marriage of the King's son) sets forth, by way of warning, the consequences of the sin of unreadiness proceeding from worldliness and self-righteousness.

TWENTY-FIRST SUNDAY AFTER TRINITY (*The Quiet Mind*).

The *Collect* is a pr. for the gifts which ensure the quiet mind, viz., pardon and peace. The word "pardon" in the original

23. 21st Sunday, Latin is *indulgentia*, i.e., not the "remission of sins"—the "faithful people" have received this once and for all—but the compassion which deals tenderly with their failures and shortcomings. The whole Coll. is in close parallelism with that for the 16th Sun. after Trin. The *Epistle* (Eph. 6 10-20) teaches us how the Christian may preserve the "quiet mind" with which to serve God, viz., by waging a watchful warfare against his spiritual foes, armed as he is with the whole armour of God. The *Gospel* (John 4 46-54—the healing of the ruler's son at Capernaum) is another illustration of the power of faith. The "quiet mind" cannot be enjoyed by those who are out of touch with Christ.

TWENTY-SECOND SUNDAY AFTER TRINITY (*Our Father's Family*).

The *Collect*, as far as its opening clause is concerned, is a repetition of that for the 5th

Sun. aft. Epiph. Its petition is
24. 22nd Sunday, that the household of God may be protected from danger and preserved in both the motives and actions of true Christian religion. The *Epistle* (Phil. 1 3-11) is a picture of a typical Christian household, the Philippian Ch., with the duties and obligations of its members. They have a common fellowship of service (v. 7); they have a special character, evidenced by the love they bear one another (v. 9). The *Gospel* (Matt. 18 21-35) carries out the same thoughts by way of illustration. It teaches us God's attitude towards the members of His household, and their consequent attitude one to another (cp. Eph. 4 32, etc.).

TWENTY-THIRD SUNDAY AFTER TRINITY (*Christian Citizenship*).

The *Collect* invokes God in the words of Ps. 46 1. The citizens of the Heavenly Jerusalem address their Sovereign and claim His ear

25. 23rd Sunday, for their prs. The *Epistle* (Phil. 3 17-21) is an exh. to live in this world according to the powers and privilege

of our heavenly citizenship. The *Gospel* (Matt. 22 13-22) reminds us that the heavenly citizen is still an inhabitant of earth. He has his duties to the State in which he lives. Let both Cæsar and God have their due.

TWENTY-FOURTH SUNDAY AFTER TRINITY (*Divine Absolution*).

The Ch.'s round is drawing to its close. Fittingly to-day the thoughts of her members are directed in the *Collect* to the need for absolution, and deliverance from the "bands of those sins which by our frailty we have committed" (cp. the Pr. following the Ember Colls. in the Special *Prayers and Thanksgivings*). Our translation has missed an important point in the original Latin, which ran: "Absolve. . . a peccatorum nostrorum nexibus," i.e., from the debts which we have contracted. The *Epistle* (Col. 1 3-12) is a picture of the life of those so absolved and delivered, who go "from strength to strength" till everyone of them appears in Zion. The *Gospel* (Matt. 9 18-26), in the two miracles it contains, illustrates:—(a) the faith by which we lay hold of the power of Christ, (b) our need of "absolution," and (c) God's perennial willingness to meet our needs.

TWENTY-FIFTH SUNDAY AFTER TRINITY (*Religious Enthusiasm*).

To-day is called in the Sar. the Sun. next bef. Adv. In that book there was a rubric directing that, when there were more than twenty-five Suns. between Trin. and Adv., the Office for the 24th Sun. was to be repeated. The Roman rubric says "as for some Sun. aft. Epiph." The tone of to-day's services is that of Adv. rather than Trin. (see notes on 6th Sun. aft. Epiph.—EPIPHANY, RATIONALE OF SERVICES FOR, § 7). The *Collect* is a paraphrase rather than a translation of the original, and it is doubtful whether we have gained by the change. It strikes an Adv. note in the pr for the "plenteous reward" at the last Great Day. The portion of Scripture appointed for the *Epistle* (Jer. 23 5-8) looks away to the Divine hope. Egypt stands throughout Scripture for the state of unforgiven sin, from which the first Advent has set us free. As Israel experienced a second manifestation of the power of God to save, so shall we at the Second Coming of the Lord our Righteousness. The *Gospel* (John 6 5-14—the miracle of the feeding of the five thousand) is also appointed for Mid-Lent Sun. It stands here probably for two reasons:—(1) because of its exh. to "gather up the fragments that nothing be lost" now that the Ch.'s round is over; and (2) for the sake of the words with which it closes, "This is of a truth that Prophet that should come into the world."—640. H. M. SANDERS.

TRINITY SUNDAY.—See FESTIVAL, § 25; TRINITY SEASON (RATIONALE), § 2.

TROPE.—Under the Byzantine influence of the 8th and 9th cents. the custom arose in the West of

adding various elaborate cadences to the traditional PLAINSONG melodies. These cadences—thoroughly Oriental in their profusion of notes—were not sung to the words of the Liturgy (which already had their own music) but were vocalised upon a vowel sound on any convenient syllable. The favourite position for the more ornate of these melodic accretions was at the end of the ALLELUIA sung in the Euch. Service immediately before the Gospel. Gradually, they found their way into certain parts of the Hour Services, and into almost every part of the choral texts of the Eucharist. The difficulty of committing them to memory led to the fitting out of these added melodies with words (see FARSE), and so popular did these interpolations become both in words and music that the early mediæval Ch. musicians directed their constructive energies into these parasitic growths upon the older liturgical melodies. The results seem almost incredible to those who live in an age of more or less ritual (if not of ceremonial) uniformity. The non-varying parts of the Liturgy, such as the *Gloria in excelsis* and *Sanctus* (and even, though this is very rare, the *Credo*), were farsed out with intercalated phrases which served to keep the liturgical forms open to receive the overflowing piety of an age only able to seek its means of expression through quasi-liturgical channels. The chief purpose of the Ts. in their relation to the invariable texts of the service seems to have been the infusion of thoughts connected with the feast or season for which they were written. One phrase of a troped *Gloria in excelsis* for the Christmas festival will suffice to explain the extent of these interpolations:—"Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Pax semper terna, Christus, illuxit, gloria tibi, Pater excelse. Laudamus te. Hymnum canentes hodie, quem terris angeli fuderunt Christo nascente. Benedicimus te. Natus est nobis hodie Salvator in Trinitate semper colendus. Adoramus te. . . . etc." It is obvious that such liturgical innovations could not be permanent, and that they contained within themselves the elements of their own decline. They soon began to decay, and by the 16th cent. had altogether disappeared with the exception of one important survival. The Alleluia T. had developed into a commonly received form termed SEQUENCE, and, by means of the composition of new Sequences in metrical form, hymnody, in the strict sense, had been imported into the Eucharist. (The service-book which contained the Ts. was called the TROPER.)—92. F. BURGESS.

TROPER.—(1) A book of *tropi*, or "tags of music" (H. Bradshaw), such as began to be introduced into the Mass about the 9th cent. (2) In the 12th cent. Tropes began to go out of fashion, and the surviving "farsed" *Kyries* were incorporated in the *Graduale*, etc. The name T. came to be subsequently applied to the *Sequentiarius*. The Winton T. has been edited for HBS (vol. 8) by Dr. Frere.—82.

CHRISTOPHER WORDSWORTH.

TRUTH.—(1) T. of being is simply that which any being (thing, person, idea, or force) really is, and is therefore identical with
1. *Definition.* reality. It is T. as God sees it.
(2) T. of expression, whether inwardly represented,¹ or exhibited in spoken

¹ It will be noted that inward vision or thought, without outward utterance or communication, is regarded as "expression," because in either the spirit is reacting upon mere sensations and impressions. See further, Croce, *Aesthetic* (Eng. Tr. 1909).

or written word or other sensible form, is primarily (a) *logical*¹ T., that which conveys knowledge of reality; but in a loose sense we may ascribe (b) *aesthetic* T. to that which is fit, harmonious, beautiful; (c) *practical* T. to that which bears the test of experience; (d) *ethical* T. to that which honestly reproduces conviction.

The word is used in the PB in the first sense, of T. of being, in the "Black Rubric," "against the T. of Christ's natural body." *Aesthetic*

2. PB Usage.

T. is largely achieved in the PB, but is not named (see further, RITUAL). *Logical* T. is frequently referred to (e.g., Pr. St. Chrys.), usually as *God's T.*, meaning T. of revelation. The maintenance of T. is among the concerns of magistrates, and of Parliament. T. is the end to which the Spirit leads (HC Pref. 4), the only road to unity and peace (Pr. for all . . . men; Coll. for St. Simon and St. Jude; Pr. for Ch. Mil. bis; Access. Pr. for Unity), in the light of which the Ch. must walk (Coll. St. Jn. Ev.), and of which the Incarnate Word is the supreme expression (Coll. St. Ph. and St. Jas.). In some of these instances T. of expression cannot be sharply distinguished from T. of being. *Ethical* T. is intended occasionally (Colls. for St. Jn. B., 1st S. aft. Easter, and Art. 39).

It is a remarkable fact that in Holy Scripture, which is only the Word of God because and so far as it contains and conveys T.

3. Truth and Religion.

("Thy Word is truth"), each Person of the Blessed Trinity is categorically identified with T. ("the God of truth, Ps. 31 6, Is. 65 16; "I am . . . the truth," Jn. 14 6; "the Spirit of truth," Jn. 14 17, 15 26, 16 13). And it is the unique heritage of T., of which the Ch. is the pillar and ground, the guardian and witness, which forms the fundamental constitutive element of the Christian religion. Other religions might borrow from the Christian Ch. her form of polity, her ritual and ceremonial practices, and even her ethical code, without ceasing to be distinct religions. But, if the adherents of any ethnic faith accept as T. the view of God manifested in Christ which is revealed by the Holy Spirit in the NT, they are already subjectively Christian, and qualified for admission to the Ch. Accordingly, it is asked at Bapt., "Wilt thou be baptised in *this faith*" (viz., in reliance on the T. of the Creed). The peculiar power to renounce sin and serve God which is the right of Christians is dependent upon the T. recorded in the Bible and transmitted by the Ch. This power of Christian T. arises from its nature, its sufficiency, its vitality and its authority.

T., being co-extensive with reality, has many realms, and these vary indefinitely in their value for the human spirit. Religious T. is of supreme value because by its very *nature* it appeals to what is highest, deepest, most central in man. By means of it he bases his life on the unchangeable and eternal. It offers him that satisfaction which can only be found in God. Religious T.

4. Its Nature.

¹ "Logical" here means in complete accordance with sound thinking. *Formalistic* truth, viz., that which is correctly argued from unsound premises, is left out of account.

can be put into philosophical or scientific form. But it does not pretend to meet all the insatiable questionings of philosophy or to rival the all-embracing range of the sciences. It is concerned only with God, with man as God's child and servant, and with the world as the scene of man's spiritual education. The Christian theologian, as such, whose business it is to elaborate religious T. logically, is simply a philosopher, who insists upon regarding reality in the light of that central chapter of human experience which is reflected in the NT, and who, further, fastens his attention upon those aspects of life which are most properly called religious and with which the Bible is mainly occupied (cp. RELIGION). Even within this special circle of ideas and institutions neither the Bible nor the Ch. claims completeness or finality of knowledge.

St. Paul and St. John, who lay most stress on knowledge and knowing, both imply definite limits.

"We have the mind of Christ," says **5. Its Incompleteness.** the one, yet also "we know" (the whole only) from a part," "now I know from a part, then shall I know (with immediate intuition of the whole) even as I was known" (by God when he adopted me into His family). The other writes, "Ye have an unction from the Holy One, and know all things," or "all know (the truth)." But he also admits that "now are we the sons of God, but it doth not yet appear what we shall be." Even the Master Himself expressly disclaimed knowledge of "that day or that hour." The astronomer may predict eclipses long before, but the Christian teacher, to whom it is not given "to know the times or the seasons," confesses that the T. revealed to him is but an illuminated area which shades off on all sides into darkness.

So it is not the present perfection of T. as we can grasp or express it which the Ch. of Eng. claims, but its *sufficiency* for man's everlasting salvation. Art. 6, "of the sufficiency of the Holy Scriptures for salvation," makes this clear, and Ord. 2 Q. 2 expressly requires candidates for the priesthood to acknowledge this principle. This position does not debar the Ch. from dogmatic formulation of religious T., for Art. 8 asserts that "the three Creeds . . . ought thoroughly to be received and believed." Yet the safeguarding clause ("for they may be proved by most certain warrants of Holy Scripture") restricts the office of the Creeds to the authoritative selection and expression of Scriptural T. Nor are theologians and teachers hindered, either in their efforts to interpret, connect and render in modern speech revealed truths, or in any further endeavours they may make to relate biblical truths to T. as ascertained from other realms of God's self-manifestation. They are only forbidden, as officers of the Ch., to exaggerate the importance of any extra-biblical discoveries of Truth.

The sufficiency implied by this doctrine is, of course, no bare minimum of T., such as will just maintain spiritual existence at a low ebb. The *vitality* of Christian T. is the ground of its sufficiency.

7. Its Vitality.

This T. is such that, when received into the heart and adopted as the basis of conduct, it inspires a life which is felt to be satisfying in proportion to the thoroughness of its reception. The most startling metaphors are used to describe this quality. He, who was "dead in trespasses and sins," through the acceptance of this T. "is passed from death unto life." The slaves of sin are set free by the mere message of deliverance that comes to them from their Unseen Rescuer. This vital quality is closely connected with the concrete form in which Christian T. must be presented if it is to quicken the conscience and impart new life to the soul. The God who saves is a living Being, under whose interested eye the long procession of history has been passing, to whom every actor on its moving scene has been mysteriously akin, and from whom each has drawn strength momentarily to serve or to oppose Him. Life can only come from life. And it is the fact that in SCRIPTURE T. is so continually presented as taught or grasped in some concrete and individual form by prophet, hero, apostle, or humble believer, which makes the Bible *par excellence* the book of life, and authenticates it as containing the word of Truth.

Lastly, Christian T. carries with it unique authority. (1) No other body of religious convictions has gone through such thorough testing, or produced such fruits of character and conduct.

8. Its Authority.

Its AUTHORITY is not, indeed, coercive or irresistible; but, where its appeal is not neutralised by serious admixture of error or glaring inconsistency of life, it is ample to create in any reverent mind a sense of obligation, first to consider, and then to make trial of, T. so commended. (2) It progressively imparts, to those who both believe it and act upon it, an inner certitude which difficulties may distress and perplex, but which doubts cannot destroy.

The ascertainment of Christian T. is discussed under KNOWLEDGE, LEARNING, STUDY, and its formulation under DOCTRINE. No difficulty arises, except the difficulty of the search, in regard to regions not covered by authorised or accepted definitions. And large areas of solid, fruit-bearing ground are being quietly and gradually reclaimed from the receding ocean of ignorance by the organised research of highly trained scholars in many fields of inquiry. Every page of this work would yield proof of this claim. But in two cases a complication arises.

8. Its Expression.

(1) Some expansion of knowledge may modify a statement accepted as true on the express or virtual authority of the Ch. If a particular Ch. is committed like the Roman Ch. to the doctrine of its own infallibility, the strain of the situation is serious. Otherwise re-statement is all that is needed, and if it can be done quietly it is of course all the better.¹

(2) Words may change their meanings, and the old expression may no longer convey the old T. There, again, re-statement is the most effective remedy, though explanation must serve till the more thorough treatment can be applied.

A last question arises in regard to what is known as the doctrine of reserve. It is possible to press this principle so far as to condone equivocation and other grades of falsehood. But parents and teachers, preachers and writers, have to consider, not merely what is true, but what is edifying. Food for the mind is like food for the body: one man's meat is another's poison. The two determining factors are the characters and attainments of the hearers on the one side, and on the other the amount of confidence which the speaker has aroused. There will be many true statements which it will never be expedient to make in a mixed congregation of all classes and ages. There will be others which only a trusted and well-known voice can safely introduce. Religion is a very conservative force, and its mental embodiments need careful handling. But, while it is needful to be tender with souls, and sympathetic in dealing with strange husks of tradition protecting rich kernels of T., it is also necessary to supply judicious guidance to those for whom the kernel of T. will shrivel unless they be helped to shed the cracked and ragged husks that half conceal and half reveal it. It is equally important that those who have not by patient study earned the right to speak with knowledge should on matters of controversy speak with especial modesty or be silent.—U. G. HARFORD.

TUNICLE.—A vestment similar in form, shape and colour to the DALMATIC, but considerably less elaborate. In churches where the vestments are in use the T. is worn by the Epistoler, or Sub-deacon. The First PB of Edward VI directs the assistant ministers at the HC to wear albs with Tunicles. The T. is one of the Ornaments of the Minister declared by the Privy Council to be illegal.—R3. J. O. COOP.

TURNING TO LORD'S TABLE AND PEOPLE.

—The PB is not explicit in its directions as to the position and posture of the priest at every part of the services—it being no doubt understood that prevailing practice would serve as a guide in all cases where directions were not given. He is directed in the Communion Service to *turn to the people* at (a) the Recital of the Ten Commandments, (b) the Absol.; and common sense, apart from rubrics, would indicate that he should take the same position relatively to the people at the Epistle and Gospel, the reading of the Addresses, the giving out of notices, the delivery of the Sermon, etc.

The only other directions as to the position of the officiating priest are: (a) in the rubric at the beginning of the service—*the Priest standing at the North side of the Table*; (b) bef. the Coll. for the King—*the Priest standing as before*; (c) aft. the Sermon—*then shall the Priest*

¹ J. H. Scrine, in his Bampton Lects. on 'Creed and the Creeds,' has illustrated both fact and process, in regard to Inspiration and the Descent into Hell (pp. 152 ff.).

return to the Lord's Table; (d) aft. the Sursum Corda—then shall the Priest turn to the Lord's Table; (e) bef. the Pr. of Humble Access—... the Priest, kneeling down at the Lord's Table; (f) bef. the Pr. of Consecration—when the Priest, standing before the Table, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands, he shall say the Prayer of Consecration as followeth; (g) aft. the Communion of the People—when all have communicated, the Minister shall return to the Lord's Table.

All these indicate a position of the Officiant which was certainly not toward the people, and on this ground they were objected to by the Puritans. At the Savoy Conference, when the Rubrics of the Communion Service were under discussion, the Presbyterian Divines suggested that "the minister turning himself to the people is most convenient throughout the whole ministration," as he was directed to do at the Absolution. The bishops disagreed with this, and answered that "When he speaks to them, as in Lessons, Absol. and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all" (both Minister and People) "turn another way as the ancient Church ever did" (Cardwell, *Conf.*, pp. 320, 353—quoted in Lincoln Judgment). This lays down the principle that in the Godward part of the Service, as we may call it, when the Priest is presenting the pra. and offerings of the people, and pleading with and for them the Sacrifice of the Death of Christ, he should stand, as it were, at the head of those for whom he ministers, turning with them towards the Altar whereat he is making the Memorial of Christ's Death. Thus Solomon stood or knelt bef. the altar of the Lord in offering his Pr. at the Dedication of the Temple; and afterwards arose, apparently turning to the people to bless them (1 Kings 8 22, 54, 55). [For the Priest's position with regard to the Holy Table, see arts. EAST, TURNING TO; EASTWARD POSITION; POSITION AND POSTURE OF MINISTER AND PEOPLE.]—R2.

E. HOBSON.

UNCONSECRATED BUILDINGS AND GROUND.—An incumbent may perform divine service in any consecrated building within his benefice, but not elsewhere in the parish without the bishop's licence. If so authorised, he may (18-9 Vict., c. 86¹) conduct a "congregation or assembly for religious worship" anywhere in the parish. In unconsecrated buildings the services may be read by any layman. In a consecrated building there seems to be no law against a layman reading Morning and Evening Prayer and the Litany in the absence of an ordained minister, or officiating at services additional to those required by law. The bp. cannot compel an incumbent to perform the Burial Service on unconsecrated ground, even when it is the entrance to a vault in consecrated ground.—A4.

R. J. WHITWELL.

¹ Before this Act it was against ecclesiastical law to preach in an unconsecrated place.

UNCTION.

I. THE RITE OF UNCTION.

The present art. is confined to U. of the sick (for other kinds, see BAPTISMAL OFFICES, § 23; cp. RITUAL, § 39, 16, n. 3; CHRISM; CORONATION), but deals incidentally with healing ministries. The question of U. is one of practical urgency. The Peculiar People and others are fatally neglecting the sick in reliance on Jas. 5 14. On the other hand, the use of Extreme Unction operates as a sentence of death upon average people.¹

In the passage cited we have to do with the most soberly practical writer in the NT, Jas. 5 14. St. James was a Jewish Christian who kept up his Jewish traditions more fully than most of his fellow-believers. He would then be well aware that it was the practice amongst the Jews, as Dr. Schechter has shown, to call for the holiest Rabbis and ask them to go to a sick neighbour's house and pray over him. Moreover, the use of oil for medicinal purposes was not only common in antiquity and recommended in all the ancient medical treatises, but was well known and frequently practised amongst the Jews, which was natural enough, Palestine being the land of the olive. Instances are familiar in the NT, as in the treatment of the injured traveller by the good Samaritan (Lk. 10 34, where Harnack refutes Wellhausen's assertion, that no physician would prescribe a mixture of oil and wine, by an apt quotation from Hippocrates), and in the Mission of the Twelve who "anointed with oil them that were sick" (Mk. 6 13). Again the verb used for *anoint* is ἀλείφειν, which, as Trench points out (and Grimm-Thayer endorses his view), is the word for mundane and profane use, as for festal purposes, healing, or embalming, χρίειν being reserved for sacred or mystical use. The presumption is that the prescription of oil here is not for sacramental efficacy or with a merely symbolic reference, but that it is mentioned as a household remedy of well-nigh universal application and sure to be at hand.

Why then call for the Elders of the Ch. and say nothing of the physician? Probably, because the physician likely to be available would be a mixture of medical practitioner and sorcerer, more of a medicine man than a physician, and likely to rely more upon charms and incantations of a heathenish or superstitious sort than upon sound remedies or wholesome treatment.

So a reasonable interpretation of the reference to the element of oil finds in it a mention of the use of means. Pray and work.

Moreover, this view is more or less borne out by the restriction of the use of oil in the earlier cents. of the Christian Ch. to

2. *Ch. Unctio.* bodily healing and not to sacramental effect upon the soul.

Knowing points out that at first laymen and women could bless the oil, and that, even when

¹ A Roman priest claimed that he had been the means of saving an immense number of lives simply by refusing Extreme U. The sick people would say to him, "Oh, then you don't think I am going to die," and they would get well.

priests and bps. blessed it, all could apply it; that in the 10th cent. the administration began to be restricted to the priest, this naturally suggesting that it bore more on the soul's than the body's state; and that it is not till the 12th cent. that we find the term Extreme U., or the practice of restricting it to those on the edge of death.

In the First PB of Edw. VI anointing is permitted, if the sick person desire it, and the prayer includes prominently a petition for bodily healing, though the symbolic inference is also admitted (see RITUAL, N5^o, n. 1). No formula for benediction of the oil was preserved, as the Romanists complained in 1551. (Further, see Puller, *The Anointing of the Sick*, SPCK, 1904, and the *Report of Com. of Lamb. Conf. of 1908*, p. 137, V.) A growing body of opinion is in favour of the authoritative, though permissive, revival of the rite. But many still fear the risk of superstition.

Two further points emerge clearly enough.

- (1) St. James categorically asserts that "the prayer of faith shall save the sick."

3. Value of Prayer.

I will assume that the words mean what they seem to mean, and that they do not, as RC. commentators make them out, refer to spiritual salvation, but to bodily healing. Neither may the absence of expressed qualification be pressed.

What is clear is that St. James teaches that a primary and normal element in the treatment of the sick with a view to their healing was believing prayer under the authority of the ministry of the Ch. The faith naturally would include that of the sick person and his family, for they are to "call for the Elders of the Church."

- (2) The connection of sin with sickness and of healing with forgiveness is brought out in the following verses, Jas. 5 15, 16, on mutual confession and its relation to healing and forgiveness. The idea is as clear as can be. Health and bodily harmony are not to be expected while there is indulged unconfessed and unforgiven sin. Body and soul are intimately interdependent. Moreover the influence of prayer is cumulative. A circle of praying people has more power than an individual. Mutual confidence and sincerity, entire openness towards God and one another, will be powerful factors in augmenting the efficacy of prayer.

4. Sickness and Sin.

What is clear is that St. James teaches that a primary and normal element in the treatment of the sick with a view to their healing was believing prayer under the authority of the ministry of the Ch. The faith naturally would include that of the sick person and his family, for they are to "call for the Elders of the Church."

II. THE HEALING MINISTRY OF THE CHURCH.

Every one of the Gospels contains ample evidence that, in the tradition reproduced by them, healing miracles were frequent and prominent elements in the saving ministry of our Lord.

5. Gifts of Healing.

The proof given by Hobart, and lately sifted and endorsed by Harnack, that St. Luke was a physician, lends an added evidential weight to his testimony. These cures also, unless we are to throw over the narratives altogether, at least included cases of serious organic disease, and are represented as being instantaneous.

Similar instances are narrated also in Acts, some occurring in the sections in which St. Luke was an actor and an eye-witness. Again, St. Paul testifies to "gifts of healings" as familiar marks of the mighty working of the Spirit (1 Cor. 12 28).

In the early Ch. there is still no lack of evidence that a healing ministry of the Ch. was a great reality. The supplementer of St. Mark records the instruction of the Risen Christ, "they shall lay hands on the sick and they shall recover," without betraying any consciousness that the experience of his day had falsified the direction.

Harnack, in his *Expansion of Christianity*, has devoted a considerable section to this department of the Ch.'s work, considered as one of the causes of its victory, and especially to the conflict with the demons. From Justin Martyr and Irenæus to Athanasius and Augustine these claims continue to be made.

In after ages the belief in Divine healing in answer to prayer retreated more into the background. The secularising of the Ch., the abuses arising from the order of exorcists, the rise of theories of sickness as Divine discipline—these with other causes tended to the obscuring of the subject.

Individuals, however, like Francis of Assisi, Luther, George Fox, and John Wesley, from time to time are recorded to have shown an exceptional control over conditions of ill-health, and in connection with revivals of religion recoveries of health have been not infrequently found. So, too, in the backwaters of religion, where superstition held sway, a continuous stream of marvels has been flowing on, Lourdes being only a striking recent instance.

And now within the last half cent. the whole subject has been thrust into new importance by the extraordinary developments of Faith Healing, Mind Cure, and Christian Science, mostly in America, but also in this country and elsewhere. These need to be judged by principles.

III. PRINCIPLES OF HEALING.

For a long time among the more thoughtful and independent members of the medical profession the close connection of mind and body has been seen to have many consequences in the treatment of disease. Dr. Radcliffe, after whom the Oxford Infirmary was named, is an instance of such men at the beginning of the 18th century.

At the root of all healing it is now agreed that we must place what, after being accepted from the ancients, was ridiculed for a time, and is now reinstated as the prime *vera causa* of cures, the *vis medicatrix naturæ*, the healing power resident in the very nature of living tissue. Symptoms of disease are now admitted to be the marks of the reaction of the system against some entering evil.

In the next place comes the regulation of a patient's condition apart from express remedies, so that this internal healing power may work best. Rest, quiet, sleep, warmth, simplicity of diet are common in such regulations.

In the third place come positive means of all kinds. They may be material, as in the prescription of drugs, or they may be mental, as the cheery encouraging manner and speech of a wise doctor, but their action is the same. They stimulate some healthful bodily reaction.

The phenomena of hypnotism show what can be done by working upon what is called the sub-conscious region of the mind. But the effects

7. Systems of Suggestion. of direct suggestion are almost as remarkable. And the fact that Christian Science and kindred systems have such an extraordinary vogue proves that they must meet some need. There must be something in them which effects cures. But the lamentable instances of failure to cure prove equally clearly that their claims are extravagant and their sweeping assertions false, while an examination of their supposed metaphysical basis finds it honeycombed with contradictions and absurdities.

In part, the success of these systems may be attributed to the simple regimen which they prescribe. In part, it must be set down to the release afforded from the annoyance of medicine-administering and treatment, together with the freeing of the mind from fear and worries. But, at least in part, the effect of Christian Science and Mind Cure must be ascribed to their lofty spiritual teaching, with its realisation of the unseen, and the prominence which it gives to the empire of spirit. Devotees, especially women, who by temperament are commonly indifferent to logic, and who comprise the immense majority both of the patients and practitioners, swallow undigested the crude metaphysics offered to them, but feed upon the old truths, newly applied and regarded as alive and effective, which are mixed up with the errors.

It is to be noticed that the cures are not only of nervous functional disorders, but of organic disease. But it is shrewdly pointed out by a well-informed American writer, Dr. Buckley, in the *Century*, 1887, that Christian Science is more successful than Faith Healing, because the latter must act instantaneously or not at all, while the former is a gradual process, and so leaves room for the steady working of the *vis medicatrix naturae*, which is only hindered by the reaction of disappointment where an instantaneous cure is expected but not experienced.

The way then seems open to the Christian Ch. to take up systematically and with an open mind this work of healing, in full

8. Conclusion. alliance with the best medical skill and the most approved psychological teaching. Such efforts are now beginning to be made both in America and England. But the movement is generally considered to be too much in the experimental stage for any endorsement by authority of particular methods.

Cp. *Medicine and the Ch.*, 1910; *Religion and Medicine*, 1908; Dearmer, *Body and Soul*, 1909; *The Faith and Works of Christian Science*, 1909; *The Christian Science of Life*, 1912.—N.

G. HARFORD.

UNIFORMITY, ACTS OF.—See ACTS OF UNIFORMITY.

UNIGENITUS, BULL OF.—In 1694 Quesnel, a learned and devoted priest, published a NT in French with "Moral Reflections." In 1713, 101 propositions from this book were condemned by Clement XI. Most of these propositions are concerned with the Augustinian doctrine of grace and free-will, but some are of more general interest, e.g., the bull condemns Quesnel's statement that all Christians should read the Bible. Cardinal Noailles, Archbishop of Paris, long refused to accept the "Constitution"; so did fourteen other bishops, as well as the universities of Paris, Rheims and

Nantes. These "Appellants" referred the questions in dispute to the Pope "better informed," or to a General Council.—A.T. W. E. ADDIS.

UNION OF BENEFICES.—Outside the Metropolis Bs. can be united only under the provisions of the Pluralities Acts (1 & 2 Vict., c. 106, amended by 4 & 5 Vict., c. 39, s. 23; 13 & 14 Vict., c. 98; and 34 & 35 Vict., c. 90).

1. Outside the Metropolis. The Bs. proposed to be united must be in the same parish or contiguous to each other, and their aggregate population must not exceed 1,500. Proceedings are initiated by the Bp. of the Diocese and carried to completion by the Abp. of the province, with the consent of the patron or patrons of the Bs. affected, the final sanctioning authority being an Order of the Crown in Council ratifying the Abp.'s Scheme.

The Order for union may contain directions for regulating the course and succession in which the patrons, if there be more than one, shall present or nominate to the United B., and for determining the diocese in which the United B. shall be, if the separate Bs. are not in the same diocese. If the United Bs. are not all held by the same incumbent, upon the voidance of any one of them the patron of the vacant B. is bound to present the incumbent of the other or one of the other Bs., and the union takes effect so soon as all the separate Bs. are held by one and the same incumbent.

The Scheme of Union may declare one of the churches (if there be more than one) to be the parish church, and the Bp. has power to direct subsequently the use to be made of any other church; but there is no power to sell any church or the site thereof.

Contiguous Bs. in London (i.e., the Metropolis or Metropolitan District) can also be united under the Union of Benefices Act, 1860 (23 & 24 Vict., c. 142, slightly amended by 61 & 62 Vict., c. 23),

2. Within the Metropolis. without regard to the aggregate population of the Bs. to be united. The initiation of a scheme of union under this Act rests with the Bp., by whom a Commission of Inquiry is issued addressed to five persons consisting of three beneficed clergymen (two nominated by the Bp. and one by the Dean and Chapter of St. Paul's, or, if in the City of Westminster, by the Dean and Chapter of Westminster) and two lay churchmen nominated by the Corporation of London (or, if not in the City of London, by the vestries of the parishes affected respectively). If these Inquiry Commissioners deem a union expedient they also recommend the terms of union. The Bp. then causes proposals to be prepared based upon those terms. The proposals are sent to the Eccles. Commissioners, but first they require the consent of the patrons of the Bs. affected and of the vestries of the respective parishes. It is then for the Eccles. Commissioners to prepare a scheme for submission to H.M. in Council for effecting the union.

Provision may be made for (*inter alia*): (a) the diversion of unnecessarily large revenues or endowments to making provision for other Bs. within the Metropolis or in the vicinity thereof; (b) the exchange of patronage with a view to facilitating unions; (c) the removal of a ch. or parsonage house

and the sale of the site and materials and ground annexed thereto (provided that the erection of another ch. or parsonage in the Metropolis or the vicinity thereof forms part of the scheme).

To the sale of the site of a ch., it is necessary to obtain the consents of the Abp., the Bp., the Archdeacon and the Home Secretary; the churchyard cannot be sold under this Act.—*ra.* R. W. FOWELL.

UNITED PARISH.—After a union of benefices, the Ps. of which the united benefice consists become united for eccles. purposes only, and continue distinct as to all secular rates, taxes, charges, duties and privileges. In the case of benefices within the Metropolis, if there is only one church within the UP., such ch. becomes the ch. of the UP., but, if more than one, the Scheme of Union determines which ch. shall be the ch. of the UP. The parishioners of the Ps. united continue to elect churchwardens for each P., and the churchwardens so elected are together the churchwardens of the UP.; and the Vestries of the UP. together form one joint Vestry for eccles. purposes (23 & 24 Vict., c. 142, s. 18 & 20).

In the case of benefices outside the Metropolis, if there are more chs. than one within the limits of the UP., the Bp. of the Diocese may decree that one ch. shall be the P. ch. of the united benefice. The persons residing within the limits of the UP. have then the same rights and privileges, and are subject to the same obligations in relation to such ch., as if that ch. had always existed as their P. ch. (34 & 35 Vict., c. 90).—*A7.* R. W. FOWELL.

UNITY is one of the "notes" of the CHURCH (see § 4). So far as it involves visible U., it is obviously lacking in our day. In the PB, however, where it is four times prayed for (Pr. "all conditions"; Coll. St. Simon and St. Jude; Pr. Ch. Militant; Pr. for U. in Access.), it is in each case asked in dependence upon a prior need, TRUTH. See further, REUNION, and, for internal U., CHRISTIAN RELIGION, § 22.—*K2*. G. HARFORD.

UNLEAVENED BREAD.—(1) Did our Lord celebrate His Last Supper at the normal canonical time for the Paschal meal

1. The Original Use.

according to Jewish tradition? or, (2) Did He anticipate the canonical time, and celebrate His Passover the evening before?¹ These questions have arisen from a presumed difficulty in harmonising statements in St. John's Gospel with those in the Synoptics as to the order of events during the last days of Holy Week. The controversy which these questions have raised is of ancient date, and it is not probable that it will be ever finally settled; we have no concern with it here, except so far as it has affected the practice of the Church, and this has happened in the following way. In the first case (1), our Lord must certainly have consecrated UB. when instituting the Euch. In the second case (2), He would probably have used Leavened Bread. Naturally, it has been thought important that the Church should follow our Lord's example in this matter. We have no certain indication as to the practice of the Church in apostolic times, but, if 1 Cor. 5, 7, 8 has a Euch. reference, it would undoubtedly

¹ Consult Ederheim, *Life and Times of Jesus the Messiah* 59. And in any standard commentary on the Gospels will be found a discussion of the apparent discrepancy between the Synoptists and St. John as to the exact day of the Last Supper.

point to the use of UB. Oriental canonists would answer question (2) in the affirmative, and hence the Eastern Churches, as a rule, consecrate Leavened Bread. It seems doubtful whether UB. were exclusively used in the Western Church from the first; but it is certain that by the 8th or 9th cents. the use of UB. only was universal in the West.

Our own Rubric on the nature of the Euch. Bread is ambiguous; its form is permissive and not prescriptive; it allows something ("it shall suffice") but does not enjoin it; it permits an exception to what had been up to the framing of the Rubric the traditional rule, and that rule had been the use of UB. The permission to use ordinary bread does not abolish the lawfulness of the previous custom, but modifies its binding character. This was the opinion of Abp. Temple expressed in a letter written in 1898,¹ notwithstanding the fact that in 1871 the Privy Council had decided against the lawfulness of using Unleavened Bread.

[We feel somewhat doubtful as to the correctness of the writer's interpretation of the Rubric; cp. RITUAL, H5⁶, n. ||.]

[For a summary of the arguments maintaining that ordinary bread is *prescribed*, see RITUAL, H⁶ n. ||.]—*H2.* T. I. BALL.

USAGE.—The English Church in 1549 explained her position in reference to the changes in her Service-books that were then being made, that the wilful and contemptuous breaking of a common order and discipline is no small offence before God.

It was recognised that many were addicted to their old customs and that others would innovate all things. In explaining therefore the reason why some ceremonies were retained and others rejected, it was stated that, when the old may well be used, then men cannot reasonably reprove the old only for their age without bewraying of their own folly. If they declare themselves studious of unity and concord, then they will reverence ceremonies that are edifying for their antiquity. The English Church was not a new religious body, but a continuation under new conditions of the same corporate religious life that had prevailed for centuries in the land. So throughout the PB it is at once evident that the customs that had prevailed were still largely to be observed. The rubrics would need to have been much fuller and more explicit, had it been otherwise. The MP and EP were to be said in the accustomed place, and the chancels to remain, as they had done in times past. On the first day of Lent, the Lit. being ended according to the accustomed manner, the Communion Office was to be used, and a portion of it said where they were accustomed to say the Lit. In the Churching of Women the women were to come to the church at the usual time, and kneel down in some convenient place as had been accustomed, and

¹ See *Hierurgia Anglicana*, new edition, 2 142.

they were to make afterwards their accustomed offerings. Parishioners were yearly at Easter to reckon with the Rector, Vicar or Curate, and pay to them all ecclesiastical duties accustomedly due.

It is thus clear that U. and custom were intended to regulate much of the ceremonial of the Church, U. which at that time was recognised as well known and therefore quite unnecessary to specify definitely.

It is probable that some penitential Office or Lit., together with the Brev. Office of Prime or Tierce,

**2.
Usage re
Sunday
Morning
Services.**

was wont to be recited publicly by the curate bef. he celebrated the parish Mass on Sunday mornings. So it was that after his visitation of the province of York in 1571-2 Abp. Grindal ordered that Mattins on Sunday was to be followed immediately and without any break by the Lit. and the HC. and this U. of the Church once more defined by the order of the Abp. was recognised and lawfully authorised by Convocation and Parliament, when in 1662, after the Savoy Conference, the Lit. was ordered to be said on Sundays "after Morning Prayer." Abp. Grindal's order was certainly not the enactment of a new ceremony, but merely a definition of Usage.

In order that U. may become legal, it must have a definite origin and an observance time out of mind; but it is doubtful whether it could ever be regarded as such

**3. The
Authority
of Usage.**

in reference to the Ceremonies of the Church in face of a definite rubric authorised by the Church and by Parliament. On the other hand, it is questionable whether a rubric which has fallen into desuetude, such as that expressly enjoining that the names of would-be communicants are to be signified to the curate some time the day before, could be again generally enforced, even though the authority is so express and undoubted. Yet the neglect of the daily offices and of the observance of saints' days in the 18th cent. and in the early part of the 19th cent. has not prevailed to authorise their non-observance, and the improvement of the U. may in time make other rubrics now ignored become once more observed according to their original purpose. [See further, RITUAL §§ 78-80, 102, 104.]—R.

T. SCOTT HOLMES.

USE.—I. SARUM USE. In the interval between Abps. Lanfranc and Anselm Wm.

**1. Origin and
Nature of
"Uses."**

Rufus sanctioned charters for establishment of three cathedral chapters, by (1) T. of Bayeux, Abp. of York in Northumbria, (2) Remigius of Fécamp, Bp. of Lincoln in Mercia, whose see had been previously at Dorchester, and (3) Osmund of Seez, Bp. of Old Sarum in Wessex. These three, who had been attached to the Conqueror, were together among the royal counsellors in this joint policy, and they witnessed one another's charters.

It is noteworthy that nearly 450 years later Cranmer mentions (Pref. to First PB) that "heretofore there hath been great diversitie in saying and synging in churches within this realme: some following Salsbury use . . . some the

use . . . of Yorke, and some of Lincolne" (others "Herford," i.e., "Hereford," or "Bangor").

The *Use* of a cathedral church deals with three principal parts of cathedral life. (a) The constitution to settle and define the relations of Bishop, Dean, Officers, Canons, Vicars, etc. St. Osmund had taken over the new see of (Old) Sarum from Herman who at Ramsbury had had no Canons. Osmund granted a charter of endowment, and also in 1091, the year before the cathedral at Old Sarum was consecrated, imported the main features of his model chapter from Bayeux. (b) Ritual, or words and order of services. As these at first were contained in *Sacramentaries*, *Mass-books*, *Gospel-books*, *Legenda*, etc., with little or no provision in the nature of rubrics, there were required further—(c) Ceremonial directions as to the manner of performing the service. In St. Osmund's time some of the *Ordines Romani* may have been found generally sufficient. Later mediæval tradition, however, ascribed to him the composition of a fuller *Ordinale* for local use, in accordance with the liberal policy ascribed to St. Gregory.

The "illustrious and most famous of the churches of the West," the Cathedral of Salisbury, owed its reputation (1) to the constitution with

**2. Importance
of the
Church of
Sarum.**

which St. Osmund endowed it, (2) to the liturgical genius of its second founder Ric. Poore (dean, 1198-1215, at Old Sarum; and, after two years at Chichester, Bp. of Sarum), in whose time it was transferred to the new city. The traditions of his *Ordinale* were kept up by such experts as succentor J. de Middleton (c. 1279), who furnished certified answers on perplexing points of ceremonial, and precentor Welewyk, who (c. 1342) framed an *Ordinale* which, with that of "Edmund," came to be cited as authoritative in distant East Anglia. The Bishops of Salisbury from the 13th cent. to the present day have taken official rank as precentors, chanters, or rulers of the choir, in the episcopal chapter of the province of Canterbury, when the primate performs a solemn celebration. In days gone by, when St. Osmund's successors visited Rome, they enjoyed the dignity and title of the Pope's master of the ceremonies in his chapel.

From about 1150 the Sar. constitution or customs were introduced at Glasgow. In 1212 Moray followed

**3. Spread
of the
Sarum Use.**

suit, and in Bp. R. Poore's time the Bishops of St. David's and Dunkeld and Abp. of Dublin adopted St. Osmund's model as "explained" in Poore's custom-book. In 1220 the Dean of Sar. began to inquire whether churches and chapels in his jurisdiction had an *Ordinale*, and the new cathedral at Salisbury was hardly ready for use when a college in Winton diocese (Merewell) was singing service "after Sarebiry." Within three years of the first opening of Salisbury Lady Chapel Pope Greg. IX had ascertained that already more than half the Church of England was copying Osmund's institutions. About 1290 the dean complained that the Gradual at Ruscomb and the Manual at Sandhurst Chapels were "*non de usu Sarum*." Several dioceses maintained their independence, absolutely, or in some particulars, from the growing influence of Sar. use. In 1376 the parishioners of St. Giles, Cripplegate, applied to the Pope for leave to replace their worn-out books of diocesan use by those of Sarum. In 1415 the use of St. Paul's was discontinued by

authority in London. A few years later the Sarum *Ordinale* was enjoined as a guide for Lichfield choir.

When influential personages introduced Sar. use within the dioceses of Canterbury and Winchester, or

4. Printed Editions.

carried it with them to their private chapels beyond the seas, and when Wykehamists and Etonians familiarised thereto were scattered over all parts of England, in the 15th cent., it followed naturally that, after the art of printing was invented, the call for books of this use was louder than the demand for any other. Those who were responsible for the printed books of Sar. use adopted the prudent and liberal policy of catering in them for the most pressing local requirements of other dioceses: Ely, Lichfield, Lincoln, London, and Norwich in the matter of SYNODAL feasts, and for weekly COMMEMORATIONS in the case of the first-named. In March, 1542, Abp. Cranmer in the Convocation of Canterbury prescribed the Sar. Brev. for the clergy of the Southern province. The effect of this would be to discontinue the printing of the Hereford Brev. and to forbid recitation of the Divine Office from the old editions or such MSS. as survived, while the decree would leave the Hereford Missals and could not interfere with any of the books of York use.

About a year later Cranmer was trying his hand at a reformed Latin Brev., and the printing of the Lit. and suffrages in English

5. Abolition of the Sarum Use.

In 1544 was followed by Compline sung in English in the Chapel Royal on Easter Monday, 1547, and by the Communion Book a twelvemonth later, till the 1st Act of Uniformity, Jan. 22, 1549, established one use for the whole Church of England, and on Christmas Day the bishops were required to call in the old books of "Sarum, Lincoln, York or any other private use." After the accession of Q. Mary, Sar. and York books were reprinted, and those uses were revived until the 3rd Act of Uniformity, April 28, 1559, prescribed the use of the Book of Common Prayer on or before June 24 following.

Dr. J. W. Legg, in his introduction to the *Westminster Mass-Book* (HBS) of c. 1370, has traced the

6. Sources of the Sarum Use.

Missals of the Sar. type in MS. as far back as that of the Rawlinson collection (*Liturg. c. 1*) in the Bodleian Library at Oxford, which was written for the monastic church of St. Albans, c. 1095-1105, by one of the younger contemporaries of St. Osmund, and those of Paul, Abbot of St. Albans, who (c. 1080) had been furnished with Missals and other service-books by Lanfranc himself, as has been recorded by the monk William of Malmesbury. This historian, while usually uncomplimentary towards secular clergy, spoke in high terms of the Canons of Salisbury and of their great bishop, who worked in the *scriptorium*, writing, illuminating and binding volumes with his own hand. It is remarkable that the principal Mass-books in which Dr. Legg has detected Sar. peculiarities are those of the Benedictine churches of Abingdon, Westminster, Norwich and Tewkesbury. In the absence of direct testimony it is difficult to ascribe the common origin of the rite (where it diverges from the Gregorian) to a date subsequent to Anselm, and we rather incline to find in it the hand of his predecessor Lanfranc using his influence to commend the result of the labours of St. Osmund. The monasteries usually adopted the use of the diocese in which they were situated, and application had to be made to the Pope for exemption from

this rule, even for a time and under such special circumstances as long familiarity with some other use or the ownership of other books. Such indults were granted by Clement VI in 1344, by Boniface IX in 1391-98, and others. Abingdon itself was in the old diocese of Salisbury; St. Albans indeed belonged to Lincoln; Tewkesbury was in the diocese of Worcester, which, with that of Norwich (which would perhaps prefer to be independent of its neighbour Lincoln, as Westminster from London), adopted what was virtually the Sar. use, and their monasteries conformed so far as the altar service of the Mass is concerned. For the daily and nightly office of divine service the religious orders were bound to use the Psalter and Brev. of their order.

Thus the Sar. Missal, as we know it in the printed editions c. 1486-1557, may be considered to have had for its exemplar a MS. copy which had taken form after the delayed canonisation of St. Osmund in 1456-7.

That the calendar of the earliest editions (*incunabula*) does not name St. Anthony (Jan. 17), the

7. Historical and other Data.

translation of St. Frideswide (Feb. 11), of St. Erkenwald (Apr. 30—a London synodal feast, 1386), or of St. Nicholas (May 9), or of St. Chad (Sunday before Ascension), is simply natural, seeing that they were not kept by any service in the Salisbury Missal, nor with the exception of St. Erkenwald was provision made for their observance even in the Brev. of this use. The earliest printed Sar. calendars, however, place the feasts of the Transfiguration and the Most Holy Name in their proper position in August, but the latter, though it had received papal sanction in 1457, and had been commended by Bp. Halam as early as 1411, did not get promoted out of the appendix of votive masses in the Missal until after 1494. The rubrics contain a few indulgences and some references to circumstances of an historical nature. The latest is of the time of K. Edward III, when Pope Urban V (c. 1362-70) granted 100 days' pardon to the faithful hearing the mass of Corpus Christi festival. This rubric, however, does not occur in the earliest printed editions. The earliest of such privileged devotions in the Missal (viz., three Prayers of the Passion) occurs at the end of the book, just before the *Kyries*, in ed. 1498, and is of interest as being ascribed to Innocent III, contemporary with R. Poore's tenure of the deanery at Old Sarum. The mass of the Five Wounds ("*Humiliavit*") is ascribed to St. Boniface (presumably the VIIIth Pope of that name, 1294-1303), and a constitution ("*Debitum*") on second marriages to John XXII; and his emissary in 1321, J. Haystede, is named. To the same Pope is ascribed the grant of 300 days' indulgence in connection with the Gospel of the Passion according to St. John ("*Apprehendit*"). The name of another of the Popes at Avignon, Clement VI, is associated with the mass "*Recordare*" for use in time of general mortality. He consecrated the river Rhone into which corpses were cast in the fatal year 1348 when Petrarch's Laura, among two-thirds of the population, perished of the Black Death. The cultus of SS. Erasmus, Raphael, Gabriel, and some others, became fairly general about the middle of the 15th cent., and was introduced by way of supplementary offices appended to the later MSS. and earlier editions.

About 1223, while the new cathedral church was in building, Bp. Poore issued a constitution requiring

8. Texts of the Sarum Use.

all priests in his diocese to procure the Canon of the Mass corrected according to the custom of Sarum. Though the earliest Sarum Missal (*Rylands*, late *Ld. Crawford*, which Dr. Legg has undertaken to edit) is believed to be not much earlier than 1264, there is a *Graduale*

of the earlier part of the 13th cent. now made accessible in facsimile by the Plain-song and Mediæval Music Society, but the Ordinary in this MS. is defective. Dr. Legg in his *Tracts on the Mass* gives texts of c. 1264 and 1320, showing simpler rubrics than those of the *incunabula* and the 15th cent. MSS., which, as he points out, were brought into harmony with the ceremonial recognised by W. de Pagula (c. 1330) and J. de Burgo (c. 1385) in *Oculus Sacerdotis* and *Pupilla Oculi*. Some passages in the rubric of the printed *Missale* (e.g. cols. 586-9) may be recognised as imported from the *Sarum Consuetudinary* (pp. 21-2, 68).

When we turn to the rubrics of the printed *Sarum Brev.* (1475-1557) we find that they are largely drawn from the *Sarum "Customary"* of the 14th cent. (c. 1330-1390), and, to a smaller extent, from the "*Consuetudinary*" of the 13th cent. (c. 1210-1270). A touch of local colour may be noticed in the reference to processions after evensong to the altar of St. Martin, and others which were in Salisbury Cathedral (see indexes to *Brev. Sar.*, fasc. i and iii; Frere's *Use of Sarum*, i; Wordsworth's *Salisbury Processions*). The *index festivitatum* in *Brev. Sarum*, iii, pp. (xxix)-xxxvii, may help to show differences in the *Sanctorale*, etc., of the principal English uses. Many points of variation between York and *Sarum* Antiphons, *Capitula*, Hymns, Responsds and Versicles are shown in their indexes, *ib.*, iii, pp. lxii-cxvi—also the Sequences, in the same vol., pp. xcii-cxix (introductory pages). The Lectionaries and the Collect-books of the respective uses still require investigation. Dr. Legg has pointed out the most characteristic peculiarities in the Dedication Office Ps., the Grail (especially its last versicles) particularly in the Epiphany season and Eastertide, the Tracts and Colls. for Easter Even, the Lessons, Tracts and Colls. on Whitsun Eve, and the Secrets and Post-communions of the Mass, particularly in the Advent Ember days, the 3rd and subsequent Sundays in Lent, the "still days" of Holy Week, Tu. and Fri. in Easter week, Low Sunday, 4th Sun. aft. Easter, Sun. aft. Ascension Day, Whitsun Eve, Monday, Tuesday, etc., 1st, 3rd, and 5th Sundays aft. Trinity, and the Ember days in September (*Westminster Mass Book* 3 1428-1427); and the services of Palin Sunday, Easter Even and Candlemas (*ib.*, pp. 1426-34).

The *CANON of the Mass* (14th cent.) appears to have been practically identical in all English uses, and thus formed a bond of union throughout the country as well as for the Western Church in general. Its rubrics differed in various places, there having been practically none in the Sacramentaries which introduced the rite into this country. Only the private devotions of the celebrant developed to some extent in various places. The *Prs.* at the vesting of the priest and those said during the singing of *Gloria in excelsis* are noticeable in the use of Westminster.

II. USES OTHER THAN SARUM. Lyndwode the canonist, who had been preb. of Salisbury and

Hereford and archdeacon in the dioceses of Sar. and Lincoln, laid down as a general principle of Canon Law, in 1433, that the Use of the Metropolitan Church (e.g., Canterbury or York) is to be followed throughout the entire province; but he added that the Use of Sar. had been so long, and so properly, in vogue, that it had a prescription of long-continued and reasonable authority, and he pointed out that it might be fairly maintained

that almost the entire province of Canterbury followed it, and that Abp. Chichele in 1416 had virtually prescribed or recognised that use as authoritative in a constitution after the battle of Agincourt. Papal briefs and indults, however, from the latter part of the 13th cent., if not earlier, testify to the existence of a doctrine generally received in England after the country became completely Christian and the church and nation co-extensive, that the unit of the *jus liturgicum* was the diocese rather than the province; and this principle was to some extent respected for the Roman Communion in the case of Brevs., when, in 1568, the bull *Quod a nobis*, abolishing Card. QUIGNON'S BREVIARY, secured for the time the continuance of those local uses which could already prove a prescription of two centuries.

In theory, and not infrequently in practice, an English diocesan bishop took counsel with

his *senatus*, the clergy of his cathedral centre (who were, originally, the mission-priests of Christianity for the diocese, and, in Norman times, the clergy of his city), and he promulgated in chapter such directions as he determined to make with regard to rites or ceremonies. The records of the diocese of Exeter under J. de Grandisson (A.D. 1337, 1339, 1366), T. de Brantingham (1391), and Hugh Oldham (1505), show us the bp. reducing to writing the previously unwritten customs of his cathedral in an *Ordinale*, securing the approval of his chapter, prescribing it for the use of the college which he founds at Ottery; also prescribing a *Legenda* to his cathedral church. *Ordinale* and *Legenda* in this case were both drawn largely from those of Salisbury. A successor, later in the cent., desires the dean and chapter to adopt the Sar. *Ordinale*. After some delay, and evident reluctance on the part of dean Ralph Tregression, they accept it with the condition that they keep their local *non-Sarum* saints' day services, and on the understanding that the archbishop, W. Courtney, concurs in their disuse of the old *Ordinale* which he had approved, and to which they are at present bound by oath. A year later (Dec., 1392) the dean directed the vicars to say the *pr.* for the King and for peace in Ember weeks, vigils and ordinary days, "as they are done in other cathedral churches of the province of Canterbury regulated by Sarum use" (*Chapter Acts*). What had been accepted by the chapter soon came to be required by Ordinaries in their visitations of "peculiarities" or of parish churches. Only here and there stalwarts like Clement Maydestone, who had left Winchester College to "enter religion" at Isleworth, and who became a Brigittine nuns' deacon (though in priests' orders) at Syon convent, were found to protest that only the rubrics of "general" import concerned even those clerks who were bound to follow Sar. use, but that the *Ordinale* contained various rules of a purely "ceremonial" character which were applicable to the cathedral body of Salisbury in particular on

10. General Principle with regard to "Uses."

account of its statutes and local circumstances (*Defensorium Directorii*, c. 1440).

The secular cathedral and diocese and the province of York were of course independent alike of Canterbury and of Salisbury. Applying the

12. York Use. tests mentioned above (§ 9), Dr. Legg

has proved that the rite of the York Missal belonged to a distinct class or family from that of Sar. (which stands practically alone), and that the northern province had a rite closely akin to that of the Gregorian Sacramentary which was introduced in early times at St. Augustine's, Canterbury, and by Leofric at Crediton and Exeter, and of which traces appeared even at Sherborne monastery in the diocese of Sar. in the 15th cent., as well as at Whitby, and which prevailed among the Dominicans (from 1254; ed. 1504), the Cistercians (ed. 1617), and at the Charterhouse (ed. 1541), and in such Norman dioceses as Bayeux, Rouen, and Coutances. All these may be assigned to the "Gregorian" or *non-Sarum* group (*Westminster Missal* 3 1418). York maintained its own Brev. printed in 1493, 1507, 1517, 1526, 1533, its Pye in 1509, its *Manuale* in 1509 and c. 1530, its Processional in 1530, and its Psalter and Hymnal in 1503 and other years, and Hymnal in 1517, as well as *Horae*, or Prymer for the laity, in 1517 and 1538, besides its Missal in 1509 and 1533. The Antiphoner also can be traced in MS. These books were retained until the policy of imposing one book "according to the use of the Church of England" was established in 1549. The York Brev., Processional and *Horae* were reprinted in the reign of Q. Mary, but a York Missal of her reign does not seem to be extant. The weekly COMMEMORATIONS at York were those of S. William, SS. Peter and Paul, and Our Lady ("de domina").

At *Durham* the cathedral was served (except for a period ended in 1083) by Benedictine monks, who

12. Use at Durham. had a Mass-book of Gregorian type

akin to that of York, along with their own ceremonial and the monastic Breviary. It is remarkable that when Bp. Antony de Bek, a Lincolnshire baron, gave statutes to the collegiate churches of Chester-le-street in 1286 and St. Andrew's, Bishop Auckland, in 1292, he ordered the *modum psallendi* of York or Salisbury. When one of his successors, T. Longley, in 1428, gave new statutes to Bishop Auckland, he repeated the direction more explicitly, that all masses and canonical hours were to be performed in their choir "with note according to the use of York or Sarum"; only ordering that Mattins should be said in the morning instead of at midnight.

It may be mentioned here that in 1504 a Psalter was printed which appended York hymns to those which belonged to Sar. use.

The old diocese of *Lincoln*, extending from the Humber to the Thames and containing eight arch-

14. Lincoln Use. deaconries, was the largest in England.

Before Remigius removed the bishop's stool from Dorchester, near Oxford, on its south border, the Mercian and Mid-Anglian diocese had been in extent comparable to that of one of the missionary bishops of more recent times. It had included ten counties: viz., Herts, Lincoln, Northampton, Rutland, Leicester, Hunts, Beds, Bucks, Oxon, and (till 1109) Cambs. Its northern part owed its conversion to Paulinus, and attempts were made by his successors, in 1092 and 1175, to include Lincoln in the northern province. The spirit of independence which resented such claims may be sufficient to account in part for the maintenance of a use of Lincoln distinct from that of York. The existence of such a use is attested by its mention in the Pref. to the PB in Jan., 1549, and by the order

of K. Edw. VI on Dec. 25th, that "all antiphoners missales . . . and ordinales after the uses of Sarum, Lincoln, York, or any other private use" should be brought in by clergy and churchwardens. In 1542 the Convocation of Canterbury decided that the use of the Sar. Brev. should be incumbent on clergy of the southern province. Of a MS. missal (15th cent.) claiming explicitly in its rubric to be *secundum usum Lincoln* (Bodl. Tanner, iv. f. 133; MS. 9824) only three leaves are preserved. This solitary fragment is sufficiently unlike the Sar. Mass-book to be interesting. Dr. Legg finds that the (Advent) Mass lessons do not correspond entirely with those of any English use which he has seen. There is no evidence that any book of Lincoln use was ever printed. We read of a MS. Antiphoner of Lincoln use having been adapted to Sar. usage for Louth Church some time before 1486. A similar, or in part a reverse, process may have been gone through in the case of an extant MS. Missal (*Brit. Mus. Add. 11,414*) made up of quires written at various times in the 15th cent. It has a Sar. *Temporale*, and what may be a calendar and *Sanciorale* adapted for use in some church within the Lincoln diocese. A Brev. (c. 1380) now at Stonyhurst, which, except for its containing the office for the Translation of St. Hugh, is of Sar. use, was formerly in use at Ashridge, Bucks, within the old diocese of Lincoln; and in 1390 the rector of Mareham le Fen, near Revesby, bequeathed to his clerk a "Missal of the new use of Sar. in case he wishes to be a priest." In 1391 Boniface IX gave an indult to the Augustinian abbot and convent of Notley in Lincoln diocese to follow Sar. use as other Augustinian convents did. At Lammass, 1536, Bp. White gave notice to his chapter to conform to Salisbury Cathedral use by Easter, 1557. Lincoln Cathedral enjoyed its own liberties before 1212, and had its own *Ordinale* before 1230. In 1265 the traditional customs of divine service and other local precedents were reduced to writing. About 1192, when the choir was consecrated, St. Hugh gave an order as to the entire Psalter and the Lit. being shared among the Canons and the Bishop in a daily recitation. The two weekly commemorations at Lincoln Minster were those of St. Hugh and the BV. Mary.

At *Lichfield* the Sar. *Ordinale* was prescribed for psalmody on double feasts in the episcopate of W. Heyworth (1420-47).

15. Use at Lichfield and Norwich. As regards the Eastern counties, we find that the Sar. Brev. was in use

in *Norwich* about 1325. We trace it also in the College of Stoke by Clare in Suffolk, and in the Mass-book among the Franciscan nuns of St. Clare at Brusyard in 1354 (*Lincoln, and other Cathedral Statutes*, ed. Camb., 1897, 3 840, 844).

In the case of the Church in Wales, we learn from the Pref. to the PB of 1549 that there were some in

the country who followed "the use of

16. Bangor Use. *Bangor*." There is no evidence that

any service-book of that use was printed. Maskell included in his *Anc. Liturgy*, in 1844, 1846 and 1882, on the assumption that it was of Bangor, the Ordinary and Canon from a Mass-book written about 1400 and (at least in 1554) in use in Oswestry Church, Salop, in the diocese of St. Asaph, but in the 12th cent. in Lichfield. We find, however, that in Maskell's MS. the rubric of the Mass is often more nearly in verbal accord with the Sar. *Consuetudinary* than what we may call the vulgar rubric of the Sar. Missal itself. There is indication of the services of St. Asaph chapter being brought into some conformity with other cathedrals in 1297. In S. Wales, St. David's cathedral in 1223, and St. Mary's College there in 1372, were evidently more or

less under Sar. influence. Considering that the hagiology of Wales (indicated by the dedications of churches) differed so widely from that of England, it could hardly be otherwise than that Bangor in the N.W. should find the Salisbury *Sanctorale* unsatisfactory, and we may well believe that part of the Principality clung with Celtic tenacity to their distinctive use. But we must reluctantly confess that we have hitherto found no trace of this use; though we cannot believe that Cranmer had in view nothing more distinctive than the Pontifical of Bp. Anian. Bangor Cathedral itself lay desolate for nearly a complete cent. after the fury of Owen Glendower in 1402, and went through troublous times, later as well as earlier, so that we can hardly be surprised if all traces of Bangor use have disappeared. It was mentioned by Cranmer as if distinct from that of Hereford and those of York, Sarum and Lincoln.

Although the *Hereford Missal* was printed at least once, in 1502, and some copies of the edition on vellum, and the *Hereford Brev.* followed, under the patronage of Lady Margaret Beaufort, in 1505, the whole

edition of each came perilously near extermination. The *Missal* has, however, happily been reprinted under the late Dr. Henderson's editorship (1874), and two volumes of the *Brev.* have been produced for the *HBS* by W. H. Frere and L. E. G. Brown (1903, 1910), in each case with some reference to MS. sources, and also, reaching as far back as 1290, in the case of the Antiphoner, or "noted" Breviary. There are extant, of Hereford use, two 14th cent. Missals (*Univ. Coll. Oxon.* and *Rev. E. S. Dewick*), a *Graduale* (*B. Mus. Harl.* 3965), and *Ordinale* (*Harl.* 2983). Dr. Henderson, writing to a correspondent from Carlisle in 1892, mentioned that he had found in the hands of a Hereford family, after he had issued his reprint, a MS. *Missal* showing what this use had been at an earlier time. In the case of the *Brev.* likewise, the book of 1505 shows the *usus modernus*, while the MS. noted *Brev.* belonging to the Dean and Chapter was written before J. Trillek, Bp. of Hereford 1344-61, made additions and alterations. For the *Missal* "the secular use of Hereford cannot well be definitely placed" in either the "Sarum" or the "Gregorian" group (Legg, *Westm. Missal* 3 1418). On the whole it appears to have approached more nearly to the Gregorian rite, though in some details it shows Sar. peculiarities, and there was some slight tendency in its later recension to approximate more closely to Sarum. As an instance of local colour we note the mention of the altar of St. Denys in the Maundy Thursday rubric of the Hereford *Missal* (p. 90). It also retains in its rubric for Good Friday (p. 91) the direction for the *stealthy* removal of two linen cloths *in modum furantis*. Though this ceremonial act is noted elsewhere, as at Rheims, the peculiar phrase "*in modum furantis*" is evidently a survival from "Alcuin," or the *Ordo Romanus* which supplied long rubrics to Leofric's *Sacramentary* (p. 261 b). In 1413 Pope John XXIII gave an indult to Ric. Kington, who had been archdeacon of Hereford till recently, to continue to follow that use for the remainder of his life, and excused him from the obligation to conform to any other, notwithstanding that he was dean of Windsor in the diocese of Salisbury. The three weekly commemorations of Hereford use were of St. Cuthbert, St. Thomas, and the BVM.

That *St. Paul's, London*, should hold aloof from the influence of Salisbury is not surprising. It was

perhaps partly due to the fact that the Metropolitan himself had a monastic chapter at Canterbury, and that he

therefore could not in the first instance lead the way with a cathedral use of his own thoroughly

adapted in all points to be a copy for other secular cathedrals and with a Psalter and Brev. which might in due natural course serve as a model for parochial clergy, that no provincial or even diocesan use of Canterbury was formed before the middle of the 16th century. One instance (1121) is on record when the forwardness of a bishop of Old Sarum among his comprovincials on an occasion of national interest called for a rebuff from the Primate (William of Malmesbury, *Gest. Pont.* 1 132). Bp. Roger was required to disrobe, and to make way for his brother of Winton to bless the royal marriage. On the other hand, just 100 years later, while the new cathedral church in Salisbury itself was in an early stage of building, Ric. Poore had to defend his prerogative of precedence in the college of bishops against the apparent encroachment on the dignity of his see on the part of a bishop of Rochester, Benedict, who had been precentor of St. Paul's as well as Head Justice for the home counties.

There can be no question that the labours of St. Osmund and of Ric. Poore himself supplied a felt want in England, Ireland, Scotland and Wales; but yet, if Londoners even more than Yorkshiremen or those of Lincoln and Hereford were somewhat jealous for the maintenance of their local and particular customs in religious service, it was only natural and just. The Londoners' bishop ranks next to the Primate of all England within his own southern province and officiates as Dean of the college of comprovincial bishops suffragan to Canterbury. Documents now made accessible in three of the vols. of the Camden Soc., especially the records of Visitations of Churches belonging to St. Paul's Cathedral in 1249-52 and 1297, prove abundantly the existence of service-books such as Antiphoners, *Ordinalia*, Brevs. and Missals *de usu London ecclesie* in the latter half of the 13th century. Notice was at the same time taken by the visitor of a few altar books which were found to be "of monastic use," "of no use," or "not of the use of London Church," and one Brev. "which in part has no music neither the *ordo* of London nor of Salisbury." Apart, however, from Cathedral Statutes, Dr. W. Sparrow Simpson's unwearied investigations produce no written remains of the use of London prior to 1414, with one interesting exception, and that has been preserved only in an 18th cent. transcript by W. Cole. This consists of offices (canonical hours and Mass) for two (weekly) commemorations, viz. of St. Erkenwald and SS. Peter and Paul, which, doubtless with the usual *plenum servitium* of the B. Virgin, were intended to supply the three commemorations for the cathedral and other churches of the diocese of London. To these, which according to Cole were before him in a MS. written in the latter half of the 15th cent., T. Bateman, or Batemanson, a chantry priest of the time of Philip and Mary, had added in the 16th cent. a set of six *benedictiones ad lectionem*, and a collection of 18 Colls. in honour of saints, not one of which occurs in the Roman *Missal Calendar* of 1474. The names of SS. Ethelbert (Feb. 24), Mellitus (Apr. 24), Helena (Aug. 18), Ethelburga (Oct. 11), are noticeable as distinctive of London. In 1344 Clement VI authorised the Master and chaplains of St. Laurence Poulteney to use their books of Salisbury use, although their diocese was London. In 1376 Gregory XI directed the Abp. of Canterbury to examine and decide upon the petition of the parishioners of St. Giles Cripplegate to replace old office books of St. Paul's use with books of Sar., which were then used almost everywhere in the province, notwithstanding the dean's zeal for London use. In 1397 Boniface IX authorised the convent of Austin canons of St. Antony, London, to celebrate

divine service according to Sar. use until they had obtained books of their own order. In the next year he gave an indult to Ric. Ludelow, a Cluniac monk and papal chaplain, to continue his practice of saying canonical hours after Sar. use, provided that he conformed to the custom of St. Saviour's, Bermondsey, when present in that monastery. In 1390 the curious old custom of Barking monastery, Essex (founded by St. Erkenwald), was confirmed, by which they had a threefold use: the hours of St. Benet, the Roman *Psalterium*, and St. Paul's Missal. In 1414 Bp. Clifford, with consent of the chapter, decreed that from 1st Dec. the divine offices should be celebrated at St. Paul's in conformity with the use of Sarum. Accordingly, as Dr. Sparrow Simpson tells us, the early 15th cent. London Missal (*B. Mus. Harl. 2787*), writtten for Malden, has purely Sar. rubrics. The canons of St. Paul's, however, still observed local customs and ceremonies in the time of Clement Maydestone. Earlier and later London MSS. are mentioned in Dr. Legg's list (*Westm. Missal*, iii, pp. vii, xii, xiv).—B2.

CHRISTOPHER WORDSWORTH.

VEIL (EUCHARISTIC).—Four Euch. Vs. are in use. There is first the large V. of coloured silk used for covering the vessels when placed on the altar, and remaining over them until the alms have been presented (*vide* Rubric before the Pr. for the Church Militant). Then two small linen Vs. embroidered with a cross or crosses, for covering the paten and chalice containing bread and wine. And finally a large and very thin transparent cambric V. also finely embroidered, for covering both chalice and paten containing the remains of the consecrated Elements until the time of ablution. There is no definite authority in the PB except for the last of these, but the custom comes from Pre-Reformation times and is in every sense a decent and proper one [cp. *CORPORAS*; *PALL* (iii); and *RITUAL* § 105, || c. 3-7].—B3.

F. L. H. MILLARD.

VENI, CREATOR SPIRITUS.—There are two translations of this famous Latin Hymn in the Ordinal. Both of these occur in the Form of Ordering of Priests; Bp. Cosin's, with a reference to the other, in the Form of Ordaining or Consecrating of an Abp. or Bp. These are the only metrical hymns which occur in the PB. The rubric which precedes them orders that the Bp. is to begin to sing or say the Hymn, *the Priests, and others that are present, answering by verses*. The first of the two translations, "Come, Holy Ghost, our souls inspire," is the work of Bp. John Cosin and occurs in his *Collection of Private Devotions* (1627). It was inserted in the PB of 1662 as an alternative to the older version. This latter, "Come, Holy Ghost, eternal God," seems to have been based upon a translation in *Abp. Parker's Psalter*, which in its turn was simply a more even rendering of an anonymous translation dating from the Ordinal of 1550 and printed in the PB of 1552; it received a third revision for the PB of 1662. The Latin words date from the 9th cent., but their author is not known. They are certainly not the work of Charlemagne, or of St. Ambrose, or of Gregory the Great, to each of whom they have been ascribed. Present criticism is inclined to favour the authorship of Rabanus Maurus, Abp. of Mainz (776-856). *Veni Creator* took the place of the Terce Hymn in many Brevs.,

and was in the 11th cent. adopted for use in the Ordination Services. Its original text is as follows:

1. Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae tu creasti pectora:
2. Qui Paraclitus diceris,
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio.
3. Tu septiformis munere,
Dextrae Dei tu digitus,
Tu rite promisso Patris
Sermone ditas guttura.
4. Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.
5. Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te praevio
Vitemus omne noxium.
6. Per te sciamus, da, Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.

(For further information, see Julian's *Dict. of Hymnology*, s.v.)—Q2. MAURICE F. BELL.

VENIAL SIN.—The expression V. Sin does not occur in the PB, but is implied in the phrase "deadly sin" (Lit.). V. sins are the daily failings of good Christians, which, though needing forgiveness, are not—by God's mercy—grave and wilful enough to remove the soul from grace. The distinction is a real one, but needs to be carefully used; as habitual *venial* sin may easily become *deadly*.—rd.] A. R. WHITHAM.

VENITE.—The first word, in Latin, of Ps 95 which has been, from the time of St. Benedict (515), if not earlier, sung as an introduction to the psalmody at Mattins. It received the name of the *Invitatory Ps.*, and hence the antiphon used with it came to be called the *INVITATORY*. In the PB the V. is replaced by another Cant. on Easter Day (*ANTHEM*), and the rubric directs that on the 19th day of the month "it is not to be read here, but in the ordinary course of the Pss." As this in reality makes no difference—the 95th being the first Ps. for that morning—it seems probable that the rubric, when written, contemplated the singing of a metrical hymn between V. and the other Pss., as had been done at Mattins in the Latin service.—D2.

A. M. Y. BAYLAY.

VERGER (Lat. *virgarius*).—An official, so called from his duty to carry a verge or wand (Lat. *virga*), which may be of wood, or a silver mace. At Lincoln we find that from the 14th to the 16th cents. there were six *virgarii*. Four of these, called *bedelli Episcopi*, were paid by the Bishop. On certain festivals they preceded the celebrant, carrying maces. They also preceded the Bp. when he came from the palace to the cathedral, and attended upon him during service. A fifth V. was entitled "the dean's verger." It was the duty of one of these Vs. to keep the door of the chapter-house during meetings of the chapter. It is still the duty of the Vs. of a

cathedral to head a procession before, during, or after, service; to conduct the preacher to and from the pulpit; and of the dean's V., to precede the dean to stall, lectern, or pulpit, if he preaches or takes any part in the service. Another of the Vs. is often known as "the canons' verger." The Vs. are in charge of the cathedral, whenever it is open, out of service time, and regulate the visits of strangers to the choir, chapter-house, etc., and find seats for them during service. In cathedrals and parish churches, Vs. have usually worn a stuff gown, ornamented with velvet. At the enthronement of Dr. King (1885) as Bp. of Lincoln, the procession was headed by a V., styled "The Bedell." In foreign cathedrals and important churches, a procession is commonly headed by a beadle, or "Suisse," wearing a three-cornered hat and quasi-military uniform, carrying a halberd, or a silver-headed black staff. In English churches, where the V. is often also Sexton, he heads a procession, and conducts the preacher to the pulpit, and may, as the churchwardens' deputy, see to the seating of the congregation. Sometimes there is only one church officer, who is both parish-clerk and Verger. He may be assisted by a mere gravedigger. Formerly he might also be the beadle of the parish, and wear his uniform in church. —A3. J. E. SWALLOW.

VERSE.—The word Vs., in the Pref. "Concerning the Service, etc.," means the Vs. or texts which formed part of every *RESPOND*. Each such V. was sung by the chanters and not by the whole choir. Hence has come the custom of giving an anthem, or part of an anthem, sung by solo voices the title of "V." It was no doubt the fact that aft. each *Vers* the latter clause of the respond was repeated, and sometimes the whole respond as well, by way of conclusion, that suggests the mention of "vain repetitions" in this same sentence of the Preface. —B2. A. M. Y. BAYLAY.

VERSICLE.—A very short pr., said by the officiant, to which the congregation reply with a similar prayer, called the **1. Introductory.** Responses in the Divine Service is exceedingly ancient, certainly anterior to the 6th cent.; and, as the Psalter was the great storehouse of devotion in the early Church, we naturally find all the most ancient *Vv.* and *Rr.* drawn from it. In the PB, *Vv.* and *Rr.* are employed in two ways: (1) as introductory to the psalmody at MP and EP; (2) as leading up to a Coll. When used for the latter purpose, they are technically known as *Proces*.

The first *V.* and *R.*, "O Lord, open Thou," etc. (Ps. 51 15), were in use, from at all events the 6th cent., before Mattins only. They were first prefixed also to Evensong in 1552.

2. At MP and EP. N.B.—In 1549 these and the other *Vv.* and *Rr.* were in the singular number, as in the Psalter itself. The next *V.* and *R.*, "O God, make speed," etc., consist of the first words of Ps. 70, which was in early times said all through at this point of the service; and the *Gloria Patri* which follows is really that said at the end of the Ps. After

this, *Alleluia* was said, except from Septuagesima to Easter, when its place was taken by the couplet, "Laus Tibi, Domine: Rex aeternae gloriae" (Praise be to Thee. O Lord King of everlasting glory). In 1549 the translation, "Praise ye the Lord," was substituted for the *Alleluia*, which however was to be added "from Easter to Trinity Sunday." This addition was struck out in 1552, and the *R.*, "The Lord's Name be praised," was first inserted in the Scottish PB (1637) and adopted by the revisers of 1662. *Proces* leading up to a Coll. are found in the PB not only at MP and EP, but in the following services: Lit., Confirm., Marriage, VS, Churching, Communion and the Accession Service. The general form of such *Proces* is: the Lesser Lit., the Lord's Pr., Versicles and Responses, and the Coll. The regular place for "The Lord be with you," etc., and "Let us pray," is immediately bef. the Coll. It is difficult to conjecture what led the revisers of 1552 to put these in a new and unheard of position bef. the Lesser Lit., but possibly the transition from the Cr. to the Lesser Lit. was felt to be otherwise too abrupt. In the Lit., Confirm. and Communion we find "Let us pray" in its right position bef. the Coll. In the ancient *Proces* the Apostles' Creed was said aft. the Lord's Pr.: its position bef. the *Proces* is a novelty introduced in 1552. In 1549 it had been placed between the Lesser Lit. and the Lord's Pr. Prime and Compline were the only ancient offices at which this Creed was said in the *Proces*. The *Vv.* and *Rr.* aft. the Lord's Pr. are a selection from those in the Sarum rite. "O Lord, shew," etc. (Ps. 85 7); "O Lord, save the King," etc. (Ps. 20 9; in the Vulgate, "Domine, saluum fac regem," etc.); "Endue," etc. (Ps. 132 9); "O Lord, save Thy people," etc. (Ps. 28 10). The next, "Give peace," etc., was not a *V.* and *R.*, but the *antiphon* in the Memorial for Peace (COMMEMORATION), said aft. Lauds and Evensong: "Da pacem, Domine, in diebus nostris: quia non est alius qui pugnet pro nobis, nisi Tu, Deus noster." The last, "O God, make clean," etc. (Ps. 51 10, 11), occurs in the *Proces* at Prime.

Aft. the Lord's Pr. in the LITANY only one *V.* and *R.*, "O Lord, deal not," etc. (Ps. 103 10), is retained

2. In the Litany.

out of the large number which were here used. The omission of the *Amen* aft. the Coll. must be pure accident. That which follows: "O Lord, arise," etc., has no connection with the Coll., but is the antiphon used with the first words of Ps. 44, "O God, we have heard," etc., and the *Gloria Patri*, as an *introduction* to the Lit. on solemn occasions. Its presence here is to be explained by the fact that the suffrages that follow, "From our enemies," etc., are not *Vv.* and *Rr.* but a *Lit.* anciently used in England in time of war: "Ab inimicis nostris defende nos, Christe. Afflictionem nostram benignus vide. Dolorem cordis nostri respice clemens. Peccata populi Tui pius indulge. Orationes nostras pius exaudi. Fili Dei vivi, miserere nobis. Hic et in perpetuum nos custodire digneris, Christe: exaudi nos, Christe: exaudi, exaudi nos, Christe (*Sarum Processional*). They are followed by the *V.* and *R.*, "O Lord, let Thy mercy," etc. (Ps. 33 2), leading up to "Let us pray" and a Collect.

In the CONFIRMATION service there are these *Vv.* and *Rr.*: "Our help is in," etc. (Ps. 124 7); "Blessed be the Name," etc. (Ps. 113 2); "Lord, hear," etc. (Ps. 102 1). This last was inserted in 1552, taking the place of

4. In the Occasional Services.

"The Lord be with you," etc., which was in accordance with the ancient office. In the MARRIAGE SERVICE we find the following Versicles and Responses: "O Lord, save Thy servant," etc. (Ps. 86 2); "O Lord, send

them help," etc. (Ps. 20 2, but the R. is altered); "Be unto them," etc. (Ps. 81 3); and "O Lord, hear," etc., as above. In the VS (SICK, VISITATION OF) the Vv. and Rr. are the same as in the Marriage Service, *mutatis mutandis*, with the exception of the third—"Let the enemy," etc. (Ps. 89 23, the translation being from the Vulgate, "Nihil proficiat inimicus in eo," etc.). In the CHURCHING OF WOMEN we have again the same Vv. and Rr. as in the case of the Marriage Service, with the omission of the second, "O Lord, send them help," etc. In all the above occasional offices the Vv. and Rr. have been retained from the ancient use of Sarum. The Vv. and Rr. in the COMMUNION are those of the ancient Ash-Wed. service. The two first are in substance the same as in the Marriage Service; the third is, "Help us, O God," etc. (Ps. 79 9, the translation following the Vulgate version). Then follows "O Lord, hear," etc., as before. In the Accession Service (ROYAL ACCESSION) the Vv. and Rr. unite those at MP and EP with those used in the above occasional offices.—82.

A. M. Y. BAYLAY.

VERSIONS OF THE PB (MODERN).—The PB has already been translated into a large

1. Method of Procedure with Regard to New Versions.

number of languages, in all parts of the world. We append to this art. as complete as possible a list of these up to date, but their number is constantly being augmented. Wherever a Ch. of Eng. Mission is established, the PB is translated (in whole or in part) into the vernacular, as soon as a congregation of converts has been formed. The most necessary services are translated first, the Pss., Epistles and Gospels being taken from the best vernacular version of the Bible. Tentative versions of the PB are carefully revised by the best scholars before the final version is completed. This may be locally published, but the course generally adopted is to submit it to the local diocesan committee and the bp. (if there be one) for approval, and to request the SPCK. to publish it. Except for the generosity of this society, many a version could not be printed, for lack of funds. In accordance with the rules of the SPCK., the sanction of the Abp. of Canterbury is necessary before any version or revision, at all "intentionally altered, whether in text or rubrics, from the original," can be accepted for publication by the society. When there is any difficulty in finding a suitable word in the vernacular to translate any technical term (such as *Catholic*, *deacon*, *priest*, etc.) in the PB, transliteration may be used. But the present Abp. of Canterbury in that case requires the transliteration to be that of the equivalent (if any) word used in the Greek of the NT. Unfortunately, this rule has not been always strictly adhered to in the past. Hence in some versions certain distinctly sacerdotal terms have been introduced:—e.g., some twenty-one years ago a bp. refused to permit the PB word "priest" to be rendered (as in the previous version in the same vernacular) by the word used to translate *ἱερεῖς* in the NT in that tongue, but insisted on the adoption of the English word "priest" in transliteration, which was the more objectionable because the

Cowley Fathers had already introduced that word with the meaning of *lepebs*. Fortunately, in versions intended for use in Mahometan lands there is less danger of this: for the word *Qasīs*, or some modified form of it (e.g., in Persian *Kashish*, in Kiswahili *Kasīsī*), is used for *ἱερεῖς*. *Qasīs* is the Arabic form of the Syriac *Qashishā*, used in the Peshittā to render the latter Greek word.

In versions for use in countries outside the British Empire, the State Prs. are omitted, and others inserted in their stead in

2. Adaptation to Different Countries.

favour of the sovereigns and governments of the respective countries. In no country in Europe has any native Ch. adopted our Liturgy, nor is there any reason to expect them to do so. The PB is very useful in the Mission field, but it is not in all respects suited to the circumstances of the native Chs. there. It requires, in the nature of the case, large alterations to adapt it to the varying needs of each country, but no authority exists to sanction this. In almost every case the necessity of making a literal translation from the English has rendered the style of the vernacular versions stilted and somewhat unidiomatic. As has well been said: "A translation may be etymologically perfect, and yet no more give the force of the original than the awkward dancing of a bear represents the graceful pirouettes of the ballet." When the Chs. in the Mission field become independent, they will doubtless draw up each a liturgy of its own.

We proceed to deal very briefly with certain important versions, taking as specimens of the rest one Romance (*French*), one Teutonic (*German*), one Semitic (*Hebrew*), and two Asiatic Aryan (*Persian* and *Ararat-Armenian*) Versions.

(a) *French*. The present French version is in large measure modern. There are two distinct editions, differing especially in the State Prs. The edition intended for and in use in the Channel Islands agrees with the English PB throughout, except in having a double set of Pss., one for reading and the other for singing. In the other edition the requisite alteration in the State Prs. is made (see also VERSIONS OF PB, OLDER, § 7).

(b) *German*. The SPCK. German version of the PB is some sixty years old. Germans find much tautology—or what to them seems such—in it, as, e.g., the German rendering of "to acknowledge and confess," "sins and wickednesses," "pardoneth and absolveth," etc. This somewhat detracts from their approval of the book.

(c) *Hebrew*. The PB has been translated into simple and excellent Hebrew. Yet, as it is mainly intended for the use of Hebrew Christians, it would have been much more useful and would have had much greater charm for them had the translators adopted as much as possible the phraseology employed in the very ancient Synagogue Service-Book, familiar to them all since infancy. Instead of this the word *priest* (i.e., *ἱερεῖς*) is rendered by *ḥōhēn* (i.e., *lepebs*), a title which to this day none among the Hebrews except Aaron's descendants dare assume. This seems likely to repel Hebrews from Christianity. In default of a better word, why should not *ḥōhēn* (i.e., *lepebs*), the word used in

the Hebrew NT, in both the Salkinson-Ginsburg and Delitzsch's versions, to render *ἡγεμονία* be employed? "Minister" is generally rendered by *שֶׁלִּיחַ* (*sheliakh-hassibbar*), which has little to recommend it.

(d) *Persian and Ararat-Armenian*. In both these versions the translators have made a practice of referring to every passage in the Persian and Ararat-Armenian translations of the Bible before rendering any PB phrase in which the English appeared to have been affected or coloured by the language of Holy Scripture. They thus endeavoured to produce in their respective versions the same effect of fidelity to Scripture and of being pervaded by its spirit, which is so noteworthy in the PB. This is a fair instance of the care taken to produce a perfect version of the PB. It may be said that what the Germans call the *tautology* of the PB gives it an added charm to Persians, being in accord with the genius of their own tongue. It is not so with Armenian, however.

The following list shows into what European, Asiatic, African, American, and Oceanic languages the PB has, in whole or in part, been translated. Other versions are constantly being added. Versions in italics are as yet only partial, not containing the whole of the PB.

4. List of PB Versions.

A. EUROPEAN.—Danish, Dutch, French, Gaelic, German, Greek (Ancient), Greek (Modern), Irish, Italian, Latin, Manx, Portuguese, Russian, Spanish, Turkish, Welsh.

B. ASIATIC.—Ainu, Arabic, Armenian (Constantinopolitan), Armenian (Ararat), Armeno-Turkish, Bengali, Car, Chinese, Foo-Chow, Hang-Chow, Hindi, Ho, Hok-Kien, Japanese, Kashmiri, Malay, Malayalam, Mallo, Marathi, Mundari, Pashto, Persian, Sgaw-Karen, Sindhi, Tamil, Telugu, Urdu.

C. AFRICAN.—Addo, Amharic, Boondji, Brass, Chino (or Chiswina), Chi-Nyaja, Gogo, Haitsa, Ibo, Isuana-Ibo, Kafir, Kaguru, Kisu-Kuma, Luganda, Lunyoro, Malagasy, Nupe, Sechuana, Sesutho, Shekiri, Susu, Suaheli, Taita, Tavea, Yoruba, Zulu.

D. AMERICAN.—Chippewyan, Cree, Dakota, Eskimo, Haida, Kwaguti, Lengua, Munsee (Delaware), Nishga, Nillakapamuk, Ojibbeway, Takudh, Tenni, Zimshian.

E. OCEANIC.—Bugotu, Fiu, Florida (Solomon Islands), Hawaiian, Maori, Mota, Mukawa, Saa, Ulawa, Waiio, Wedau.—BI.

W. ST. CLAIR TISDALL.

VERSIONS OF THE PB (OLDER).—A considerable number of partial or complete versions of the PB into Latin have been

1. Object of a Latin Version.

made at different times and at different stages in the evolution of the book itself. Originally, two main objects were aimed at, to which a third was sometimes added: (1) To fix the meaning of the words used, which could be done in a classical or "dead" language better than in a living and changing tongue. In this the analogy of the statutes of Tudor and Stuart times was followed. Thus the 39 Arts. of 1571 were published authoritatively in Latin and English at the same time. (2) To enable Continental scholars, especially the Reformers, to watch the progress of the Reformation in England. (3) To be used in Ireland when the Irish clergy did not understand the English PB.

The first Latin version of the First PB (1549) of Edward VI was by Alesius (Aless), and was published in 1551. Almost at the same time another

was made in Ireland by Smith. Aless' error in rendering *overnight* in the 2nd Rubric before the Communion of the Sick by *postridie* instead of *pridie* passed thence into several later versions. Aless' version was hastily and not very honestly prepared. Colls. altered from the Missal in the PB were often by him reproduced in their original form. Some renderings are loose, and some parts reproduce unaltered phrases in the *Order of Communion* of 1548 which had been changed in 1549.

2. Latin Versions of PB of 1549.

The greater part of the Elizabethan PB of 1559 including the Occasional Offices, edited probably by Haddon, appeared in Latin in 1560, by the Queen's authority. It followed Aless far too largely, even in his errors. Whitaker's Latin PB of 1569 (MEP, Lit., Cat., Colls.) was but slightly altered from this. The whole PB in Latin, published by Wulf, first appeared in 1571, and another edition in 1574. Versions of the Cat. separately by Aless and Whitaker and another by Vantrollier are mentioned. Mockett's unauthorised version of the PB appeared in 1617, but was proscribed and burnt.

3. Latin Versions of PB of 1569.

The Act of Uniformity of 1662 rendered Latin and Welsh versions necessary (as it practically did one in French). The Act permitted a Latin service at both Oxford and Cambridge Universities, at Westminster, Winchester, and Eton Colleges, and at Convocations. Therefore in April, 1662, Convocation committed the task of translating the Revised Liturgy of 1662 into Latin to John Earle (afterwards Bp. of Salisbury) and Prof. John Peirson. The latter soon retired, and his place was filled by John Dolben (afterwards Abp. of York). Their work, revised and completed by Dean John Durel, was published in 1670. Made by authority of Convocation, according to Act of Uniformity, it was dedicated to the King (cp. Authorised Version of Bible), printed by the King's printer and sold by the King's bookseller. It is still the only authorised Latin Version of the PB. Durel took the Pss., Canticles, Epistles and Gospels from the Old Sarum Use, which had borrowed them (except the Canticles) from the Vulgate. He also consulted the Elizabethan versions of the PB, which have had their effect on his choice of language in many places.

4. Durel's Latin Version of PB of 1662.

Parsell's Latin Version of 1713 is in the main based on Durel's, but it takes the Pss., Epistles and Gospels from Castellio's revision of the Bible. Among less important translations may be mentioned that published by Bowyer in 1720, and another by Harwood in 1785. Bagster, in 1821, published Carey's revision of Bowyer's edition. Carey largely followed Durel and Harwood, though in some cases affected by Parsell's renderings. Other editions of Bagster's appeared in 1834 and 1866, and one revised by Canon Warren is now promised. Parker's excellent edition of 1848 was based on the Elizabethan versions and that of Durel. Bright and Medd's version (2nd ed., 1869) was intended to introduce sacerdotal language. It has, of course, no authority. In some passages taken from the Missals, Aless permitted the word *sacerdos* to remain, though elsewhere he generally avoids

5. Later Latin Versions.

by Bowyer in 1720, and another by Harwood in 1785. Bagster, in 1821, published Carey's revision of Bowyer's edition. Carey largely followed Durel and Harwood, though in some cases affected by Parsell's renderings. Other editions of Bagster's appeared in 1834 and 1866, and one revised by Canon Warren is now promised. Parker's excellent edition of 1848 was based on the Elizabethan versions and that of Durel. Bright and Medd's version (2nd ed., 1869) was intended to introduce sacerdotal language. It has, of course, no authority. In some passages taken from the Missals, Aless permitted the word *sacerdos* to remain, though elsewhere he generally avoids

using the word. Durel never once uses *sacerdos*, but always the proper NT word *presbyter*. This agrees with Hooker and Jewel. Bright and Medd constantly and deliberately employ *sacerdos* for *priest* in the PB.

The first Ancient Greek Version of the PB was that made by Whitaker, Master of St. John's Coll., Cambridge, and published with his Latin rendering in 1569 (see § 3). It contained MEP, Lit., Cat., and Colls. The whole PB in Greek, by Petley, printed in 1638, was dedicated to Abp. Laud. Duport, Greek professor at Cambridge, published in 1665 his much better known version, dedicated to Abp. Sheldon. Of course, this was a translation of the PB of 1662. Duport largely followed Petley. Bagster in 1821 published an edition of this Greek Version, interpagated with a Latin rendering (see § 5), adding the Epistles and Gospels from the Greek NT. In this revision the word *minister* is sometimes rendered *κρηδιστής*, sometimes *λειτουργός*; but, contrary to NT usage, *priest* is generally represented by *ιερεύς*.

The First PB of Edward VI was translated, about 1550, into French, by order of Sir Hugh Paulet,

Governor of Calais, for use there and in the Channel Islands. This version was amended, so as to agree with Edward VI's Second PB, by the Lord Chancellor's and the Bp. of Ely's orders, in 1552. A version made in 1616 was very hastily altered for use at the French service held in the Savoy (Strand) Chapel on Sunday, 14th July, 1661. The Revised Eng. PB of 1662 rendered a new French version necessary. This was hastily prepared by Dean John Durel (see § 4), who in consequence made too much use of the version of 1616. His French rendering was published before his Latin, being required for use in Jersey and Guernsey and also in the Savoy Chapel. It was sanctioned by Royal ordinance (6th Oct., 1662), and the use of all other versions forbidden. (See also WELSH VERSION OF THE PB.)—B1.

W. ST. CLAIR TISDALL.

VESPERS.—The evening office of pr., commonly called *Even-song* in England. Its form has been borrowed from that of Lauds. It is composed of five Pss., varying for each day of the week, with Antiphons, a short chapter (in old times followed by a Respond), a hymn, the cant. *Magnificat*, and the Coll. The Pss. are those of the latter part of the Psalter beginning with Ps. 110, and omitting those already allotted to Lauds, etc. (See HOURS OF PRAYER.)—B2.

A. M. Y. BAYLAY.

VESTRY.—A V. is a room which adjoins the church or is a part of it and screened off from it, where the clergy vest and where the vestures, registers, and many other articles are kept.

In old cathedral and abbey churches the space behind the screen at the back of the altar was used as a V., access to which was obtained through the doors on either side of the altar. This arrangement can be seen in Westminster Abbey, St. Albans Cathedral, Winchester Cathedral, the chapel of Magdalen College, Oxford, and in many other places.

There are examples in other churches of low screens with one door behind the altar. Sometimes the altar stood out 7 or 8 feet in front of the east wall, thus affording a V. space.

In many small churches there were no vestries, and in consequence vesting was done at the altar. The vestments and vessels were kept in chests and aumbries in different parts of the church, and

probably each altar had its own chest and aumbry near at hand.

In the case of old churches the greatest care should be exercised in the provision of vestries. The most deplorable acts of vandalism have been perpetrated in converting side-chapels into vestries and organ-chambers.

When a new church is built, a V. or vestries are always provided. There should be a priest's V. and a choir V., and some advocate the luxury of a churchwardens' Vestry.

Vestries are not famed for being clean, tidy, and orderly, as they certainly ought to be. Everything should be kept in its proper place. Cupboards and chests should be provided (a chest of drawers will be found very useful), and many other things should find their place in a V., e.g., a table, chairs, ink-pot, useful pens, blotting-paper, note-paper, a hanging calendar, a clock, a looking-glass, etc., all clean and in order.—R6.

H. D. MACNAMARA.

VESTRY MEETING.—The V. is the council of the parish for eccles. purposes. It is so called because its meetings are usually held in the VESTRY. Vs. may be classed as: (A) Ordinary, and (B) Extraordinary.

(A). The ordinary V. consists of the minister of the parish and all persons of either sex who pay rates or occupy premises that are rated for the relief of the poor in respect of the parish: where, however, a person has made default for

three months in the payment of a poor rate his right to attend and vote at a VM. is suspended till the rate is paid. A VM. should be convened by the minister of the parish or the churchwardens: a private parishioner cannot convene it. A written or printed notice, duly signed, should be given, specifying the place, day, and hour of the meeting, and the purposes for which it is convened; and such notice should be posted bef. divine service on a Sunday three clear days at least bef. the day on which the meeting is to be held, on or near to the principal doors of all the public chs. and chapels of the Ch. of Eng. in the parish in which divine service is held. The meeting need not be held in the V. or indeed in any part of the church; it always may, and sometimes must, be held in a place at a distance from it. The minister of the parish is the chairman of the meeting *ex officio*; if he is absent, the V. may elect a chairman from among its members present. The voting is usually by show of hands; but no resolution can be carried except by an absolute majority of those present at the meeting. However, if a poll be demanded by any member whether bef. or aft. a show of hands, a poll must be taken, and, if necessary, an adjournment may be made for the purpose. Where there is a show of hands, each member has one vote; but, where there is a poll, a member has from one to six votes according to rating. The chairman may vote as a member, and he has also a casting vote. Minutes of the proceedings of the V. must be kept in a book; such minutes must be signed by the chairman; they need not be confirmed.

The V. normally exercises the following functions. (a) It appoints two CHURCHWARDENS annually, with the concurrence of the minister of the parish. If there is a disagreement between the minister and the parishioners in regard to the appointments, the minister appoints one and the parishioners the other of the churchwardens. In many parishes this has become the customary procedure. (b) It may also appoint SIDESMEN with the concurrence of the

minister. (c) It usually receives the accounts of the churchwardens at the end of their year of office. (d) It controls the custody of the V. books and accounts. (e) It may make a CHURCH RATE, though the payment of such a rate cannot be enforced. (f) It should be consulted where it is proposed to make alterations in the fabric or the furniture of the ch., or in the churchyard.

(B) Extraordinary Vs. include the following. (1) *Quasi-Vestries*. In the new parochial areas, formed

2. Extra-ordinary Vestries.

under the Ch. Building and other Acts of the last cent., meetings are held in the nature of VMs. There is, however, no plural voting on a poll, as these meetings are not the meetings of a V. properly so-called. (2) *Select Vestries*. In some parishes the ordinary V. has been superseded by a V. consisting of a limited number of the parishioners who are constituted members of the V. in some special manner. Some of these select Vs. are the creatures of custom, others of statute.—A2.

HUGH R. P. GAMON.

VIA MEDIA.—See CHRISTIAN RELIGION, § 21.

VIATICUM.—This Lat. word (= provision for travelling) is sometimes applied to the Euch. given to the dying as food for their long journey (see 1 Kings 19 8). In this sense it first occurs (in its Gr. form *εὐχιστήριον*) in the 13th canon of the 1st Council of Nice, 325.—N7.

J. W. TYRER.

VICAR.—The term V. means a substitute, one who takes the place of another, or fulfils the duty which he cannot discharge himself. Ecclesiastically, the title of V. is given to the priest of a parish where the rectory has been appropriated. He takes the place of the rector as regards all spiritual jurisdiction, functions, and duties, but his relation to the temporalities is different (see BENEFICE and INCUMBENT). He does not take the place of the rector in the sense of being his deputy or as deriving authority from him; strictly speaking there is no rector. The patron may be said to have been excused from presenting a person to be rector, and instead thereof presents a person in place of a rector, that is a *vicarius*, or V. The V., just as much as the rector, has his spiritual jurisdiction directly from the Bp. by institution, and is put by induction as fully into possession of the ch. and churchyard as a rector is, but he has no right to all the temporalities. The use of the term V. is thus somewhat misleading, inasmuch as the title RECTOR is given to a parish priest, not in respect to the temporalities, but in respect to his spiritual government. That spiritual government is given to a V. as fully and completely by institution as it is to a rector. The forms of institution and induction are precisely the same in the case of a V. as in the case of a rector. It is one of the unfortunate results of the grave mediæval crime of the appropriation of rectories to the monastic bodies, that the misleading term V. came into use, as it conveys an impression that the spiritual or canonical status of the parish priest so designated is different from, or even inferior to, that of the parish priest who is designated rector, whereas such status is identical. The true remedy would

be to abandon the use of the titles V. and perpetual curate, and call all parish priests rectors, whatever be the nature of their temporalities. In some of the Colonies the curious custom has arisen of calling the parish priest V., in countries where there are no tithes and no lay rectors or impropriators, and, therefore, where the use of the title V. is an anomaly.¹ In France at the present time *vicaire* is used in a different sense from the English use of V. It means there the assistant of the parish priest who himself is called the *curé*, or curate. It there means deputy, one having only delegated jurisdiction, whereas our vicars are not properly deputies and have ordinary jurisdiction.—ra.

E. G. WOOD.

VICAR-GENERAL.—On occasions when a bishop was absent from his diocese (e.g., on embassies) he was accustomed to delegate his functions to a *vicarius generalis*. Later, this officer had charge only in matters of voluntary jurisdiction, as in visitation, institution, licensing, and the sequestration of vacant benefices, being appointed for life by any bishop who thought fit to have such an officer. Now, it is usual to commit the office of VG. to the CHANCELLOR of the diocese along with that of OFFICIAL PRINCIPAL. The only diocese in which the office now survives separately is that of Sodor and Man. Each *archbishop* has a VG., who holds a court for the confirmation of bishops. In recent times this court has been the scene of considerable disturbance (e.g., *Rex v. Abp. Cant.*, 1902, 2 KB. 503) in connection with the formal "praeconization" of opposers to appear and show cause against the validity of the election or the qualifications of the elected. The patents of the Vicars-General of Canterbury and York are printed in *Rep. Eccl. Courts Comm.*, 1881 (1883), 666-7, 696-7.—A5.

R. J. WHITWELL.

VICARS-CHORAL; MINOR CANONS.—Two names applied to the same persons. Jebb (*Choral Service*) says: "The distinction between MC. and VC. is not very apparent; and the present usage of the Church would seem to make them identical as to the duties they have to perform. . . . The term 'MC.' is restricted to the clergy; that of 'VC.' is common to them and laymen." In some cathedral bodies both names are found still. They have always been deputies for the canons and prebendaries for choral purposes, but in some foundations—notably at St. Paul's—the MC. form a "College" under a president, and are a separate chapter. This arrangement dates from the reign of Richard II (Jebb).—A3, Q1.

JAMES BADEN POWELL.

VIGIL (*vigilia*, *pervigilia*).—A fast day immediately bef. certain festivals; see EVEN.—In PB, Christmas, Purification, Annunciation, Easter, Ascension, Pentecost have vigils; also SS. Matthias (not Sarum), John Baptist, Peter, James, Bartholomew, Matthew, Simon and Jude, Andrew and Thomas, and All Saints. But a V. never falls on a Sunday, when fasting is forbidden (see WEEK, THE CHRISTIAN, § 2); if therefore one of these festivals fall on a Monday the V. is on the Saturday.² It is not quite easy to say why some other festivals have not Vs. assigned to them; some perhaps because they fall in Eastertide or Christmastide (yet in Sarum Epiph.

¹ [In the Amer. and Canadian Chs., however, the incumbents are regularly styled *Rectors*.]

² In Sarum, in such a case, the Sunday seems to be called the V., though the Saturday would be the fast day.

had a V.); St. Luke, perhaps, because St. Etheldreda's Day precedes, a most popular English festival: the Conversion of St. Paul, perhaps, because it was always inferior to the festival of St. Peter and St. Paul on June 29. Michaelmas, on the other hand, is a feast *sui generis*; perhaps it has no V. because the angels have not passed through suffering.

Vigils are found in most Churches. At first, as the name and the corresponding *vavvixis*, pernoctatio, denote, a V. was a night spent in prayer. When St. Cyprian was apprehended, A.D. 258, a V. was being observed (*Life* 15). Chrysostom (*Hom. de Martyr.* 2 668 D) attests Vs. before martyrs' festivals. Socrates (*HE* 6 8) speaks of both Catholics and Arians keeping V. before each Lord's day. *Silvia* describes weekly Vs. To this day the E. Syrians keep up the old idea of a V. bef. Great Festivals; on these occasions the night service, always a long one, is enormously protracted, the whole Psalter being said. But with them there is no special fast on the day bef., other than the ordinary Advent and Lenten fast. And probably the present idea of a V. as a fast day only began in or after the 9th cent. In the *Sarum Brev. Te D.* is forbidden on Vs., except on that of Epiphany if it fall on a Sunday (ed. Procter and Wordsworth, 1 30). In the Amer. PB all Vs. are omitted except that of Easter.—C3.

A. J. MACLEAN.

VIRGIN.—Self-dedication to a single life was regarded in the primitive Church as an ascetic act honouring to God and virtuous in itself. Women who so consecrated themselves lived at home and had not necessarily special duties in the ch., though they were honoured and recognised. At first there seems to have been no particular ceremony for admitting such *virgines canonicas*, nor was the act irrevocable, but the veil that was worn suggested the idea of a mystical marriage, and in the *Can. Hippol.* (751) they are recognised by the laying on of hands after due inquiry as to age and character. From the 4th cent. a stricter view of vows prevailed, and the age at which they were allowed was raised (in Africa 25; in Spain, where they were considered irrevocable, 40). A distinction between the veiled and the unveiled V. was drawn, and the ceremony of veiling seems to have been performed on the Great Festivals. A 3rd cent. painting in the Cemetery of St. Priscilla represents the veiling of a virgin (Lowrie, *Christian Art and Archaeology*, p. 247).

Bingham, *Ant.*, bk. 7, c. 4 (history); Duchesne, *Christian Worship*, c. 13 (ceremonies of veiling); Wordsworth, *Ministry of Grace*, pp. 282-303 (history, later ceremonies, and practical suggestions).—A3.

CLEMENT F. ROGERS.

VIRGIN BIRTH OF CHRIST.—The VB. of Christ is asserted explicitly in the Proper Pref. and the Coll. for Christmas, as well as in the Creeds. The *a posteriori* evidence

1. Evidence from Mt. and Lk.

of the fact consists:—(a) of the narratives in Mt. and Lk., (b) of some phrases in St. Paul, St. John, St. Ignatius, and one or two other early writers.

(a) The Virgin Birth of Christ is not part of the "Synoptic tradition," which begins with His Baptism. The earliest Christian preaching was of things as to which the preachers were eye-witnesses, and the Virgin Birth was necessarily outside the range of their personal knowledge. The Nativity narratives are independent of the Synoptic tradition. That in Lk. 1, 2, clearly goes back to Jewish sources (see Sanday,

Critical Questions 135); and it presents features which suggest that it depends on a woman's evidence (cp. the method of dating events in 1 24, 26, 56, the incident mentioned in 1 44, and generally the tenderness of the details). These considerations point to the conclusion that the Virgin is the ultimate authority on whose testimony the narrative rests. It is from the point of view of the Maiden Mother's experience that the story is told throughout (cp. 1 29).

In Mt. 1 the story of the Nativity is told from a quite different point of view; in Mt. the anxiety of Joseph, as in Lk. the faith of Mary, is the most conspicuous feature, and it is not unreasonable to infer that the sources of the Matthaean narrative go back to information supplied by Joseph. It is, at any rate, quite different from the Lucan story; we have here two convergent traditions, coming from distinct sources, which must be regarded therefore as mutually corroborative in regard to the main fact they describe. It should further be observed of the Matthaean account that:—(1) it unquestionably speaks of a *supernatural* birth, despite the eccentric variants of the Sinaitic Syriac at 1 16, 21, 25; and (2) it was not invented in the interests of prophecy, and to provide a fulfilment for OT predictions. For there is no trace that the Jews ever interpreted Isa 7 14 as meaning that the Messiah should be miraculously born of a Virgin (Dalman, *Words of Jesus*, ET, 276), which indeed they did not expect; "*almah*" does not necessarily mean more than "young woman." The evangelist's commentary on Isa. 7 14 presupposes a tradition already well established. Jewish soil being thus unfavourable to the growth of a "myth," like that of the Virgin Birth, some writers, e.g., Usener (*Encycl. Bibl.* 3 3352), have suggested that it must be of pagan origin, and have been at the pains to collect heathen parallels. Harnack has sufficiently answered Usener as to this (see Lobstein, *Virgin Birth of Christ* 128), the early date at which the Nativity stories of the Gospel appear, the horror with which primitive Christianity regarded paganism, and the intensely Jewish atmosphere of Mt. 1 and Lk. 1, 2, being conclusive against a pagan origin for the belief.

(b) There is nothing decisive in St. Paul, although Rom. 1 3 and Gal. 4 4 are apposite, nor in St. John, although there may be something in the suggestion that in Jn. 2 3-5 the Mother seems conscious of the miraculous personality of her son. But St. Ignatius (A.D. 115) is very plain on the point: "Hidden from the prince of this world were the virginity of Mary and her child-bearing and likewise the Lord's death—three mysteries to be cried aloud which were wrought in the silence of God" (*Eph.* 19; cp. also *Smyrn.* 1). This is a highly important testimony. The Virgin Birth is as certain for Ignatius as is the Crucifixion; so he tells the Church of Ephesus, which owed much both to St. Paul and to St. John. This could hardly have been a received

2. Other Evidence.

doctrine in that city as early as 115, were it not congruous with the well-remembered teaching of these great Apostles.

This is the direct evidence. It points back to the witness of the only two persons who could assert of their own knowledge that Jesus was born of a Virgin Mother, and the fact was received for true in the Church in the

2. The Evidence Weighed.

opening years of the 2nd cent. Is the evidence sufficient to compel belief? Would such evidence compel belief of a similar event alleged to have happened in our own day? It is urged by some that it would not be regarded as sufficient. Here then an important consideration must be borne in mind. The measure of our credence to testimony of this sort must depend on our estimate of the Child alleged to be miraculously born. The infancy narratives would not persuade us of their literal truth, if there were nothing exceptional in the character and history of the Child. But we read these narratives in the light of the Personality of Jesus Christ, and then they assume a new significance. The *a posteriori* witness, good so far as it goes, receives powerful and necessary reinforcement from all that we have learned as to the Incarnation and Resurrection of Jesus.

(1) His *Resurrection*.—this is here assumed—does not *prove* the Virgin Birth, but the two are easier to believe taken together, than either would be separately. It is natural to think that the Body which defied the dissolutions and corruptions of death was not begotten of mortal seed (cp. Ac. 2 24). There is a propriety of correspondence between the manner of Christ's entrance into this earthly life, and the fact of His superiority to death.

(2) Christ was morally *sinless*. Science assures us, such is the *damnosa hereditas* of our ancestry, that a sinless man would be a physical miracle, no less than a moral one. Not that there is anything essentially sinful in the normal antecedents of human birth; but, if a sinless man was ever born, experience and science both suggest that there must have been something abnormal in the circumstances of his conception in the womb. And the allegation of the Virgin Birth supplies us with such an exceptional antecedent. This line of thought does not necessarily lead (as has been suggested) to the Roman doctrine of the Immaculate Conception; for all that is urged is that the normal conditions of birth are insufficient to account for a sinless man. Nor is it to be forgotten that the Virgin Birth presupposes not only the absence of human fatherhood, but also the operation of the Divine Spirit: "conceived by the Holy Ghost" as well as "born of the Virgin Mary." Here is the exceptional antecedent which reason demands, but we could not prove *a priori* that it might not have been otherwise supplied.

(3) The doctrine of the *Incarnation* does not *prove* that Christ must have been born of a

Virgin. The *Incarnatus est* is logically separable from the *Natus ex Virgine Maria*. But no instance has been produced from the

4. Doctrinal Congruity.

past history of the Church of belief in the former without belief in the latter. There is a congruity between the two beliefs, which cannot be explained away. Nor would it be easy to accept *ex animo* St. Paul's teaching in 1 Cor. 15 about Christ as the Representative Man, or St. John's teaching as to His Divine Personality, did one believe that He was born of human parents, exactly as every other man has been. *Talis decet partus Deum*. This has been the mind of the Church ever since she began to reflect upon the matter, as may be shown from the history of the Creeds.

The subject is discussed in all works on the Creed. See also: Gore, *Dissertations on Subjects connected with the Incarnation*

5. Bibliography.

(1895); J. A. Robinson, *Some Thoughts on the Incarnation* (1903); R. J. Knowling, *Our Lord's Virgin Birth* (1903); and an essay by the present writer in the *CQR* for Oct. 1904, which has been drawn on for this article.—K2^a. J. H. BERNARD.

VIRTUES AND VICES, even though not capable of being sharply defined, may and indeed for purposes of teaching, training and self-discipline, must be distinguished. For the fundamental unity of all the virtues, see GRACES (THE CHRISTIAN), also MAN, §§ 21-25, and RELIGION, §§ 8-12. In framing a list for English Ch. use, it seems advisable to follow as far as possible the lines of the Decalogue as treated in the Catechism. Assigning three virtues and vices to each Comm., a series of thirty is made up, which may for purposes of meditation or self-examination be connected with the days of the month, or the Ten Comms. may be taken three times in a month, or occasionally in a ten days' sequence.

TABLE OF VIRTUES AND VICES.¹

Scope.	Virtues.	Vices.	No.
I.	Faith	Despair . . .	1
The Fear	Hope	Presumption . . .	2
of God	Love	Self-will . . .	3
II.	Intelligence	Superstition . . .	4
Outward	Order	Slovenliness . . .	5
Worship	Joy	Formality . . .	6
III.	Sincerity	Hypocrisy . . .	7
Hallowed	Reverence	Blasphemy . . .	8
Words	Meditation	Inattention . . .	9
IV.	Diligence	Idleness . . .	10
Consecrated	Moderation ¹	Worry . . .	11
Time	Devotion	Self-indulgence . . .	12

¹ The 1st column of the table defines concisely the scope of the several Comms. The corresponding virtues and vices must in some cases be qualified by these definitions: e.g., "moderation" is here used specifically in regard to the disposal of one's own or another's *time* (11), and so would cover mercy towards subordinates, but not temperance in food and drink. Where, moreover, such a table, primarily intended as a guide for the younger members of families, is used by or with older persons, it should be observed that under the 5th Comm. it is the duty of elders to deserve and to require that those under them shall

Scope.	Virtues.	Vices.	No.
V. 1	{ Humility	Conceit . . .	13
Respect for Authority	{ Loyalty	Insubordination . .	14
	{ Helpfulness	Selfishness . . .	15
VI.	{ Patience	Ill-temper . . .	16
The Debt of Love	{ Kindness	Malice . . .	17
	{ Meekness	Hatred . . .	18
VII.	{ Temperance	Gluttony . . .	19
Self-Discipline	{ Soberness	Drunkenness . .	20
	{ Chastity	Impurity . . .	21
VIII.	{ Honesty	Fraud . . .	22
Just Ownership	{ Faithfulness	Negligence . . .	23
	{ Generosity	Meanness . . .	24
IX.	{ Courtesy	Evil-speaking . .	25
Sound Speech	{ Truthfulness	Lying . . .	26
	{ Consideration	Slandering . . .	27
X.	{ Simplicity	Luxury . . .	28
Regulated Desires	{ Contentment	Covetousness . .	29
	{ Industry	Laziness . . .	30

These can, without much difficulty, be related to other groupings, as indicated by the index figures attached. A. *The Seven Virtues: three theological and four cardinal.* Faith (1), Hope (2), Charity (3) [cp. GRACES, THE CHRISTIAN]; Prudence (iv, x), Justice (viii), Fortitude (1, 2, 16), Temperance (vii). B. *The Seven Deadly Sins.* Pride (2), Covetousness (29), Lust (21), Anger (16), Gluttony (19), Envy (18), Sloth (1, 10, 30). C. *The Nine Fruits of the Spirit.* Love (3, vi), Joy (3, 6, 29), Peace (11, vi), Long-suffering (16), Gentleness (13, 25), Goodness (17), Faith (1, 23), Meekness (18), Temperance (vii). D. *The Seven Gifts of the Spirit.* Wisdom (1), Understanding (4), Counsel (5), Strength (6), Knowledge (9), Godliness (3), Fear of the Lord (2). These last (in 1s. 11 the characteristic gifts needed by the pattern ruler) are not so sharply distinguished from one another as most of the qualities in other groupings; and in the Confirm. Pr. they are best taken, not as a comprehensive or exhaustive list, but as typical instances of that fulness of Divine endowment which the Spirit distributes to the members of the Body severally as He will, and according to their needs.—K3. G. HARFORD.

VISITATION.—See VISITOR.

VISITATION ARTICLES AND INJUNCTIONS

have considerable importance as evidence of the contemporary view of Ch. law and episcopal authority. Frere and Kennedy, in their valuable collection (*VAI*, 3 vols., 1909), have made a sufficient exhibition of them from 1538 to 1573; Dr. Frere's full introd. and the exhaustive index add greatly to the value of the compilation. Other later examples are found in the Ritual Commission's 2nd *Report*, 1871. Not a few are in Cardwell's *DA*, and Wilkins' *Concilia* is another still more extensive treasury. There is room, however, for a careful edition of (say) Cosin's standard set after 1662, compared with four or five typical sets before 1662, and one or two later ones. Sets by Shaxton, Ridley, Bonner (1542), Parker, Bancroft, and Laud might be chosen for the earlier period; and Gibson's, Philpott's, and Bp. J. Wordsworth's would serve for later times. Cp. INJUNCTIONS (ROYAL), and RITUAL LAW, § 5.—A4. G. HARFORD.

VISITATION OF THE SICK.—V. of the sick is the duty of every Christian, as our Lord's

practise the virtues specified, and under the 7th Comm. married persons need to combine with the specific virtues assigned to it a particular and intense application in regard to one another of the virtues attached to the 6th.

own sayings and example show. His words in the Parable on the Future Judgment are addressed to all, "I was sick, and ye visited me"; and His example in going about "doing good and healing all that were oppressed of the devil" is to be humbly imitated by all his servants, whether ordained ministers or not. But it is obvious that men who have been called by the Holy Ghost to Holy Orders should make it their first duty to attend upon and minister to the sick among Christ's flock. In the Church of England this is held so strongly that the parish priest who does not respond to the call of the sick thereby invalidates his ministry.

We shall consider then:

- A. The minister's own preparation: (a) *general*, (b) *particular*.
- B. The main points he ought to dwell upon with all sick people (cp. "Order for the V. of the Sick"). These are: (a) *God's Purpose*, (b) *A sense of sin*, (c) *Repentance and Absolution*, (d) *Duties to be enjoined*.

A. (a) The minister's paramount need is a constant serenity and freedom of mind and heart—neither troubled by worldly cares and ambitions, nor engrossed with social claims—

2. The Minister's General Preparation.

"A heart at leisure from itself

To soothe and sympathise."

For no particular preparation can avail much, unless grounded on habitual piety towards God and man in the depths of the soul. His habitual state of mind must be congruous with the requirements of a call to minister to the sick or dying, often with little or no warning. And in our present conditions of social life he will, whilst taking a kindly share in the ordinary interests and amusements of his people, be jealous lest these ever encroach upon his supreme duty and vocation. His general preparation must also include a knowledge of his people's ways of life and habits of mind. The condition of a man's mind and heart in sickness is generally the outcome of his previous life and surroundings; the pastor should be able to approach him with a knowledge of these (see VISITATION, PASTORAL).

A. (b) The minister's particular preparation should be after the manner of a good physician's, who before he starts on his rounds turns over in mind the cases he means to visit, and the particular treatment needed by each. The priest must pray and must meditate beforehand, that the illumination of the Holy Spirit may be with him; and indeed this illumination must be his one equipment when called upon, as he may be from time to time, to minister to strangers. "It shall be given unto him in that hour what he shall speak."

B. (a) "Sick people are often little disposed to turn to spiritual matters. This temper arises either from acute pain, or consequent prostration—or they are ignorant—or they have been habitually careless" (Dr. Vaughan's *Notes on Sick Visiting*).

Hence our PB Office wisely dwells upon the Divine Purpose in sickness as the primary truth to be pressed home. The intention of God's visitation of sickness is always remedial. In our Lord's words "sickness is not unto death, but for the glory of God." Death is not its final object and end.

Bodily death may intervene; but it is not the real purpose of the visitation. *That* is the glory of God by the betterment of men's souls—the soul of the sick person, and the souls of his friends.

B. (b) In Divine irony our Lord said, "They that be whole need not a physician, but they that are sick. I came not to call the

5. The Sense of Sin.

righteous, but sinners to repentance." Our Church, therefore, devotes the greater part of her Office to impressing upon the sick person a sense of sinfulness, and urging contrition and repentance. Every experienced visitor knows how great a difficulty faces him here. The two great deficiencies of our modern life are the lack of a sense of sin, and consequently of contrition. Gross and violent offences are less common than formerly; but a mean and poor view of moral obligation, petty selfishness and deceit, want of chastity and temperance—all these are frequent. And thus it is often exceedingly difficult to bring any sense of sinfulness home to sick persons. But a sense of sin there must be, if God's visitation of sickness is to have its proper remedial effect; for if there is no contrition there can be no consolation—no deliverance from the moral bondage of sickness, or from the black curtain of approaching death. No rule can be laid down for finding the best avenue to a man's conscience who lies in this state—only direct contact with his soul will disclose it; but personal prayer on his behalf before attending him will do much.

B. (c) Where true contrition exists, REPENTANCE will follow. Accordingly our Office next directs the minister to examine the sick person,

6. Repentance and Absolution.

whether he truly believes all the articles of the Catholic Faith, and whether he repents him truly of his sins, and is in charity with all the world. The great aim of our Office is to make the sick person's contrition genuine and thorough; and to this end it is provided that he be moved to make a special acknowledgment, "if he feel his conscience troubled by any weighty matter; after which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort." Here discretion is left to the sick person whether he shall make particular Conf., and to the priest whether he shall use the particular words of Absol. which follow. Some form of Absol. in the manner of the PB he will probably use, but not necessarily in the precise words given in the Office, though some authorities hold that the words "after this sort" limit the form of Absol. to that given in the service.

B. (d) The duties to be enjoined on the sick person are these: (1) to ask forgiveness for offences and to make amends for wrongs done;

7. Duties to be Enjoined.

(2) to see that provision is made for settling his worldly affairs; (3) to be liberal to the poor.

All these will be the natural preliminaries to the HC (see art. SICK, COMMUNION OF).

[For the Office, see art. SICK, VISITATION OF.]
—re. E. W. CHAPMAN.

VISITATION, PASTORAL.—Pastoral V. is exactly what the words imply. It is the work of the Shepherd going in and out

1. *Its Nature.* amongst his flock. It has been always recognised in the Church as a paramount duty of the Christian Ministry. Nothing less, indeed, could be its position, in view of that we may call the charter of Pastoral work, contained in our Lord's solemn words to St. Peter: "Feed my lambs—Shepherd my

sheep—Feed my sheep"—words which again are pressed home in our PB Office for the Ordering of Priests. Their charge is to be "messengers, watchmen and stewards of the Lord, to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are scattered abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

Taking then a general view of Pastoral V., we may inquire:

A. What is its *ideal*?

B. What is its *scope*, and what are its *aims*, in the present day?

C. What are its *methods*?

D. What are its *difficulties*?

E. What are its *encouragements*?

A. Its ideal is to present and to bring near, to all sorts and conditions of people the Personality and Presence of our Lord and

2. Its Ideal. Saviour. The visiting minister as sent by the Church is His humble

representative in the home, and has to show forth the Christ-like character in the midst of the common circumstances of life. The Ideal of V., therefore, is distinct from, though complementary to, that of ministration in church and school, for it is conditioned by the familiar surroundings and various and multiform occasions of family and individual life. It is, in short, to bring the Life of the Saviour into vital contact with the people's life. In George Herbert's incomparable words, "A Pastor is the Deputy of Christ for the reducing of man to the obedience of God" (*Priest to the Temple, ad init.*).

B. The Parish Clergyman has in this country a unique position; it is his privilege to knock at the door of every house in his

3. Its Scope and Aims.

parish. He may be refused admittance—but he has the right to knock. Hence there is no material limit to his V. And, as in England no one is outside the sphere of the Church of England, every person has a right to the ministrations of the clergyman of his parish. Hence there are no moral or spiritual limits to the Pastor's V. The scope of it in his parish is only limited by his strength and will, and by his people's acceptance. But in the present day an important question arises, How far should the clergyman offer his pastoral service to persons whom he knows to be either (a) openly hostile to all religion, or (b) antagonistic to the teaching of the Church of England?

In regard to the first (a): The Parish Priest must put Christ's message before his flock, "whether they will hear or whether they will forbear." But it must be borne in mind that people are often far from hostile to religion who do not attend a place of worship. As has been truly said lately, "The number of persons in our own country who seldom enter church or chapel, but who nevertheless are earnestly endeavouring to conform their lives to the standard of Christianity, as they understand it, is

probably greater now than it has been at any period in the past."

(b) As to religious persons who have difficulties and objections with regard to the teaching of the Church, it is very often from sheer lack of understanding what that teaching is, that objections are made. Everything points then to the Pastor's taking both these classes of persons, with judgment and discretion, into the scope of his V. It must not be limited to Church-goers, or persons already disposed to worship in church; but must include people who, though they may appear outwardly indifferent or even hostile, may by pastoral intercourse be found ready, and in time eager, to accept the message of the Gospel from him.

C. The unit of the parish is not the individual, but the family; hence the pastor must be in vital touch with as many families

4. *Its Methods.* as possible. The head of the family is the husband and father. The pastor must therefore visit especially the master of each household. His visits must be generally when the father is at home, if families are to be won to the Church. Night visiting is thus, in the case of working people, imperative. Kindly visits to the women in the afternoon are well enough, but the chief work lies in the evening, man to man.

For it will generally (and rightly) be found that the husband and father and bread-winner is the most important person in the family, and therefore his co-operation is the chief element in its religious development, though it may often be the last secured. It is of course profoundly true that the work of the Gospel is individual; but the best access to individuals is in most cases through their family relations. This is evident through all ages of the Church in the dealings of Almighty God Himself with His people—as in the family of Abraham—as in the Holy Family at Nazareth, and in many instances of families, mentioned in the NT, in the first days of the Christian Church. Above all, this dealing with families was our Lord's method; He constantly visited people at their homes, and treated each family as in a special relation to Himself. It will be found that the pastor who is intimate with the family gradually becomes the personal friend of each member of it; so that at last all the joys and sorrows, the hopes and fears, of all members of the family are naturally communicated to him, and appeal to his sympathy and his prayers. Thus also he will be enabled to exercise the rights of a personal friend; to say many things, to proffer advice or reproof, which would naturally be regarded and even resented as an intrusion from a stranger, albeit a clergyman. The first accost of the pastor is therefore of very great moment. It must, as our Lord directs, express *peace*; peace to the home. The pastor's attitude brings peace, because it must be one of personal humility and courtesy combined with a deep sense of the greatness of his office. The first impression he produces will often determine whether his ministrations shall be accepted or not. In this connection it is well to note how the wise and temperate teaching of the Church of England concerning individual Conf. of sin can be helped and furthered by pastoral V. A person, young or old, who "cannot quiet his own conscience, but requireth comfort or counsel," will "open his grief" to a minister whom he knows and trusts as a friend, and whose humility and holiness encourage him to come; and thus through "the ministry of God's holy Word he may receive the benefit of absolution,

together with ghostly counsel and advice." Nothing is more important than the pastor's readiness to meet such appeals; for often under the smooth surface of a well-ordered home grave troubles of mind and soul are seething. For the rest, in his dealing with the inner life of his flock, the pastor must humbly imitate the infinite tact and wisdom, the patience and forbearance, of the *Pastor Pastorum*.

D. The difficulties of Pastoral V. will necessarily vary with the antecedents and actual qualifications of the individual pastor; but some may be noted in general terms.

5. *Its Difficulties.*

(1) *Visiting the educated and well-to-do.* The ordinary life of a well-to-do English family of average education does make openings for the message of the Gospel difficult. Life is very full, and there are many calls of business and pleasure; but the family method already referred to will in most cases make a way for a zealous and tactful pastor. It will be generally found that one person in every educated family—although often apparently an insignificant member—may be reached, and thus the initiative of welcome may be gained. But, failing this, an appeal to the master of the house that servants may be visited, and pastoral intercourse established with them—which is itself an important part of the pastor's duty—will often enlist the interest, and perhaps personal effort of the members of the family themselves, till gradually the whole house be won.

(2) *The careless.* It has been well said "Where the Gospel seems least congruous, there it is most needed." The pastor must have great tact and great courage in approaching men in this case. His own sense of the awful responsibility of life, of his own duty, and also of his own shortcomings, will not allow him to shrink from direct rebuke, notwithstanding that it gives pain.

"Reproof that vex'd not never yet sank deep"—and yet even reproof must be given with courtesy and kindness.

(3) *Unbelievers.* Some of these are honest and some dishonest. The dishonest unbeliever needs to have his double-mindedness brought home to him. He "does not believe" because he does not wish to face the claim of religion on his attention, or to give up some practices inconsistent with it. But of honest, genuine unbelief there is a great deal at the present time from various causes. It is imperative that the pastor, before attempting to deal with it, should acquaint himself with the conditions and circumstances that have generated it, and trouble the mind; and, whatever these be, great gentleness and tenderness, without any mere self-assertion, must be used by a clergyman in dealing with such minds. Above all, verbal controversy must be avoided. Much may be done by suggesting suitable books for study; also by the appeal by the pastor himself to a wider view of life than is generally taken by persons in this case.

(4) One word in conclusion as to the difficulty of dealing with solitary persons who are not sick. How are they to be reached, as they are apart from family surroundings and influences? If they are young, they can often be reached through employers and comrades—or through clubs, guilds, or classes for instruction. If old, they will generally welcome a friendly visit; little introduction is needed, and it can be supplied by the people with whom they lodge. There are often middle-aged lonely people at work all the week, requiring Sunday visits from the diligent pastor. These will often repay abundantly the pains and time spent upon them; and no people

are more grateful, or need the joy of the Gospel more than these.

E. The pastor's encouragements will be increasingly found as he becomes intimate with particular families and persons—

6. Its Encouragements.

especially the God-fearing, whether as communicants or church-workers, and children. Nothing is more refreshing and encouraging to the wearied pastor who has been striving with the careless and indifferent than the welcome he receives from some devout person whom he is accustomed to meet in HC. Such people will often unconsciously give him more than he can give them; and he will also oftentimes receive from such a one valuable suggestions and advice in meeting specific difficulties in his dealing with souls. It is a frequent and encouraging experience in visiting communicants to find that a husband or wife is anxious to bring the other partner to share in HC. It is not seldom found that the one who does not come to Communion has reached mature age without being confirmed; and in preparation for Confirmation and the Communion which follows there is the means of winning a whole family to Christ. No encouragement can be greater to the faithful pastor than to see parents and children all assembled together, through his V., at the Table of the Lord.

Encouragement from visiting churchworkers is in proportion to the share which can be given them in the work of the parish. It is evident, in view of the modern requirements of parish organisation, that the work delegated to the laity must be increasingly large, that the pastor may have time, strength and opportunity for his own proper work of V. Whether sick or well, there will always be persons needing his spiritual ministration, and no "service of tables" ought to prevent that.

Lastly: the chief solace and encouragement to a diligent pastor is found in the children of his flock. We have the image of our Lord always before us in this aspect. It is always delightful and always a refreshment to the pastor to go amongst the children. He is to them a true Father in God; and nothing is more helpful to him in his own spiritual life than the answering love of the children whom he has visited and known in their homes from their earliest years. He may rest assured that the fruit of this will long endure, even in many a life of which he must of necessity lose sight in this world. Children, in a wonderful way, prove to us the validity of the Christian religion; recalling to us our Lord's mysterious words, "In heaven their angels do always behold the face of my Father which is in Heaven."—re.

E. W. CHAPMAN.

VISITOR.—Commonly an eleemosynary corporation is subject to the jurisdiction of a Visitor. The V. represents the founder. It is his office to inquire into the conduct of the corporate body, to see that the rules and regulations by which it is governed (as distinct from the laws of the land) are observed, to correct abuses, and to act as arbitrator in the settlement of internal disputes; and for the proper exercise of his office he may make periodic Visitations. The same system of government has been adopted by the Ch.; all spiritual persons, unless they are specially exempted, are subject to the jurisdiction of Vs. The King is the V. of the

Abps., the Abps. are Vs. for their provinces, the Bps. for their dioceses, and the ARCHDEACONS for their archdeaconries. The V. need not always act in person; he may act through a delegate, e.g., the Bp. through his CHANCELLOR, the Archdeacon through his OFFICIAL or COMMISSARY. A V. of inferior rank cannot act at all while a V. of superior rank is acting: his jurisdiction for the time being is inhibited. It is the duty of the Bp. to hold a Visitation, if possible, in every third year (canon 60); and he is not permitted to visit more frequently. The Archdeacons hold Visitations in the other years; they cannot hold their Visitations in the year that the Bishop holds his; but the Bp. is relieved of the Visitation work to a large extent by his Chancellor.

For the purpose of Visitation, the clergy are convened as a rule to convenient centres in the diocese about Easter time; the CHURCHWARDENS, old and new, and the SIDESMEN are also cited to attend. Thereupon inquiries are made of the old churchwardens as to the conduct of eccles. matters in their parishes, and they are called upon to make such representations, or *presentments*, touching the jurisdiction of the V. as they may think fit. To assist them in doing this, canon 119 requires them to be furnished beforehand with suitable articles of inquiry. At the same time, the new churchwardens and sidesmen are admitted to their offices, and the Visitation is concluded by an address or *Charge* to the assembly by the Visitor.—A5. HUGH R. P. GAMON.

VULGATE.—The name now exclusively given to Jerome's Latin version of the Bible, but formerly applied to the LXX.

Very little is known of the Latin version in use in the Western Ch. prior to the V. Jerome's

1. Earlier Versions.

statement that there were differences between copies may mean that in his days there was only one version, the MS. copies of which showed various readings; but Augustine said that the *Itala* was the preferable, as if there were more than one, unless, as Burdett suggests, by the *Itala*, of which nothing further is known, he meant Jerome's Vulgate. Whether there were one or more ancient Latin versions, it is fairly certain that they were of African origin, emanating from the neighbourhood of Carthage, and that they were written in an uncouth, provincial dialect. The influx of converts to the Christian Ch. from the educated classes rendered a more scholarly version of constantly increasing importance.

Accordingly Pope Damasus (c. 383) commissioned Jerome, as the most learned doctor of the West, to revise the Gospels of the *Old Latin* version. It is not

2. Work of Jerome.

absolutely certain whether he restricted himself to the exact terms of his commission, but from his own words it would appear that he went on to revise other portions of the NT besides the Gospels, but in a less thorough way. After this, he proceeded to a revision of the old Latin Psalter, introducing only such alterations as were necessary to make it a true rendering of the Greek text of the LXX. This version, known as the *Roman*, became very popular in Italy, and continued in use in the churches of Rome until the 16th century.

Dissatisfied with this revision, he proceeded with the preparation of a new version, by comparison with Greek MSS. This new Psalter, from its wide acceptance in Gaul, is known as the *Gallican*. Still working on the Greek of the LXX, he translated Job, Prov., Eccles., the Song of Songs, and probably all the other canonical books.

About this time he seems to have encountered some Jews, who alleged in controversy that certain passages in the LXX did not represent the original Hebrew. This led him to study Hebrew, and after acquiring a fair working knowledge of the language he retranslated the entire OT from the original tongue. Already the changes introduced by him into the Old Latin Version had occasioned complaint, but when the illiterate and conservative clergy realised that Jerome had abandoned the LXX, which one and all regarded as inspired, these complaints gave way to angry remonstrance. But good work will make its way, and, before the death of the illustrious translator, the new version justified, by its increasing popularity, the title *Vulgate*, which it has ever since borne.

In some churches the V. text was used for the Gospels, and the Old Latin for other portions

3. Later Corruptions.

of Scripture; in others the V. was employed for the NT and the Old Latin for the OT; while others again used the V. in the Lectionary, and the Old Latin in the Service-books. This parallel use led to endless corruptions. Scribes familiar with the old renderings introduced them into the V., and *vice versa*. Thus innumerable variations crept into the MSS. National Churches, cut off by seas or mountain ranges from direct communication with their neighbours, evolved peculiar classes of error. Thus, free interpolations of marginal notes and legends mark out the Spanish MSS. from all others. In England and Ireland the text retained more of its original purity; but in France, lying between England and Spain and subject to both influences, peculiarities of the British and Spanish schools united. These differences became so serious that Charles the Great, in 797, instructed Alcuin to prepare a new standard text for the whole Western world. This scholar, having received his education in York where the text was comparatively pure, procured MSS. to work on from that city; but Theodulph, Bishop of Orleans, who started independently on the same task, adopted the corrupt French text. The manifest superiority of Alcuin's, backed as it was by royal authority, led to its immediate acceptance. Both Alcuin and Theodulph confined their labours to the comparison of Latin MSS., so that their work was soon accomplished. So great was the demand for Alcuin's revision that innumerable copies were made of it, with such haste, and with such indifferent attention to detail, that countless errors crept in, and the last state quickly became worse than the first. From this time frequent efforts were made to restore the text, but until

the invention of printing with small success. Thus, Lanfranc, Stephen Harding and Cardinal Nicolaus tried to purge out the errors, and during the 12th and 13th centuries combined efforts for the same object were made by the Paris theologians, by the Doctors of the Sorbonne, and by the Dominican and Franciscan Friars.

The first printed editions were prepared from cheap MSS., and are full of errors. The most important printed editions are the

4. The Printed Vulgate and the Council of Trent.

Mazarine, 1452; the Venice, 1475; the Complutensian polyglot, 6 vols. folio, 1514; the V. of Stephanus (the first attempt at a critical edition), 1528; and the V. of John Hentenius, folio, 1547. Stephanus' editions of 1538-40 form the basis of the various official editions since issued. The Council of Trent, by its decree "de editione et usu sacrorum librorum," officially adopted the V. as the only "authentic" version, meaning by this term, official and reliable. It was the wish of the Tridentine Fathers that such an edition should be prepared as would render reference to the Greek and Hebrew originals unnecessary. Under the direction of Sixtus V the work of revision proceeded steadily, and in 1590 the *Sistine* edition appeared, prefaced by a Bull, in which this edition was pronounced to be the *authentic* copy sanctioned by the Council of Trent, and ordered in future to be used in debates, public readings, preachings and expositions. In spite of this claim to finality, only two years elapsed before the *Sistine* edition was recalled by Pope Clement, under the influence of Bellarmine, and another, known as the *Clementine*, partly based on the edition of Hentenius, was put forth in its place. At the present time a further revision is under consideration.

The preface to the AV, speaking of the errors and deficiencies of the Old Latin text, says,

"This moved St. Hierome, a

5. Sources. most learned Father, and the best linguist without controversy of his age or of any other that went before him, to undertake the translating of the OT out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath forever bound the Church unto him in a debt of special remembrance and thankfulness." In translating the NT, Jerome was influenced by an Italian revision of the European family represented in the Gospels by Codex Brixianus, but he had also other authorities of which we know nothing, as there are passages in which he has made corrections against all known MSS. In his translation of the OT he used a good Hebrew MS., together with the translations of Aquila, Symmachus and Theodotion, sometimes striking a mean between these authorities and the Old Latin. To recover among the numerous extant and ancient MSS. the actual rendering of Jerome is a task of almost hopeless difficulty. The language of

the V. is the strong rustic Latin of Jerome's own time, nervous and masculine.

The chief vernacular renderings of the V. are the Rhemish and Douay into English, and the Jansenist French of De Sacy.

It has been inferred from the great influence of the AV on the language of England that the

V. must have exercised a similar effect prior to the Reformation; but this is to forget that the V., though expounded and translated

by the Preaching Orders, was still a book in a tongue unknown to the common people. It is unquestionably true that a large number of V. terms are found also in the PB. The question is, "Did they find their way there direct from the V. or did they creep in in some other manner?" To answer this the writer selected 100 common Theological terms from all parts of the PB and submitted them to careful examination. The whole of these words were of common occurrence in the Romance languages, and were presumably introduced by the Norman invaders. Very few, and these of slight importance, could be traced in Anglo-Saxon writers, although the V. was in Saxon times as much the Bible of the Church as during the Middle Ages. Out of the 100 selected words, 85 were ultimately traceable through the Romance Languages to Classical Latin, 69 being found in some kindred sense in Cicero, while only 15 were purely ecclesiastical. Although, as has been said, scarcely any could be found in Anglo-Saxon writers, 26 of the 100 were in Gower's *Confessio Amantis*, 24 others in Chaucer's *Tales*, 21 others in the tracts of Wicliffe (excluding direct quotations from the V.), and 6 which could not be found in these writers were discovered in *Piers Ploughman*, making a total of 77 per cent. in common secular usage by popular writers. There is not a shadow of evidence that any of these terms came through the direct influence of the V. into every-day use or into the PB either.

The only actual incorporation of V. terms in the PB is to be found in the Latin titles to the Psalms, retained as a guide in the selection of the appropriate music, which was catalogued under the first words of the Latin version.

If, however, the direct influence of the V. on the PB was slight, the indirect doctrinal influence

cannot be overestimated. The compilers of the PB had been brought up under the influence of Scholastic

Divinity, nine-tenths of which they took over as obviously conforming to the doctrines of Holy Scripture. In the Consecration Pr. in the PB, the words *Redemption*, *Sacrifice*, *Oblation*, *Satisfaction*, are all terms common in Scholastic Divinity. *Satisfaction* is not a V. term, but is very frequent in Anselm, and in secular literature. The derivation of PB theological terms may therefore be thus summarised. (a) Jerome adopted current theological terms in his translation. (b) The presence of these terms in the V., confirmed by traditional usage, led to their regular use in the writings of the later

Ch. Fathers. (c) The Schoolmen, later on, adopted these terms, not because they were to be found in the V., but because they were those used by Divines of repute. (d) Through the Norman invasion and the influence of Scholasticism on English thought, these words became familiar in England long before the Reformation. (e) Finally, they were taken over by the Reformers and by the compilers of the PB. The matter is of importance, because it has been argued that the so-called "Sacerdotalism" of the PB is due to the direct influence of the V., and represents a form of belief unscriptural in character, foisted upon Holy Scripture by Jerome from corruptions and developments belonging to his own time; whereas the Reformers and the compilers of the PB *rejected* the V., and if they adopted its phraseology did so unconsciously, and because Theology in their day had no other vocabulary.

(H. A. White, in *Hastings' DB*, 4 873-890; Rönisch, *Itala und Vulgate*, Marburg, 1869; Kaulen, *Geschichte der V.*, 1868, and *Handbuch zur V.*, 1870; Berger, *Histoire de la V.*, 1893; Henslow, *The V. the source of false doctrines*, 1909.)—B5. E. A. WESLEY.

WAFER.—The form that the Unleavened Euch. Bread took at an early date in the Latin Church was that of round Ws. made of fine wheat flour and water, baked between heated irons, and marked with some sacred sign. Symbolism has often had to yield to considerations of convenience and comeliness. No doubt the spiritual unity of Christians was held, perhaps in apostolic days, to be symbolised by their all being fed at the Lord's Table from one loaf, and all being given to drink from one cup. But it is clear that this symbolism could be conveniently maintained only when a very moderate number of communicants had to be provided for, and the dividing up of the Consecrated Bread into the necessary morsels must often have been a tedious and scarcely edifying addition to the service. In view of all this, the Latin Church frankly abandoned any attempt to maintain the primitive symbolism, and adopted the use of a small separate W. for each communicant, a larger W. being provided for the celebrant: This was the use of the Church of England in the 16th cent., and the PB of 1549 expressly continued it, stipulating for some changes in the manufacture of the W., the object of which is not very obvious. Queen Elizabeth's Injunctions (1559) required the employment of W. bread, and there is abundant evidence of its continued use at least down to the middle of the 17th cent. If Abp. Temple's interpretation of the meaning of our present Rubric (see art. UNLEAVENED BREAD) be tenable, the use of W. bread is still lawful in the Church of England.—H2. T. I. BALL.

WAND.—A long strip of wood, sometimes painted, carried by a churchwarden as a symbol of his office.—R3. J. W. TYRER.

WAR.—In considering the Christian attitude in respect of military operations, reference may be permitted to the 37th Art. (*q.v.*). Tertullian, in his treatise *De Corona Militis*, argues against the lawfulness of a Christian engaging in war, but in his *Apology* he refers to the habit of Christians enlisting in the Roman armies and Roman navies. Nowhere in the NT is there any injunction against the military profession. Our Lord and St. Paul both refer to the customs of war in illustration of the Christian warfare. We have in the PB intercessions with regard to military and naval undertakings. In the Lit. there are these words, "From battle and murder and from sudden death, good Lord deliver us." There are in the "Prayers and Thanksgivings upon several occasions" a Pr. for use in time of war and tumults, and a Thanksgiving for the blessings of peace. We may also recall the Pr. for victory in the Service for those at Sea. Incidentally we may note that in the Pr. for the King or Queen, as also in the Accession Service, indications of this spirit of hopefulness in military operations are manifest, while in the *Veni Creator* we may even trace its use in time of war, a use which we have reason to believe was customary in the despatch of troops to the fight. The main thought which runs through the petitions in respect of seeking the help of God is the humble desire that just engagement in such operations shall be a necessary qualification for intercession. It is not so much victory over opposing forces as the triumph of right over wrong. The words of the Pss. are constantly recurring in those prayers. —K3⁶. G. J. HOWSON.

WASHING OF HANDS.—See HANDS, § 1.

WATER, HOLY.—To wash or sprinkle persons or things with W. consecrated for the purpose, in sign of their religious purification and dedication to the service of the Divinity, is a rite of such general prevalence from the remotest antiquity that it may almost be said to belong to universal religion. The place given to this symbolical use of lustral water in the rites of the old Law, and the august sanction conferred on it by the divine institution of the Sacr. of Bapt., make it easy to understand that at an early date, probably before the 5th cent., it found its way to a place among the rites of the Christian Church, both East and West. In the West, HW. was used for the lustration of the people before divine service and at other times, and sprinkling with it formed part of every ceremony of consecration or benediction. In mediæval times the use of HW. was one of the most constantly recurring practices of our national religion. The PB of 1549 made no provision of any kind for the continuance of this custom, nor contained any allusion to it. The Church of England has never canonically condemned nor repudiated the use of HW., but doubtless the extraordinary efficacy popularly ascribed to it appeared to be superstitious to the reforming divines, and it was thought wise quietly to drop the use of it out of the authorised formularies altogether.—R2. T. I. BALL.

WEDNESDAY.—See WEEK, THE CHRISTIAN, § 3.

WEEK, THE CHRISTIAN.—In Greek and Latin the Christian usage is to have special names for Sunday, Friday and

1. **Names of Saturday;** in Syriac for the last two only; the other days are known

by their numbers. Thus we have: κυριακή, δευτέρα, τρίτη, τέρτη, πέμπτη, παρασκευή, σάββατον; dominica, feria secunda, etc., parasceve (or feria sexta), sabbatum. The Syriac names are: "one-in-the-week," "two-in-the-week," etc., "rübhtā" (lit. "the eve"), "shabhtā" (sabbath). But Justin, Tertullian, and other apologists, writing to the heathen, use "dies solis," ἡ τοῦ ἡλίου λεγομένη ἡμέρα (Justin, *I Apol.* 67), for the Lord's day, and it is so called by Constantine (Eusebius, *Vit. Const.* 4 18 ff.) and in the Theodosian Code. In Sozomen (*HE* 1 8) we read of "the Lord's day, which the Jews call the first day of the W., and which the Greeks dedicate to the sun." The pagan names of the days of the W. were, however, sometimes used by Christians; see *DCA* 2 1032. The day named "sabbath" in Christian and Jewish writings is our Saturday; but in a rhetorical passage in the *Ethiopic Didascalia* (ed. Platt, 6 10), the Lord's day is called the "Christian sabbath." Friday is called προσάββατον in Epiphanius (cited below, § 3).

The first day of the week appears to have been observed from Apostolic times, even though Jewish Christians continued to keep

2. **Sunday.** the Sabbath. It was observed as the weekly commemoration of the Resurrection (note the emphasis in Jn. 20 1, 19); it was the occasion of the second appearance of our Lord to the disciples (Jn. 20 26) and of the descent of the Spirit (Acts 2 1); it was the day of the Christian synaxis or meeting for worship (this is doubtless the force of 1 Cor. 16 2) and for the Euch., probably also for the Agape (cp. Acts 20 7 and 20 11). It seems to have been the day of St. John's vision in Patmos (Rev. 1 10), though other interpretations have been offered. Early references to the observance of Sunday are in Barnabas 15 9; in *Didache* 14 and Justin (*I Apol.* 67) where the synaxis is mentioned; in Ignatius, *Magn.* 9, where it is implied; and in Pliny, *Ep.* 96, where the assembly "stato die" is doubtless the Sunday synaxis. Indeed, for a long time, probably till the 4th cent., Sunday was the only regular day for public worship (*DCG* 1 233a); this is made still more probable if (as now seems likely) the *Canons of Hippolytus* in their present form date from that cent. Sunday was the day for ordination in the Church Orders (*DCG*, *ib.*). One of Constantine's most notable actions (A.D. 321) was to issue edicts ordering Sunday to be observed as a day of rest and worship, and Friday to be honoured; even pagan soldiers were to pray publicly on Sunday, and legal business was not to be carried on (Euseb., *Vit. Const.* 4 18-23; Sozomen, *HE* 1 8). Later emperors caused the circus and theatres to be closed and forbade races on that day. On Sunday, as during Eastertide (see FESTIVAL, § 23), kneeling and fasting were forbidden: see

Tertullian, *De Cor.* 3, *De Orat.* 23; the older *Didascalia* 5 14 (ed. Funk, 1, p. 278); *Test. of our Lord* 2 12 (not explicit; c. 350?); *Apost. Const.* 5 20 (c. A.D. 375), Nicene can. 20; Basil, *De Spir. S.* 27 66; Council of Caesarea Augusta (Saragossa), A.D. 380 (can. 2); Cassian, *Inst.* 2 18; Augustine, *Ep.* 55 32 Ben., *ad Januar.* (119 17). The Sunday rest is first mentioned by Tertullian (*Apol.* 16, *De Orat.* 23).

Wed. and Fr. appear as fasts almost from the Apostolic period. They are prescribed in the

2. Wednesday and Friday. *Didache* (8) as an equivalent to the practice among the stricter Jews of fasting on Monday and Thursday (cp. Lk. 18 12). Heras (Sim. 5 1) speaks of keeping a "station," i.e., a fast, but does not say on which day of the week. Tertullian calls Wed. and Fr. "station days," a military metaphor meaning that the Church is on guard, and "half fasts" (*semijejunia*, *De Orat.* 19, *De Jejun.* 2, 13 f.). The latter phrase means that there was total abstinence from food till 3 p.m., or perhaps in some places till noon; and this was the reason for afternoon Eucharists, that the people might be encouraged to fast till then. These two days are also mentioned as fasts by Clement of Alexandria (*Strom.* 7 12), the older *Didascalia* (5 14; ed. Funk, 1, p. 276), Peter of Alexandria (*Ep. Canon.* 13, early 4th cent.), *Canons of Hippolytus* 20 134, Epiphanius (*Haer.* 65 6, *Exp. Fid.* 21), Origen (*in Lev. Hom.* 10; but we have this only in Rufinus' Latin, and therefore this is only 4th cent. evidence), *Apost. Const.* 5 15, 20, 7 23, *Apost. Canons* 69, *Arab. Didasc.* 38, Pseudo-Ignatius, *Philipp.* 13. The reasons given for the choice of these days vary. Thus, of the Alexandrians, Clement (*l.c.*) makes the two fasts a protest against heathen covetousness and voluptuousness symbolised by the days being named after Hermes and Aphrodite (Mercury and Venus); Peter (*l.c.*) ascribes the choice to the fact of the conspiracy of the Jews and the Crucifixion having taken place in those days. But these are clearly afterthoughts, at any rate except as regards Friday. Probably, when the Jewish fasting days were adopted and changed by the Christians, Friday was chosen for the reason given by Peter of Alexandria, and then Wednesday was taken merely for convenience. There is, however, evidence that in some countries these fasts were dropped, or perhaps that they never were universal. They are by implication negated by the silence of the *Test. of our Lord*, though we find them in the *Arab. Didascalia*, which is derived from the *Testament*. In Tertullian these days are set apart for the Euch. (*De Orat.* 19); and so *Arab. Didasc.* 38, and several of the 4th and 5th cent. Fathers. In the *Edessene Canons* (c. A.D. 350) they are days for public prayer (can. 2, 3), but neither Euch. nor fast are mentioned there. The *Pilgrimage of "Silvia"* (c. A.D. 385) mentions Wed. and Fr. Eucharists in Lent (4 3). At Alexandria there were no Eucharists on these days up to the 5th cent., though there were synaxes and preaching (Socrates, *HE* 5 22, but some think that he refers here to Holy Week only).

The Wednesday (and Saturday) fast died out early in the West except in Lent and at the Ember seasons (see EMBER DAYS). For the decree of Constantine ordering Friday to be honoured, see above, § 2.

The special observance of Thursday with a morning Euch. as a commemoration of the Last Supper is not primitive. To those who began their

4. Thursday. day at sunset rather than at midnight the Last Supper would have been considered to have taken place at the beginning of Friday, and the evening celebration on Maundy Th.

(see HOLY WEEK) in reality belonged to Friday. Hence Friday became a "liturgic" day rather than Thursday (see above, § 3). Before the 8th cent. there was mass in Rome every week-day in Lent except on Thursday, as we see in the oldest MS. of the Gelasian Sacramentary (Duchesne, *Chr. Wor.*, p. 130). Thursdays in Lent were first liturgically observed in Rome by Gregory II (A.D. 715-731). The Greeks do not observe them with Euch. (see LENT, § 4).

Considerable diversity is found in Christian antiquity as to the treatment of Saturday.

5. Saturday. From the 2nd cent. onwards we find the tendency to make it a fast in the West, a festival in the East. Tertullian as a Montanist blames the "Psychics" (the Catholics) for fasting on Saturday, and says that this should never be done except "in Pascha" (i.e., on Easter Even). Socrates (*HE* 5 22) says that in his day it was a fast in Rome. The Saturday fast was an extension of that of Friday and was called "superpositio"; the phrases "continuate jejunium," "superponere" (*ὑπερθεθεῖν*) jejunium, were used. These "superpositions" were regulated by an obscure canon of Elvira (c. A.D. 305, can. 23). Jerome (*Ep.* 71, *ad Lucinium*) says that Hippolytus had discussed the Saturday question, but he does not give his results. On the other hand, Saturday is found as a festival in *Apost. Const.* (5 20) and Pseudo-Ignatius (*Philipp.* 13), where fasting on this day is vehemently forbidden except in Holy Week; in *Apost. Can.* 64; and Socrates (*HE* 6 8: "the festal days—I mean the Sabbath and the Lord's day").

Saturday in the East was a special day for a synaxis, usually for the Euch.; this was so at Constantinople and in Syria, but not in Rome and Alexandria. In Egypt the custom seems to have changed in the 4th cent. Athanasius' language (*Apol. con. Arian.* 11) shows that in his time Sunday was the only fixed day at Alexandria for the Euch., but at the end of the cent. Cassian (*Inst.* 3 2) says that the Egyptians had no public service except on Saturdays and Sundays, when they met at the third hour for the Euch. Socrates, in the 5th cent., says that Saturday Eucharists were almost universal, but that they were not held in Alexandria or Rome because of an ancient tradition (*HE* 5 22; cp. Sozomen, *HE* 7 19, who says that at Constantinople they had Saturday synaxes). There is a Saturday Euch. in the *Test. of our Lord* 1 23, and the *Arab. Didascalia* 38; the synaxis, but not the Euch., on this day is mentioned in *Apost. Const.* 2 59. Augustine testifies to varying custom; some (he says) had the Euch. on Sunday only, some on Saturday and Sunday, some daily (*Ep.* 54 2 Ben., *ad Januar.*). Tertullian says (*De Orat.* 23) that some abstained from kneeling on Saturday. For Saturdays in Lent and for the Euch. then, see LENT, §§ 2, 4.

For the Literature see under FESTIVAL, § 42, List B. On the Lord's Day, see 6. Bibliography. Trevelyan, *Sunday* (Oxford, 1902); Hessey, *Bampton Lectures*, 1860.—C6. A. J. MACLEAN.

WELSH VERSION OF THE PB.—There is no evidence that a vernacular Liturgy was ever in use in any portion of the Celtic Ch.; such pre-Norman fragments as have survived are all in Latin. The supposed *Missal* (c. 1400), as well as the *Pontifical* (13th cent.), of Bangor (see USE, § 16) are entirely in Latin; and the so-called Welsh *Missæ* of St. David and of St. Teilo, in MSS. of the early 13th and the 15th cents., are also in that language. There are Welsh versions of

the Lord's Pr., the Ath. Cr., and the 10 Comms., of the 14th cent., and mid-15th cent. MSS. of a trans. of the *Officium Parvum*, or the Hours, attributed to Dafydd Ddu Hiraddug (flor. 14th cent.). In 1546 appeared a *Prymer*, compiled by Sir John Price, the first book published in the Welsh language. But all these were only for use in private.

In 1551 appeared the Liturgical Eps. and Gospels (*Kynniver Llith a Ban*), trans. by a lay-

man, Wm. Salesbury, and followed in 1562 by the Litany. In the same year an Act was passed providing that the four Welsh Bps. and the Bp. of Hereford (then largely a Welsh diocese) should take such order amongst themselves that the whole Bible and PB be truly and exactly trans. into Welsh, and a copy of each placed, at the joint expense of the parson and parishioners, in every ch. and chapel, where required, before March 1st, 1566. The time was much too short to accomplish so great an undertaking, but in 1567 the PB and NT appeared. The PB was translated, probably in its entirety, by Bp. Rich. Davies of St. David's from the Eng. PB of 1559, and printed "at the costes and charges of Humfrey Toy." The Eps. and Gospels are not the 1551 version, nor that of the NT of 1567 (in which Salesbury had the principal hand), nor even from the Eng. PB, but an independent translation; the Pss. are direct from the Hebrew. (Until 1588 the First Lesson was still read in English.) At least four copies of the 1567 PB exist, but none are perfect; of the 2nd ed., 1586, copies are fairly numerous.

Between 1567 and 1800, forty-eight eds. of the Welsh PB are recorded as having been issued, mainly from London and Shrewsbury. The most important are those of 1567, 1599 (3rd ed.), 1621 (4th), 1664 (7th), and 1710 (15th); to which must be added those of 1809 and 1841. The 1599 ed. was revised to agree, though not entirely, with Bp. Morgan's Bible, 1588. In the 1621 ed. the Eps., Gospels and Pss. are taken from Bp. Parry's Bible (1620), which is now recognised as the Welsh AV. All three Psalters were thus trans. direct from the Hebrew, the only portions from the *Great Bible* being the additions (within brackets) in Pss. 13 and 14. The PB of 1621 is supposed to have been edited by Bp. Parry and Dr. John Davies, and bound with it is the first ed. of Archdn. Edm. Prys's *Metrical Pss.* (mainly in the "Ps. Measure"), which is still popular and accorded a large place in every Welsh hymnal. Its precursors, Myddelton's and Kyffin's (the latter only the first 13 Pss.), both published in 1603, were utterly unsuitable for public worship.

The ACT OF UNIFORMITY, 1662, ordered the five Bps. to have the *Annexed PB* trans. bef.

May 1st, 1665; but the translation appeared in 1664, probably undertaken by Bp. Geo. Griffith of

St. Asaph. By an Act of 1677 the Bps. were again ordered, *inter alia*, to revise the PB with the Eng. of 1662, and bring the Bible-portions

into closer agreement with Bp. Parry's Bible. By far the most important revision of the 18th cent. was Ellis Wynne's (1710), at the request of the Bishops; he added Dr. J. Davies's trans. of the 39 Arts. (first published, separately, 1664) and the *Constitutions and Canons*. The Welsh PB was further improved by Moses Williams (1718) and Rich. Morris, of the Navy Office, who saw through the press the eds. of 1746, 1752, and 1770—the last being embellished with 54 fine plates, and probably the most beautifully printed Welsh book of the 18th century.

There were two eds. of some importance during last cent.—Tegid's (1809), and that of 1841 undertaken by a committee of four, one from each diocese, appointed by the Bps.; but the verbal alterations made were not very many: this latter is practically the PB of to-day. A further revision was proposed in the Lower House of Conv. in 1890, but nothing came of it. The present Version is substantially the same as that of 1664. It was then that the Sents. in MEP, Easter Anthems, Offertory Sents., and Comfortable Words were taken from the Bible of 1620; but the Cants., Lord's Pr., and 10 Comms. are still, to a great extent, the same as in 1567.

A few peculiarities in the Welsh PB may be mentioned. In the *Te Deum* the Welsh is often nearer the Lat., e.g., "Gogoneddus gor yr Apostolion" ("Gloriosus Apostolorum chorus"), "Moliannus nifer y Prophwydi" ("Prophetarum laudabilis numerus"). The Ap. Cr. has "Adgyfodiad y cnawd," "the Resurrection of the flesh," as in the Eng. Bapt. Office. In the Coll. for Innocent's Day "infants" are "plant aifafar" = "parvulos non loquendo." According to the rubric bef. the Pr. of Consecration, the Priest is to stand "by the Table" ("wrth y Bwrdd"), and to break the Bread "in the presence of the people" ("yng ydd y bobl")—Eng. 1662 = Welsh 1664. "By His one oblation of Himself once offered" is inaccurately rendered "trwy Ei offrymiad Ei Hun yn offrymedig unwaith" (so 1567) = "by His offering of Himself (or His own offering) once offered." "Hollgyfoethog" (cp. Irish "uile-chumhachtach") is "Almighty" in the sense of the Lat. "omnipotens." "For ever and ever," or "world without end" ("in saecula saeculorum"), is rendered "yn oes oesoedd," "byth bythoedd," or "heb dranc na gorffen" ("without cessation or end"). "Priest" is always translated "offeiriad" = sacerdos.

Taken as a whole, the Version is an excellent specimen of chaste, dignified Welsh. It has its imperfections; but so has the

5. Its Influence.

Welsh Bible. Chief among these has been the too close following of the "verbum verbo reddere," noticeable more especially in the Colls. and Occasional Offices; MEP form the smoothest and most rhythmical portion. But it should be remembered that Bp. Rich. Davies and the rest were confronted with a great difficulty; the language at the time was ill-provided with technical theological terms and phrases; hence certain hybridisms and archaisms. The publication of the PB in Welsh probably did quite as much

as that of the Bible to revivify and fix the language; in fact, the trans. of the Liturgy and the Scriptures has, through the translators' linguistic influence, changed the literary dialect from that of the South to that of North Wales.—BI.

J. FISHER.

WHITSUN OFFERINGS.—In 1903 an effort was launched in promotion of W.O., the intention being to aid the Assistant Clergy on similar lines to the way in which the Easter Offerings have helped the Beneficed Clergy. Considerable support has been given to this new movement.—A6.

FREDK. SHERLOCK.

WHITSUNDAY, WHITSUNTIDE.—See FESTIVAL, § 22, 23, 24; also next article.

WHITSUNTIDE, RATIONALE OF SERVICES FOR—

We reach on Whitsunday the last Festival of the historical half of the Christian year: we commemorate the descent of the Holy Ghost upon the disciples of Christ in Jerusalem. The day of Pentecost was reckoned by the Hebrews from the day of the Passover; and so the Christian Festival of Whitsunday is reckoned from Easter. The gift of the Spirit is the supreme gain that comes to us from the risen Lord: by the power of the Holy Ghost we are made partakers of the victory of our Lord; the same power that raised Him from the dead is ours to raise us from the death of sin to a life of righteousness. The *Holy Gospel* for this day (John 14 15-31) teaches us that obedience to God is that temper which befits and prepares the soul for the habitation of the Spirit; and the *Epistle* (Acts 2 1-11) tells us that the Spirit came down upon those who were all with one accord in one place—the united and loving fellowship of the disciples. So the NT *Lessons* (MP, Rom. 8 1-17; EP, Gal. 5 16-26 or Acts 18 24-19 20) exhort us to yield ourselves to the guidance of the Holy Spirit and to bring forth the fruits of the Spirit. There is no other way of Christian discipleship but this: the Spirit sanctifies the faithful in Christ Jesus. And the work of the Holy Ghost is this: to prepare redeemed mankind for the Second Advent and the Judgment by producing in men the likeness of Christ. The Feast of Pentecost was a Harvest Festival amongst the Hebrews (MP, *First Lesson*, Deut. 16 1-17); on this day the conversion of three thousand persons was, as it were, the first harvest of souls after the sowing of Christ's Body in the earth.

The two days of this Festival immediately following Whitsunday take their notes from their *Epistles*: on the Monday in Whitsun week (Acts 10 34-48) we read of the conversion of Gentiles and the gift of the Holy Ghost bestowed on these converts; on the Tuesday we are told of the conversion of Samaritans and the gift of the Spirit in that city. In the former instance the Holy Spirit came upon the people as they listened to St.

Peter; in the latter the gift of the Spirit was bestowed by the laying on of hands. The *Holy Gospel* on the Monday (John 3 16-21) recapitulates the story of redemption; its cause, its course, its goal, in face as it were of its crowning endowment, the indwelling of the Holy Spirit. The OT *Lessons* (MP, Gen. 11 1-9; EP, Num. 11 16-30) refer us back in thought to the pride of the builders of Babel which led to confusion of speech and separation, and then to the inspiration of seventy chosen men who were moved by that Spirit which maketh all men to be of one mind in the household of God. The NT *Lessons* (MP, 1 Cor. 12 1-13; EP, 1 Cor. 12 27-13 13) are both from the first Epistle of St. Paul to the Corinthians, and give us the sustained teaching of that Apostle on the ministration of the Holy Ghost in the Church of Christ. We are now in the dispensation of the Blessed Spirit, and our personal lives are immediately dependent upon the graces conferred upon us by the Spirit. We ought to "covet earnestly the best gifts," not the conspicuous external gifts that attract admiration, but the abiding enrichments of the Christian life—faith, hope and love.

The *Epistle* for Tuesday in Whitsun Week (Acts 8 14-17) helps us to realise the regular and constant ways of the God of covenant. Condescending to man's condition in this mortal life, God appoints certain ways of blessing, by which He helps and strengthens those who faithfully seek Him. By the laying on of the hands of the Apostles Peter and John, the Holy Ghost was evidently given to the converts in Samaria. The *Holy Gospel* (John 10 1-10) suggests the same lesson, the appointed order of Shepherd and Fold and Porter. The OT *Lessons* (MP, Joel 2 21-32; EP, Mic. 4 1-7) are from the prophets Joel and Micah, predicting the final dispensation, and the sanctification of all nations, beginning at Jerusalem. In the NT *Lessons* (MP, 1 Thess. 5 12-23; EP, 1 John 4 1-13) we have the references made by St. Paul to the work of the Holy Ghost in his earliest Epistle, together with his prayer for the complete sanctification of his readers in body, soul and spirit; and we have the admonitions also of St. John, the latest writer of NT Scriptures, as he warns us not to give ourselves over to false influences, but to discern always the guidance and teaching of the Spirit by the touchstone of fidelity to Christ. So far as we are led by the Spirit we are brought into increasing likeness with Jesus Christ in whom dwells "the fulness of the Godhead bodily." St. John would teach us that the mission of Jesus Christ prepared the way for the coming of the Holy Ghost, and that the ministry of the Holy Ghost is the widening and deepening application of the redemptive work of Jesus Christ.—G39.

J. WAKEFORD.

WIDOW.—Second marriages were always disliked in the early Ch., and Ws., like virgins, were given a recognised position in the community. They were expected to be regular at worship, to fast

and to care for the sick (*Can. Hipp.* 9 59, 32 157), and to assist women candidates for baptism, though for this purpose deaconesses were preferred (*Syr. Didasc. and Apost. Const.*). In only one Ch. Order, the *Testament of Our Lord*, have they any definite place among the clergy at the altar. A limit of age was set, generally 50 to 60 years. In the West they seem more often to have occupied the position of pensioners (cp. the letter of Cornelius, in Euseb., *HE.* vi. 43). They were not ordained and do not seem to have taken any vows, though they wore a dark dress like the virgins. They were finally absorbed in the monasteries. Many parishes to-day find themselves responsible for pensions to widows, who could probably be usefully employed for a few hours every day as watchers in open churches.

Wordsworth, *Ministry of Grace*, pp. 264-274; Maclean, *The Ancient Church Orders*, p. 83; *The Charities Register and Digest*, c. 37 (assistance of Ws. and children), c. 62 (pensions).—A3.

CLEMENT F. ROGERS.

WILL.—In England, and in England only, the Courts Christian had an exclusive jurisdiction over testamentary causes and over the distribution of the goods of intestates (wills of real estate being always subject to the common law). Eccles. law prescribed the formalities necessary to a valid will, whether written or nuncupative, and required that it be proved in the court of the Ordinary—who might be the dean of a petty PECULIAR, a bp. or an abp. (see canons 92, 126, 134). The probate and testamentary jurisdiction of the eccles. courts was by 20-1 Vict., c. 7, transferred, as from 1 Jan., 1858, to the Probate Court founded by the act (now the Probate Division of the High Court); but in non-contentious cases probate is still granted by the District Registrars of the several dioceses. Some 325 courts possessing probate jurisdiction before 1858 are named, and the extent of their records (if any) indicated, in G. W. Marshall, *Handbook to Anc. Courts Probate*, 1895.

The minister's duty to exhort sick and sound to make wills is stated in VS, Rubric aft. Creed (cp. canon 84).—A4.

R. J. WHITWELL.

WINE.—See ELEMENTS, MIXED CHALICE.

WORD OF GOD. 1. The Logos, or Word, Wisdom, or Reason, of God, an eternally distinct Subsistence within the Totality of the Godhead, who became flesh and tabernacled among men, the Mediator of both the first and second creations, and the Agent of the final resurrection (John 1 1-14). 2. The creative *Fiat* (Gen. 1 3, Ps. 33 6, Heb. 11 3). 3. The message of God to prophets and apostles. 4. The Divine element of saving truth in the Bible. 5. By extension, the whole Bible. 6. The message of Christian preachers. Thorndike (1 216) has some useful remarks on the word of God as *read* and *preached*: "the one the word of God as the Holy Ghost inspired it, the other no less, so far as it departeth not from that which is written, but always subject, so long as man is subject to error and infirmity, to depart from it. And when this precious wine [of Scripture] is once dashed with the water of human apprehensions, it is no offence to me that it is still called the word of God; for so it should be, and so it is presumed to be, till it appear otherwise: but it will concern every man [*i.e.*, preacher] to look about him, that he pin not on God his own infirmities."—B5. G. HARFORD.

WORDS AND MEANINGS.—Pedants and purists vainly seek to set bounds to the strange ebbs and flowings of the tide of linguistic usage. Each writer may indeed use his terms

in what sense he pleases, if he be careful to define that sense, but he is ill-advised who earns a name for splitting hairs or risks grave confusion of meaning out of a sentimental regard for an obsolete or obsolescent term or sense of a term. Readers of older literature, and even of books by contemporaries, can hardly be too careful to make sure that they have grasped the specific sense in which the several authors use their terms. Where a word met with is not clearly defined when first used, and has more than one sense, the mind must hold the ambiguity resolutely unresolved until some later sentence clears it up. Sometimes—more frequently, indeed, than might be supposed—a whole treatise is vitiated by some radical ambiguity of terms. The instances given below of words which have occasioned confusion will abundantly illustrate this possibility.

A few are merely obsolete (2, 24, 31); one or two terms dropped by the PB have been revived (4, 50, 68, cp. Host, Mass, etc.), while others, restricted in meaning within the PB, have been used in wider connotations (22, 60, 63, 64, 67). Many words are used in a sense now obsolete (3, 6, 11, 16-18, 20, 21, 32, 34-36, 41, 43, 46, 48, 52, 54, 57, 58, 61, 65, 68, 72, 73, 75), or liable to be missed because technical (13, 28, 38, 45, 49-51, 56, 60, 66, 67, 70, 71). And a great many possess more than one meaning in current usage (1, 5, 7-10, 12, 14, 15, 19, 23, 25-27, 29, 30, 40, 42, 43, 47, 53, 59, 62-64, 74).

1° ABSOLUTION: 1. Divine loosing from sin; 2. ministerial declaration or invocation of the same. 2° AFFIANCE: trust. 3° ALLOW: 1. PB—approve; ct. 2. permit. 4° ALTAR: 1. place of sacrifice; 2. (Coron., not 1662 PB) Communion Table, as a place where remembrance is made of Christ's sacrifice.

5° BODY: 1. mortal; 2. spiritual or resurrection; 3. Christ's natural B.; 4. His mystical B.; 5. His sacramental B. 6° BRIEF: a short official letter.

7° CANON: 1. an eccles. regulation; 2. the list of books of Scripture; 3. a cath. office-holder (residential, honorary, or minor); 4. a musical form. 8° CATECHISM: 1. an instruction in Q. and A.; 2. a system of conveying such instruction. 9° CATHOLIC: 1. universal; 2. (*gen.*) an attribute of the Ch.; 3. (*spec.*) a title claimed by and wrongly applied to the Roman Ch.; 4. (catholic)= broad-minded. 10° CHURCH: 1. the Christian society in whole or part; 2. a building erected for Christian worship. 11° COMFORTER: 1. Advocate or Helper; ct. 2. consoler. 12° COMMON: 1. shared by, or meant for, all; ct. 2. base, vulgar. 13° COMMUNICATE: 1. to receive along with others (HC being usually implied); 2. to impart to others. 14° COMMUNION: 1. Fellowship; 2. the act of receiving HC; 3. the whole rite. 15° CONFIRM: 1. to ratify or accept as binding; 2. (of God) to strengthen with the Holy Ghost; 3. (of a bp.) to administer the Laying on of Hands in Confirmation. 16° CONGREGATION: 1. the members of the visible Ch. taken collectively; 2. those who usually or on a particular occasion worship together. 17° CONVENIENT: 1. congruous, seemly, suitable; ct. 2. practicable without difficulty. 18° CONVERSATION: 1. course of life as revealing character; ct. 2. familiar talk. 19° CONVERSION: 1. turning; or 2. returning to God. 20° CURATE: 1. the incumbent of a parish with his assistants (if any); ct. 2. an assistant min. in distinction from the incumbent.

21° DAMNATION: 1. judgment; ct. 2. final condemnation. 22° DEACON: 1. a member of the 3rd order of Mins., one who ministers to the Presbyter;

2. the min. (if either bp., priest or deacon) who assists the celebrant at HC. 23° **DISPENSATION**: 1. System or Economy; 2. a formal relaxation of eccles. rule. 24° **Dominical**: 1. (*gen.*) belonging to the Lord; 2. (*spec.*) of the Lord's day. 25° **DUTY**: 1. (*gen.*) what one ought to do; 2. (*spec.*) an eccles. payment accustomably due; 3. a statutory tax.

26° **EVANGELIST**: 1. (*gen.*) a preacher of the Gospel (term often applied to laymen); 2. one of the Minor Orders; 3. (*spec.*) the traditional authors of the canonical gospels. 27° **Expedient**: 1. of public advantage; 2. personally advantageous.

28° **FACULTY**: 1. power or capacity; 2. (law) a legal permission. 29° **FAITH**: 1. intellectual assent; 2. personal trust; 3. that which is believed; 4. fidelity. 30° **Form**: 1. inner structure; 2. outward shape; 3. an order of service. 31° **Fruition**: enjoyment.

32° **Generally**: 1. universally; ct. 2. on most occasions. 33° **GRACE**: 1. God's free favour; 2. the capacity or strength which it imparts, *e.g.*, through Word or Sacraments.

34° **HELL**: 1. the world below, or abode of the departed; 2. the place of final punishment. 35° **Honesty**: 1. (*gen.*) honourable conduct; ct. 2. (*spec.*) of property.

36° **Incomprehensible**: 1. infinite; ct. 2. meaningless. 37° **Indifferently**: 1. impartially; ct. 2. carelessly, or imperfectly. 38° **Instrument**: 1. implement; 2. legal covenant or deed (cp. *sacrs.*).

39° **Kindly**: 1. natural ('after its kind'); ct. 2. of kind disposition.

40° **Lay-People**: 1. (*gen.*) those outside any profession; 2. (*spec.*) those not ordained. 41° **Learn**: 1. teach; ct. 2. receive teaching. 42° **Lesson**: 1. portion of Scripture appointed to be read; 2. that which is learnt. 43° **Let**: 1. hinder; ct. 2. permit. 44° **Letter**: 1. a written character; 2. the wording as contrasted with the meaning or spirit. 45° **Liturgy**: 1. public service; 2. (*spec.*) one of the ancient orders of HC; 3. (*gen.*) the PB or other liturgical collection.

46° **Mind**: 1. (*vb. intr.*) purpose; ct. 2. (*vb. tr.*) care for. 47° **MINISTER**: 1. any one who serves the worshipping congregation; 2. any ordained man if ministering; 3. one in priest's orders; 4. the incumbent. 48° **Miserable**: 1. pitiable so far as sinners; ct. 2. feeling wretched. 49° **Mystery**: 1. (pagan use) an esoteric truth or rite kept secret from the world; 2. (in NT) a truth, once hidden, now revealed; 3. a sacrament or symbolical rite; ct. 4. anything secret or uncomprehended.

50° **OCTAVE**: 1. a musical interval; 2. the 8th day after a festival; 3. the 8 days begun by the festival (cp. Proper Prefaces). 51° **OFFICE**: 1. a post of responsibility; 2. a liturgical form (cp. MĒP). 52° **Ordain**: 1. (*gen.*) appoint; 2. (*spec.*) solemnly set apart for ministry. 53° **ORDER (noun)**: 1. command or direction; 2. arrangement or system; 3. liturgical rite or form; 4. ministerial grade (ct. office), as Holy ORDERS, MINOR ORDERS.—**Order (vb. tr.)**: 5. command or direct; 6. arrange or plan out; 7. ordain to the ministry. 54° **ORNAMENT**: 1. something used in connection with worship; 2. decoration.

55° **Pelagians**: followers of Pelagius, who over-emphasised the independent power of the will. 56° **Person**: 1. a mask indicating an assumed character; 2. a self-conscious centre of individual life; 3. a distinct Subsistence or Form of Being (*i.e.*, of Father, Son, or Holy Spirit) within the Triune Godhead. 57° **Pointed**: 1. (Title of PB) Psalm verses divided by colons for singing; 2. (modern psalters) having the half-verses also marked for ordinary CHANTING or PLAINSONG. 58° **Prevent**:

1. go before; ct. 2. hinder. 59° **PRIEST**: 1. (= *cohen, hierews, sacerdos*) one whose office it is to bring others near to God, by sacrifice, sacrament, intercession, benediction, or otherwise; 2. (= *sagen, presbyterus*) an elder or presbyter, who represents, rules, and edifies the congregation as its leader.

60° **Religious**: 1. (*gen.*) of or pertaining to religion; 2. (*spec.*) of persons gathered from the world into a separate community and bound by its rule (ct. secular). 61° **RUBRIC**: 1. 'the rubric,' or body of ritual direction scattered through liturgical books, and often written or printed in red; 2. a clause or paragraph of this rubrical *corpus*.

62° **Sabbath**: 1. rest; 2. Saturday as the Hebrew day of rest; 3. (not in PB) SUNDAY as the Christian day of rest and worship. 63° **SACRAMENT**: 1. the outward sign; 2. the sign + the grace; 3. the entire ordinance, whether one of two, or seven, or an indefinite number; 4. HC as the *S. par excellence* (cp. SACRAMENTS). 64° **SACRIFICE**: 1. an outward gift solemnly presented to God by Jews or Gentiles, often afterwards partly shared at a sacramental feast; 2. Christ's infinite and eternal self-oblation once for all accomplished in His death; 3. any gift made to God; 4. (in the PB) Euch. S., (a) a sevenfold preparatory offering (heart, mind, will, money, fruits of the earth, prayers, adoration), (b) a solemn memorial feast upon the S. of Christ, and (c) a crowning S. of self in union with Christ; 5. (Tractarian) an explicit offering of Christ under the forms of bread and wine; and 6. (Tridentine) the indispensable offering of Christ in the Mass as a propitiatory S. for quick and dead. 65° **SAINTS**: 1. all Christians, as called to be holy; 2. eminent Christians who have best realised their calling; 3. those accepted as such by eccles. authority. 66° **Say or Sing**: see RITUAL, § 87. 67° **SECULAR**: 1. things or persons not specifically religious; 2. persons living in the world and not bound by the rule of any monastic community (*e.g.*, parish clergymen), cp. religious. 68° **SUBDEACON**: 1. one of the MINOR ORDERS; 2. the 3rd ordained min. officiating at HC (= epistler). 69° **Sudden**: 1. unprepared; ct. 2. occurring quickly. 70° **SUFFRAGE**: 1. vote; 2. short petition.

71° **USE**: 1. employment; 2. disposal; 3. trust; 4. ritual system.

72° **Vanity**: 1. empty show; ct. 2. conceit about appearance.

73° **Wealth**: 1. well-being; ct. 2. riches. 74° **WORLD**: 1. our earth or universe; 2. mankind; 3. human society so far as indifferent to God and goodness; 4. the spirit or temper of worldliness which is the atmosphere of such a society. 75° **WORSHIP**: 1. showing reverence to God; 2. showing respect to a fellow-creature (*e.g.*, a wife).—K6.

G. HARFORD.

WORDS OF ADMINISTRATION.—In the *Order of Communion* (1548) the words at the delivery of the Bread were: "The

1. **Anglican Form.** Body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life"; and at the delivery of the Cup: "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life." According to Freeman (*Principles of Divine Service* 2 3) the liturgical source of the distinction is in the York Missal: "The Body and Blood . . . keep my body and my soul unto everlasting life" (cp. Prayer of Humble Access). Dowden (*Further Studies*, p. 319) quotes from a Missal of Subiaco (A.D. 1075): "The Blood of our

Lord Jesus Christ preserve thy soul unto everlasting life."

In 1549 the form in both cases was changed into "preserve thy body and soul" (Burnet, *History of the Reformation* 2, p. 136, Pocock's edition; cp. art. HUMBLE ACCESS, PRAYER OF; and *Mozarabic Missal*, Migne, PL 120 566-7). In 1552 the second clause: "Take and eat," etc., "Drink this," etc., was substituted for the form of 1549. In 1559 the two were combined (Cardwell's *Conferences*, pp. 33, 34). In 1661 the Puritans objected to the repetition of the words to each individual. The bishops' answer was that it was the propriety of the Sacraments to appropriate to each believer the merits of Christ's death (Hooker, *EP.* v. 682; Cardwell, *Conferences*, p. 354).

The earliest known forms of administration are very simple, e.g., "This is the Body of Christ,"

2. *Earlier Forms.* "This is the Blood of Christ," the recipient being bidden to respond "Amen" (cp. *Canons of Hippolytus*

19 146; Tertullian, *De Spectaculis* 25; Augustine, *Contra Faust.* 7 10; Eusebius, *HE* vi. 43 19). In the Clementine Liturgy the words are: "The Body of Christ," "The Blood of Christ, the cup of life (*ποτήριον ζωῆς*)." In the Roman Church the earliest known form appears in the time of Gregory the Great (Migne, PL 75 103), viz. "The Body of the Lord Jesus Christ preserve (*conservet*) thy soul"; and a similar form, "guard (*custodiat*) thy body and soul unto everlasting life" is found in the Pre-Reformation Manuals, though not in the Missals. In the present Roman Church, though there is no rubrical direction, the priest uses the same formula (Ronsée, *Prax. Cel. Miss.* 2 13; Scudamore, *NE*, p. 738).

In the Greek Church the ordinary formula is, "The servant of God N. partakes of the precious and holy Body and Blood of our Lord and Saviour Jesus Christ to the remission of his sins and to eternal life" (Goar, *Euchologion*, p. 153).—H2. J. F. KEATING.

WORKS OF THE DEVIL.—This phrase is sometimes summarily used to cover all forms of evil, as in Exhs. 3, 4 of Bapt.¹; but it has also a more specific meaning, as contrasted with the temptations of the world and the flesh. In this narrower sense pride, despair, hatred, and deceit would appear to be the forms of evil most properly to be included under the term. Both the narrower and wider senses can be defended. The "prince of this world" *uses* the world of things and people as well as the sensuous bodily organism as instruments of temptation, but has his peculiar province within the spiritual nature of man. According to the older view the great adversary is strictly a personal being. Many modern theologians would prefer to explain the names and titles used of him as personifications. But the subject cannot here be pursued further.—K1.

G. HARFORD.

WORLD.—The word "world" is used in the PB in different senses. Sometimes, as in the Pr. of St. Chrysostom, it denotes the present life, or the present order of things: sometimes, as in the General Thanksgiving, the human race in general; the word in such cases being used in what may be called a "neutral" sense, i.e., without any moral significance and without any antithesis between the World and the Church.

In a few passages, however, the word occurs

in what may be termed the "moral" or "theological" sense—e.g., in the Baptismal Office ("manfully to fight under his banner against sin, the world, and the devil"), in the Catechism (Answer 3, "the pomps and vanity of this wicked world"), and in the Ordering of Priests ("his children who are in the midst of this naughty world"). In these places there is a moral connotation, which in the two last instances is made clear by the addition of an epithet. In this usage the PB reflects the teaching of the NT, and more especially of the Johannine writings, with regard to the World (*κόσμος*). The word *κόσμος* is used 177 times in the NT, 102 of the passages occurring in the Johannine writings, and 46 in St. Paul's Epistles. The classical sense of the word was (1) *order, constitution*; (2) *ornament*; (3) *the universe*: and it is often used in this latter sense, or as equivalent to "the human race," in the NT. It is not always possible to separate the passages where it bears this neutral sense from those in which it implies *alienation from God*, but in many passages it undoubtedly bears this moral significance. Most of them occur in John 14-17, or in 1 John, but some are also found in St. Paul's Epistles, Hebrews, St. James, and St. Peter, where the word is applied either to "the mass of men alienated from God" (John 15 18), or to worldly affairs, pleasures, etc., which lead men astray from God (1 Cor. 7 31, 1 John 2 15). St. Paul also uses the word *αἰών* (*sæculum*) in a similar sense, to denote things temporal as opposed to things eternal, while *κόσμος* (*mundus*) acquires its moral significance as representing human society in its rejection of God and in its organising itself without reference to His Will.

We do not find the actual words "the Church" and "the World" definitely contrasted in any single phrase of the NT, but the contrast between the body of Christ's disciples which constitutes the Church, and the mass of human society which is alienated from God, is emphasised both by St. John and by St. Paul. St. John represents our Lord as sent into the World, which was lying in darkness, to be its Light. The effect of His mission was to separate those who loved light from those who loved darkness. The Church, in continuing Christ's work, was also to be the light of the World; and the Holy Spirit was to convince the World concerning sin and righteousness and judgment. Hence there is the contrast and antagonism between the Church and the World which finds its fullest expression in the Apocalypse, where the antagonism is accentuated by the persecution which the World-power, as represented by Imperial Rome, has already begun against the Church.

See CHURCH; also notes in Bp. Westcott's *Commentaries* on St. John's Gospel and Epistles, esp. note on John 1 10; Hobhouse, *The Church and the World*, Bampton Lectures, 1909, pp. 22-23, 352-354. [Cp. ORDER §§ 12-14.]—K1.

WALTER HOBHOUSE.

WORSHIP, DUTY OF PUBLIC.

The argument for the existence of God, known briefly as "*a consensu gentium*," bears its

1. **Natural Religion and Scripture.** unimpeachable witness to the instinct in man which compels his acknowledgement of that Higher Power which brought him into existence and is his Preserver as

well as being his Creator. It is not a long step to the acknowledgment of the duty of Worship. Such, briefly, may be the fair inference of *natural* religion. Revealed religion supplements this extensively and minutely. The specific directions of the Mosaic code (even to the details of the incense ingredients) manifest clearly the logical outcome of the foundation-principle of Worship. The OT bears its abundant testimony to this duty, and our Lord, in His moral teaching, did not condemn the Scribes and Pharisees for what they had done in this respect, but for their wearing "*traditions*," which ate out the heart of true religion and accordingly prostituted true Worship. In His own life as a pious Jew, He most carefully observed the Temple Feasts and took His place as a worshipper and expounder in the synagogue of the place where He happened to be. The teaching which He promulgated had as its aim the purification of the then existing W., which was to be preceded by repentance and amendment of life. Above all things He insisted upon that constant and private communion of the soul with God without which there could not be that purity of heart wherewith men shall see God. It is not surprising then that His Apostles should inculcate the same truths and practise that W. of God (through His Son Jesus Christ) which was always in the very forefront of their teaching. The anxiety of St. Paul, when the Euch. W. of the Corinthian Ch. was invaded by worldliness and excess, proves that W. was accepted as a solemn duty by all who professed the Name of Christ.

The teaching of the PB is very clear. Forms of W. are provided for daily MEP, and the direction as to the priest's

2. **The PB.** duty in that respect is unequivocal (cp. RITUAL B2⁵,⁶). Thus by this

rule the Ch. clearly desiderates that a daily stream of W. shall flow to the Divine Throne from her ordained sons at least, and to this there are no admitted exceptions beyond "sickness" or "some other urgent cause." In the matter of exceptions the language of this direction was deliberately strengthened in 1662. But the Ch. is equally solicitous that the lay-folk shall take their place in public W., since "the order for Morning and Evening Prayer (is) daily to be said and used throughout the year." Consequently, provision is made for the regular and consecutive recitation of the Psalter every month, and this *course* is invaded by *special* Pss. on only six days in the entire ecclesiastical year. Furthermore, there is a Calendar of Lessons from Holy Scripture for use (a) on Sundays and other Holy Days, and (b) daily

throughout the civil year. That is, the PB brings out and emphasises the centralisation of public worship in the united devotions of the community.

But the W. which is most acceptable to Almighty God is surely that which was so plainly commanded by His Son Our Lord,¹

3. **The Eucharist.** and accordingly the Church is very insistent upon the duty of

Euch. Worship. The following facts are of great importance. (1) For every Sunday and Holy Day there has been provided a proper Coll., Ep. and Gospel. (2) A *Proper Preface* is provided for use on three of the Greater Festivals (Christmas, Easter and Ascension) and likewise for "*seven days after*," i.e., completing the *Octave* of these great days; and a similar Preface is given for use on Whitsunday "and *six days after*" (in that case the *Octave* is Trinity Sunday, which has its own Proper Preface). (3) The rubric following the Gospel for the Circumcision provides that "the same Coll., Ep. and Gospel shall serve for every day after unto the Epiphany." So the ideal of the Ch. is that the HC should be fully celebrated *at least* on all the days for which a Proper Coll., Ep. and Gospel are provided (cp. Ac. 20 7). Further, since the only place in the PB where a sermon is to be preached is in the office for HC, it may be reasonably concluded that the Euch. is the service where the Ch. considers that the most part of her people will be gathered together for public Worship. Again, remembering the true liturgical sequence of Sunday morning W., which, beginning with MP (praise and instruction in the Holy Scriptures), passes on to the Lit. ("or General Supplication") and finds its apex in the pure and divine worship of the Euch., it is not difficult to elicit the Ch.'s ideal of the duty of Worship. That this sequence should have become dislocated or obscured is one of the regrets of the present Ch. "revival": that it should be emphasised anew and re-established in its liturgical splendour and simple purity is one of the desiderata of our age.—K3⁴.

H. E. SCOTT.

YEAR, THE CHRISTIAN.—For information on antiquarian, liturgical and practical points, see the following arts.: ADVENT, BLACK-LETTER DAYS, CALENDAR, EMBER DAYS, EVEN, FAST, FESTIVAL, HOLY WEEK, LENT, OCTAVE, ROGATION DAYS, ROGATION SUNDAY, SAINT, SUNDAY, VIGIL, WEEK (THE CHRISTIAN). For RATIONALE OF THE SERVICES proper to each Sunday and Holy-day, see that heading under: ADVENT, CHRISTMAS, EPIPHANY, SEPTUAGESIMA, LENT, HOLY WEEK, EASTERTIDE, ASCENSIONTIDE, WHITSUNTIDE, TRINITY SEASON, SAINTS' DAYS.—C6.

J. W. TYRER.

YORK USE.—See USE, § 12.

¹ Care is needed, however, lest, in urging the obligation of HC, there be an appearance of disparaging that Common Prayer, which is based on the explicit command, "After this manner pray ye." Cp. further, LORD'S SUPPER, §§ 6, 7, and RITUAL, § 109, and par. G. H.]

APPENDIX

CONTENTS IN PRAYER BOOK ORDER

A—Administration and Law.
B—Books and Rites.
C—Calendar and Tables.
D, E, F—Daily Prayer, Litany.
G—Collects, Epistles, Gospels.
H—Holy Communion.
I—Baptismal Offices.
K, L—Catechism and Confirmation.

M, N, O, P—Matrimony, Visitation of the Sick,
 Burial, Communion, (Penitence).
Q—Quires, Music.
R—Rubrics and Ritual: Words, ceremonies,
 ornaments.
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NOTE—Titles in italics are only refs. to sections of longer articles, and do not occur in the alphabetical sequence of the Dictionary. The number of sections in the longer articles is noted after the titles as a rough indication of the scale of treatment. Many topics, not specifically represented by titles, may be found treated under cognate headings of wider scope.

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